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A
CHURCH DICTIONARY:

A PRACTICAL MANUAL OF REFERENCE FOR CLERGYMEN AND STUDENTS.

By WALTER FARQUHAR HOOK, D.D.,
LATE DEAN OF CHICHESTER.

FIFTEENTH AND CHEAPER EDITION.

EDITED

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PREFACE TO THE FOURTEENTH EDITION.

Dr. Hook's "Church Dictionary" is so well and widely known, that it is scarcely necessary now to give a further description of its origin and aim than by mentioning that it arose from the great want felt by its author, in the management of his parish, of some book of reference for the laity as well as for the clergy upon the leading facts of the history, the economy and constitution of the Church. That Dean Hook was exceptionally fitted for the task, by his wide experience and success as a parish priest, by his learning, and by his literary skill, has been freely admitted on all hands.

Since the first issue of the "Church Dictionary," in the year 1842, it has passed through no less than thirteen editions, each of which underwent more or less of improvement and addition. But of late years there has been such a great increase of activity in the Church, and such a vast extension of her energies in every direction; such advances also have been made in Biblical and Liturgical criticism, as well as in the knowledge of ecclesiastical history, antiquities, and art, that it seemed desirable to submit the whole Dictionary to a thorough revision. This indeed was the view taken by the late Dean, who expressed to his son an opinion that nearly the whole of it ought to be rewritten if it was to be brought up to the level of modern requirements. The truth of this has been felt by the present editors during the progress of their work. It has been found necessary, or desirable, to rewrite or completely recast many of the old articles, and to add many new ones.

In the first place, on subjects of pre-eminent interest and importance, such as the history of the Bible, the Creeds, the Liturgy and the Church in its various branches, original articles have been supplied, because the old ones consisted largely of extracts from the writings of the older Divines, which in some instances were rather antiquated, and might more properly be called homiletic lectures or essays than critical commentaries or historical explanations. Again, the revival of Convocation since the Dictionary first appeared, the institution of Church

Congresses and Diocesan Conferences, and the wonderful development of the Colonial Church, and of Missionary enterprise during the past thirty years, rendered it necessary to prepare new articles upon all these subjects.

The same may be said of many questions which, from various causes, have acquired peculiar prominence in the present day; such as Affinity, Endowments, Establishment, Vestments, Lights upon the Altar, the Eastward position, the Advertisements of Queen Elizabeth, important legal reforms, and judgments given with regard to Ritual, Discipline, and many more. In dealing with some matters of this kind. which have been subjects of much controversy or litigation, the arguments on opposite sides have been stated by different writers in separate articles. This plan seemed the most convenient way of securing that impartial attitude which best becomes a work of this description.

But while many new articles have been inserted, some articles which had a place in former editions have been omitted or very much abbreviated, because the subjects of which they treat belong more properly to the Dictionaries of the Bible, of Christian Antiquities or of Christian Biography, and have been thoroughly dealt with in those well-known works, published under the Editorship of Dr. Wm. Smith.

Although, in consequence of all these changes, the present edition of the Dictionary is in many respects a new work, it has nevertheless been the desire and endeavour of the Editors to abstain from making needless alterations, to preserve articles intact which bore any special impress of the original Editor's mind, and above all, to adhere throughout to those principles which he consistently held and advocated.

The Editors have endeavoured, in accordance with the original design of the work, to render this edition as far as possible a practical manual for the English Churchman, clerical or lay, furnishing him with the real facts and arguments upon which the Church bases and maintains its position. They have for the most part referred the reader, at the end of each article, to easily accessible works by trustworthy writers, in which, if he wishes to pursue the investigation of any subject further, he will find it more exhaustively treated, and references given to original authorities.

Our best thanks are due to Lord Grimthorpe (formerly Sir Edmund Beckett), Chancellor and Vicar-General of York, and an old friend of Dr. Hook when Vicar of Leeds, who has revised or written the legal and architectural articles, and several others, and has also given much valuable assistance and advice. The legal articles do not profess to be a complete summary of ecclesiastical law, which would require much more space than it would be proper to occupy with one subject in this book.

The following is a list of other writers to whom the Editors are much indebted for contributions and whose initials will be found at the end of their articles.

The Very Rev. E. BICKERSTETH, D.D., Dean of Lichfield.

Rev. W. BRIGHT, D.D., Canon of Christ Church, Professor of Ecclesiastical History, Oxford.

Rev. BERDMORE COMPTON, M.A.

Rev. EVAN DANIEL, M.A., Principal of Battersea Training College and Hon. Canon of Rochester.

Rev. W. H. DAVID, M.A.

LEWIS T. DIBDIN, Esq., M.A., Chancellor of Rochester.

Rev. H. G. DICKSON, M.A., Church Defence Institution.

Rev. T. E. ESPIN, D.D., Chancellor and Canon of Chester.

LORD GRIMTHORPE.

Rev. F. HANCOCK, M.A., Rector of Selworthy, Taunton.

Rev. J. G. HOWES, M.A., Rector of Exford and Prebendary of Wells

Rev. J. W. JOYCE, M.A., Rector of Burford and Prebendary of Hereford.

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Rev. G. D. W. OMMANNEY, M.A., Vicar of Draycot and Prebendary of Wells.

Rev. Sir F. A. G. OUSELEY, Mus. Doc., LL.D., M.A., Professor of Music, Oxford.

Miss LUCY PHILLIMORE.

Rev. H. W. TUCKER, M.A., Sec. of S.P.G.

All other articles have been revised or rewritten by the Editors, and some new ones added, to which the initials H. and W. R. W. S. are respectively annexed.

In conclusion, we pray that the blessing of God may rest upon our undertaking, and that the Dictionary in its present form may serve yet more effectually than before to the edification of the Church of England, for which the first compiler of the work, as a parish priest, a preacher and a writer, so long and so earnestly laboured.

W. HOOK.
W. R. W. STEPHENS.

A CHURCH DICTIONARY.

A.

ABACUS. The upper member of a capital. (See *Capital.*)

In Norman architecture the abacus of engaged shafts is frequently returned along the walls in a continued horizontal string: perhaps the last lingering recognition of the effect of the capital in representing that horizontal line which was decided in the classic architrave, and to which the spirit of Gothic architecture is in the main opposed.

ABBA. An Aramæan word, signifying Father, and derived from the Hebrew "Ab." Instead of the definite article which the Hebrew uses before the word, the Chaldee, or Aramaic, adds a syllable to the end, giving thus an emphatic form. The word "Abba" is expressive of attachment and confidence, and was used by St. Mark, in describing the agony of our blessed Lord, together with the Greek equivalent, "Ἀββᾶ ὁ πατήρ"—rendered by Luther "lieber Vater." (St. Mark xiv. 36.) St. Paul combines the words in the same way, "ye have received the Spirit of adoption, whereby we cry, 'Abba, Father.'" (Rom. viii. 15; comp. Gal. iv. 6.)

ABBÉ. The designation assumed in France, before the Revolution, by certain persons, who, whether in the higher orders of the ministry or not, ostensibly devoted themselves to theological studies, in the hope that the king would confer upon them a real abbey, i.e. a certain portion of the revenues of a real abbey. Hence it became the common title of unemployed secular priests. In Italy the word *Abate* was similarly used, to designate one who merely adopted the clerical habit.—*Vocabolario della Crusca.*

ABBESS. The Mother or Superior of a female religious community. The abbess possessed, and in the Roman Church still possesses, the dignity and authority of an abbot, with the exception that she cannot exercise the spiritual functions of the priesthood. By a decree of the Council of Trent it is recommended that an abbess should be at least 40 years of age, and have made profession for eight years.

ABBEY. The habitation of a society devoted to religion. It signifies a monastery, of which the head was an abbot or abbess. (See *Abbot.*) Of monastic cathedrals the bishop was considered to be virtually the abbot: and therefore the presbyteral superior of these establishments was styled Prior. The abbey of Ely was constituted a cathedral in 1109: when Hervé, Bishop of Bangor, was translated to this see. The abbacy was henceforward united to the bishopric: and therefore it is that the bishops of Ely still occupy the first stall on the right side of the choir, usually assigned to the dean: the dean's stall being the first on the left side, formerly occupied by the prior. (See *Monasteries*, and Walcott's *Church and Conventual Arrangements.*)

Cranmer begged earnestly of Henry VIII. that he would save some of the abbeys, to be reformed and applied to holy and religious uses, but his petition, and the exertions of Latimer for the same purpose, were in vain. Even Wolsey's foundation of Christ Church, Oxford, out of some of the confiscated abbeys, escaped with difficulty. (See Brewer's *Henry VIII.*) For the arrangement of the several buildings of an abbey, see *Cathedral* and *Monastery.*

ABBOT. The Father or Superior of an abbey of monks, or male persons, living under peculiar religious vows. The word *abbot* comes, through the late Latin *abbas*, from the Aramæan *abba*—father. (See *Abba.*) The word Father, in its various forms of Papa, Abbas, Padre, Père, &c., has in all countries and all ages of Christianity been applied as a title of respect to the superior clergy and priesthood. In some parts of the East and in Ireland, this term, abbas or abbat, was frequently confounded with that of bishop, from the fact of the abbots being in the early times bishops also.

Before the Norman Conquest a few abbots sat in the Witanagemote (e.g. 5 in A.D. 931, and 4 in A.D. 934), and after the Conquest many were summoned to the Great Council and ranked next to the Lords Spiritual. Many of these were called "Mitred" Abbots because the right of wearing the mitre and other vestments proper to the Episcopal office had been conferred on them by the Pope; but the mitred and parliamentary abbots were not identical. The abbot of Tavistock, e.g., although mitred in the reign of Henry VI., was not created a spiritual lord of parliament till the reign of Henry VIII. All mitred abbots were of the Benedictine order, except those of Waltham and Cirencester, who were Augustinians. (See Dugdale's *Monasticon.*)

There were some lords of parliament, heads of religious houses, who were not abbots: (1.) The prior of St. John's of Jerusalem, of the Knights Hospitallers in England. He ranked before the mitred abbots, and was considered the first baron in England. (2.) Some monastic priors, including the prior of Coventry, a solitary instance in England of the presbyteral head of a cathedral being a spiritual peer. Of the abbots, the abbot of Glastonbury had the precedence till A.D. 1154, when Pope Adrian IV., an Englishman, from the affection he entertained for the place of his education, assigned this precedence to the abbot of St. Alban's. In consequence, Glastonbury ranked next after him, and Reading had the third place. Abbots and priors were not ambitious of sitting in Parliament, finding attendance to be a burden on their resources, and in many cases they obtained exemption by proving that they were not tenants in barony under the Crown. After the fourteenth century the number attending Parliament steadily diminished from 80, which was the maximum in 1301, down to 27, which remained the normal number until the Dissolution. The list summoned in 1483 may be quoted as a good average specimen. Peterborough, Colchester, St. Edmund's, Abingdon, Waltham, Shrewsbury, Cirencester, Gloucester, Westminster, St. Alban's, Bardney, Selby, St. Benedict of Hulme, Thorney, Evesham, Ramsey, Hyde, Glastonbury, Malmesbury, Crowland, Battle, Winchcombe, Reading, St. Augustine's, St. Mary's York, prior of Coventry, prior of St. John of Jerusalem. As the ordinary number of lay lords in Parliament was about 40, the proportion of 27 abbots was large, and with the bishops, gave the ecclesiastical element a considerable preponderance in the House until the balance was redressed by the suppression of the monasteries. Neither the Pope nor the King interfered much as a rule with the election of abbots, and during the latter part of the middle ages abbots rarely took a conspicuous part in English politics. (See Bishop Stubbs' *Constit. Hist.* i. 125, 569; iii. 403, 443–445.)

According to the ancient laws of Christendom, confirmed by general councils, all heads of monasteries, whether abbots or priors, owed canonical obedience to their diocesan. And the same law subsisted till the Reformation, wherever special exemptions had not been granted, which, however, were numerous. Cowell, as quoted by Johnson in his Dictionary (tit. *Abbot*), erroneously says that the *mitred* abbots were exempted from episcopal jurisdiction, but that the other sorts (i.e. the non-mitred) were subject to their diocesans. The truth is, that the former endeavoured after their own aggrandizement in every possible way, but had no inherent right of exemption from the fact of their being lords of parliament, or being invested with the mitre. Thus it appears from Dugd. *Monast.* that Gloucester, Winchcomb, and Tewkesbury were subject to the visitation and jurisdiction of the bishop of Worcester, till the Reformation; Croyland, Peterborough, Bardney, and Ramsey to the bishop of Lincoln; St. Mary in York, and Selby, to the archbishop of York; and Coventry to the bishop of Lichfield. The abbots, unless specially exempted, took the oath of canonical obedience to their diocesan, and after election, were confirmed by him, and received his benediction. (*Fuller; Collier; Willis's Mitred Abbeys.*) In Ireland the abbots who were lords of parliament, were those of St. Mary, Dublin; St. Thomas, Dublin; Monastereven, Baltinglass, Dunbrody, Duisk, Jerpoint, Bective, Mellifont, Tracton, Monasternenagh, Owney, and Holycross. All these were of the Cistercian order, except the abbot of St. Thomas, who was of St. Victor. The other parliamentary lords, heads of religious houses, were the cathedral priors of Christ Church, Dublin, and of Downpatrick; the priors of Allhallows, Dublin; Conall, Kells, (in Kilkenny,) Louth, Athassel, Killagh, Newton, and Rathboy. All these were of the Augustinian order, except the prior of Down, who was a Benedictine, the preceptor of the Knights Hospitallers at Wexford, and the prior of the Knights Hospitallers at Kilmainham. (See *Monks.*)

ABBREVIATION. The expression of a word or words in short. The most common ecclesiastical abbreviations are I. H. S., for Jesus Hominum Salvator; St. or S. for Saint; D. G. for Dei Gratia; A. C. for Ante Christum; A. D. for Anno Domini; A. M. for Anno Mundi; O. S. for Old Style, that is, the reckoning of the beginning of the year as it was before Sept. 2, 1752, and N. S. for new. (See *Old Style.*) Also with regard to academical degrees: D. D. for Divinitatis Doctor; B. D. for Baccalaureus Divinitatis. S. T. P. Sanctæ Theologiæ Professor, which = D. D. &c.

ABDICATION OF ORDERS. Although Canon 76 says that "no man ordained deacon or priest shall voluntarily relinquish the same nor use himself in the course of his life as a layman upon pain of excommunication," the Clerical Disabilities Act, 1870, allows one to do so by executing what is called a Deed of Relinquishment, after resigning any preferment he may have, in the form given by the Act. He may then enrol it in Chancery, and may deliver a copy of the enrolment to the bishop in whose diocese he last held any preferment; or if none, where he lives; and may give notice to the archbishop. Six months after he has so delivered a copy of the enrolment to the bishop, the bishop shall, on his application, have it registered; and thereupon (but not before) he becomes for all practical purposes a layman. And as no man can be re-ordained the step is irrevocable. But if any proceedings against him as a clergyman were pending, the registration is to be suspended till they are terminated; and abdication does not relieve him from any claim for dilapidations or any other debt. It has been decided that a clergyman may stop and change his mind at any of the stages prescribed by the Act, which indeed was quite clear, as they are all permissive; and the notice to the archbishop seems purely optional, and has no consequences, and may be put in the fire forthwith. [G.]

ABECEDARIAN HYMNS. Hymns composed in imitation of the acrostic poetry of the Hebrews, in which each verse, or each part, commenced with the first and succeeding letters of the alphabet, in their order. This arrangement was intended as a help to the memory. St. Augustine composed a hymn in this manner, for the common people to learn, against the error of the Donatists. (See *Acrostic; Alphabet Psalms.*)

ABELIANS, Abelins, Abelites, or Abelonites. A sect of heretics mentioned by St. Augustine as existing in the diocese of Hippo. Founding their opinions on the idea that Abel always continued in a state of celibacy, they condemned the uses of marriage. If married themselves they had no intercourse with their wives; but to keep up their numbers they adopted the children of others, on condition that they should live according to their rules. The sect died out in the reign of Theodosius the Younger. —Soames' *Mosheim*, vol. i. 150 (Stubbs' edition).

ABEYANCE. Coke explains the term thus: "En abeiance, that is, in expectation, from the French *bayer*, to expect. For when a parson dieth, we say that the freehold is in abeyance, because a successor is in expectation to take it; and here note the necessity of the true interpretation of the words. If tenant *pur terme d'autre vis* dieth the freehold is said to be in abeyance until the occupant entereth. If a man makes a lease for life, the remainder to the right heirs of I. S., the fee simple is in abeyance, that is, in expectation, in remembrance, entendment, or consideration of law, *in consideratione sive intelligentia legis;* because it is not in any man living." (*Co. Litt.* 342, b.) And if a man be patron of a church, and presenteth a clerk to the same; the fee of the lands and tenements pertaining to the rectory is in the parson; but if the parson die, and the church becometh void, then is the fee in *abeyance*, until there be a new parson presented, admitted, and inducted.

ABJURATION. A solemn renunciation in public, or before a proper officer, of some doctrinal error. A formal abjuration was often considered necessary by the Church, when any person sought to be received into her communion from heresy or schism. Many forms of abjuration exacted from persons convicted of being Lollards or disciples of John Wiclif, may be found in the Registers of English Bishops during the fourteenth and fifteenth centuries; also in the Fasciculi Zizaniorum. The culprit was generally compelled to make his abjuration in his parish church, in the presence of the bishop; sometimes in several parish churches in the diocese. A form for admitting Romish recusants into the Church of England was drawn up by one of the Houses of Convocation of 1714, but did not receive the royal sanction. This may be found in Cardwell's *Synodalia*, vol. ii. c. 40.

ABJURATION OATH, THE. A form for renouncing the Stuart dynasty, to be sworn by every person who took office, civil, military, or spiritual. It was first proposed in 1690, but was not made compulsory before the last year of the reign of William III. It was reenforced on the accession of George I., and on the death of the Old Pretender (1765), and was not finally abolished until 1858. (See *Supremacy.*)

ABJURATION OATH for Scotland, 1662. Imposed on all persons holding public office, included a declaration that "the Covenant and League are of themselves unlawful oaths, and were taken and imposed upon the subjects of this kingdom against the fundamental laws and liberties of the same."

ABJURATION OF THE REALM. An oath which might be enforced on any one guilty of felony who had availed himself of the privilege of sanctuary. It bound the offender to quit the kingdom within thirty days, and rendered him liable to the penalty of death if he returned. The oath was abolished together with the privilege of sanctuary in the time of James I. In the thirty-fifth year of Elizabeth a statute was passed by which Protestant Dissenters who refused to attend divine service according to the Anglican form, and Roman Catholics, might be forced to abjure the realm, and if they refused or returned without licence, might be hanged as felons. The Act of Toleration relieved Protestant Dissenters from the obligation to take this oath, but Romanists were legally subject to it until 1791, when it was removed from the Statute Book

ABLUTION. Washing, or purification, either of the person or the sacred vessels. The word is generally used to signify the rinsing of the chalice, after the Holy Communion, with wine and water, which are reverently drunk by the priest. (Cf. 6th rubric after communion office.) [H.]

ABSOLUTION. The pardon of God for sins, pronounced by the priest to the penitent, in the name of God. "If our confession be serious and hearty, this absolution is as effectual as if God did pronounce it from heaven. So says the Confession of Saxony and Bohemia, and so says the Augsburg Confession; and, which is more, so says St. Chrysostom in his fifth homily upon Isaiah, "Heaven waits and expects the priest's sentence here on earth; the Lord follows the servant, and what the servant rightly binds or looses here on earth, that the Lord confirms in heaven." The same says St. Gregory (*Hom.* xxvi.) upon the Gospels: "The apostles (and in them all priests) were made God's vicegerents here on earth, in his name and stead to retain or remit sins." St. Augustine and Cyprian, and generally all antiquity, say the same; so does our Church in many places, particularly in the form of absolution for the sick; but, above all, holy Scripture is clear (St. John xx. 23), "Whose soever sins ye remit, they are remitted unto them." Which power of remitting sins was not to end with the apostles, but is a part ot the ministry of reconciliation, as necessary now as it was then, and therefore to continue as long as the ministry of reconciliation; that is, to the end of the world. (Eph. iv. 12, 13.) When, therefore, the priest absolves, God absolves, if we be truly penitent. Now, this remission of sins granted here to the priest, to which God hath promised a confirmation in heaven, is not the act of preaching, or baptizing, or admitting men to the holy communion. But this power of remitting sins, mentioned John xx., was not granted (though promised, Matt. xvi. 19) till *now*, that is, after the resurrection, as appears by the ceremony of *breathing*, signifying that then it was given: and secondly, by the word *receive*, used in that place (ver. 22), which he could not properly have used, if they had been endued with this power before. Therefore the power of remitting, which here God authorizes, and promises certain assistance to, is neither preaching nor baptizing, but some other way of remitting, viz. that which the Church calls absolution. And if it be so, then, to doubt of the effect of it (supposing we be truly penitent, and such as God will pardon) is to question the truth of God: and he that, under pretence of reverence to God, denies or despises this power, does injury to God, slighting his commission, and is no better than a Novatian, says St. Ambrose.—*Sparrow.*

"Sacerdotal absolution does not necessarily require any particular or auricular confession of private sins; forasmuch as that the grand absolution of baptism was commonly given without any particular confession. And therefore the Romanists vainly found the necessity of auricular confession upon those words of our Saviour, *Whose soever sins ye remit, they are remitted unto them:* as if there could be no absolution without particular confession; when it is so plain, that the great absolution of baptism (the power of which is founded by the ancients upon this very place) required no such particular confession. We may hence infer, that the power of any sacerdotal absolution is only ministerial; because the administration of baptism (which is the most universal absolution), so far as man is concerned in it, is no more than ministerial. All the office and power of man in it is only to minister the external form, but the internal power and grace of remission of sins is properly God's; and so it is in all other sorts of absolution." —Bingham, *Ant.* bk. xix. c. 1, 2.

Calvin's liturgy has no form of absolution in it: but he himself says that it was an omission in him at first, and a defect in his liturgy; which he afterwards would have rectified and amended, but could not. He makes this ingenuous confession in one of his epistles: "There is none of us," says he, "but must acknowledge it to be very useful, that, after the general confession, some remarkable promise of Scripture should follow, whereby sinners might be raised to the hopes of pardon and reconciliation. And I would have introduced this custom from the beginning, but some fearing that the novelty of it would give offence, I was over-easy in yielding to them; so the thing was omitted." I must do that justice to Calvin here, by the way, to say, that he was no enemy to private absolution neither, as used in the Church of England. For in one of his answers to Westphalus he thus expresses his mind about it: "I have no intent to deny the usefulness of private absolution: but as I commended it in several places of my writings, provided the use be left to men's liberty, and free from superstition, so to bind men's consciences by a law to it, is neither lawful nor expedient." Here we have Calvin's judgment, fully and entirely, for the usefulness both of public and private absolution. He owns it to be a defect in his liturgy, that it wants a public absolution. —Bingham, *Tracts*, vol. viii. [1840].

ABSOLUTION, FORMS OF. I. The old form of absolution at Prime and Compline was, "The Almighty and merciful Lord grant you absolution and remission of all your sins, and space for true repentance, amendment of life, and the grace, and consolation of the Holy Spirit." This was preceded by a form of confession used first by the priest and afterwards by the choir. The present form was composed in 1552. The rubric originally ran, "The absolution to be pronounced by the minister alone." The words "or remission of sins" were added after the Hampton Court Conference (1604). This is said to have been a concession to the Puritans; but the word Absolution was not superseded, and the addition would seem to show that the divines there assembled held that this was not merely a declaration of God's mercy, but an absolution of penitent sinners. The word "minister" in the service was changed to priest in 1661; and the word "standing" was also introduced at the last revision, at the instance of Bishop Cosin, for though it had hitherto been the custom, yet carelessness was creeping on in this respect; and as Bishop Andrewes had written, "as he speaks it authoritative, in the name of Christ and His Church, the minister must not kneel but stand up."

II. In the order for Holy Communion, the latter part of the absolution is almost an exact rendering of the form in the Sarum Use, the first part resembles that in Hermann's Consultation. It was placed in its present position in 1552.

III. The absolution in the Visitation of the Sick differs from the other two in being more authoritative in its language. The formula has come down unaltered from 1549, and seems to have been based on that in the Sarum office. The rubric of 1549 concluded with the direction, "and the same form of absolution shall be used in all private confessions." But this was omitted in 1552. The ministerial absolution of persons unquiet in conscience, before receiving the holy communion, is mentioned in the first exhortation on giving notice of the communion; and the absolution of excommunicated persons in the 65th Canon.

Bingham (Lib. xix. c. ii.) says with regard to the indicative form (I absolve thee) that "Morinas proves that it did not take the place of the deprecatory form (Christ absolve thee) till the twelfth or thirteenth centuries, not long before the time of Thomas Aquinas, who was one of the first that wrote in defence of it, and Bishop Usher ('Ans. to Jesuit's Challenge,' p. 89) has proved the novelty of it from Aquinas himself." (*Ant.* xix., ii. 5.) Palmer remarks, "An absolution followed the confession formerly in the offices of the English Churches, for prime, or the first hour of the day. We may perhaps assign to the absolution thus placed an antiquity equal to that of the confession, though *Gemma Animæ* and Durandus do not appear expressly to mention it. The sacerdotal benediction of penitents was in the earliest times conveyed in the form of a prayer to God for their absolution; but, in after ages, different forms of benediction were used, both in the East and West. With regard to these varieties of *form*, it does not appear that they were formerly considered of any importance. A benediction seems to have been regarded as equally valid, whether it was conveyed in the form of a petition or a declaration, whether in the optative or the indicative mood, whether in the active or the passive voice, whether in the first, second, or third person. It is true that a direct prayer to God is a most ancient form of blessing; but the use of a precatory, or an optative form, by no means warrants the inference, that the person who uses it is devoid of any divinely instituted authority to bless and absolve in the congregation of God. Neither does the use of a direct indicative form of blessing or absolution imply anything but the exercise of an authority which God has given, to such an extent, and under such limitations, as Divine revelation has declared."—Palmer's *Orig. Liturg.* vol. i. p. 242. [H.]

ABSTINENCE. The refraining from indulgence especially in the use of food. In the Roman Church, fasting and abstinance admit of a distinction, and different days are appointed for each of them. On their days of fasting, they are allowed but one meal in four and twenty hours; but, on days of abstinence, provided they abstain from flesh, and make but a moderate meal, they are indulged in a collation at night. The times by them set apart for the first are, all Lent, except Sundays, the Ember days, the vigils of the more solemn feasts, and all Fridays except those that fall within the twelve days of Christmas, and between Easter and the Ascension. Their days of abstinence are all the Sundays in Lent, St. Mark's day, if it does not fall in Easter week, the three Rogation days, all Saturdays throughout the year, with the Fridays before excepted, unless either happen to be Christmas day. The reason why they observe St. Mark's as a day of abstinence is, as we learn from their own books, in imitation of St. Mark's disciples, the first Christians of Alexandria, who, under this saint's conduct, were eminent for their great prayer, abstinence, and sobriety. They further tell us, that St. Gregory the Great, the apostle of England, first set apart this day for abstinence and public prayer, as an acknowledgment of the Divine mercy, in putting a stop to a mortality in his time at Rome.

We do not find that the Church of England makes any difference between days of fasting and days of abstinence. It is true, in the title of the table of Vigils, &c., she mentions fasts and days of abstinence separately; but when she comes to enumerate the particulars, she calls them all days of fasting or abstinence, without distinguishing between the one and the other. Nor does she anywhere point out to us what food is proper for such times or seasons, or seem to place any part of religion in abstaining from any particular kinds of meat. It is true, by a statute (5 Eliz. 5) none were allowed to eat flesh on fish-days (which are there declared to be all Wednesdays, Fridays, and Saturdays in the year,) without a licence first obtained, for which they are to pay a yearly fine (except such as are sick, who may be licensed either by the bishop or minister,) under penalty of three pounds' forfeiture, or three months' imprisonment without bail, and of forty shillings forfeiture for any master of a family that suffers or conceals it. But then this is declared to be a mere political law, for the increase of fishermen and mariners, and repairing of port towns and navigation, and not for any superstition to be maintained in the choice of meats. For, by the same Act, whosoever, by preaching, teaching, writing, &c., affirms it to be necessary to abstain from flesh for the saving of the soul of man, or for the service of God, otherwise than other politic laws are or be, is to be punished as a spreader of false news. That is, he must suffer imprisonment till he produce the author; and, if he cannot produce him, must be punished at the discretion of the king's council. The sections of this Act which relate to eating fish on Wednesdays, were repealed by 27 Eliz. c. 11.

With us, therefore, neither Church nor State makes any difference in the kinds of meat; but as far as the former determines in the matter, she seems to recommend an entire abstinence from all manner of food till the time of fasting be over; declaring in her homilies, that fasting (by the decree of the six hundred and thirty fathers, assembled at the Council of Chalcedon, which was one of the four first general councils, who grounded their determination upon the sacred Scriptures, and long-continued usage or practice both of the prophets and other godly persons, before the coming of Christ, and also of the apostles and other devout men in the New Testament) is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. —*Wheatly.* (See *Fasting.*)

ABYSSINIA. The Abyssinian Church was founded early in the fourth century. Its first bishop, Frumentius, received consecration from St. Athanasius, bishop of Alexandria, and to this day the *Abund* of Abyssinia is always an Egyptian monk, chosen and consecrated by the Coptic patriarch. In the sixth century the Christians of Abyssinia fell into the heresy of the Monophysites, in which they still remain; and they also agree with the Greek Church in denying the procession of the Holy Ghost from the Son. In the fifth, and again in the seventeenth century, attempts were made to reduce the Abyssinian Christians to obedience to the Roman see, but the attempt in both instances utterly failed. The number of Christians in Abyssinia is said to amount to three millions.

ACCESS, *Prayer of Humble.* The prayer offered immediately before the Prayer of Consecration in the Office of Holy Communion. In the Liturgies of 1548 and 1549 the Invitation ("Ye that do truly," &c.), the Confession, the Absolution, the "Comfortable Words," and this prayer, were placed between the Consecration and the actual Communion. This order is observed in the Scottish Office. The alteration in the English Office was made in 1552, so that the consecration of the Elements, and the reception of the faithful, should come as near as possible together. In the Eastern Liturgies the prayer which corresponds to this is called the "Prayer of Inclination," and is used immediately before the communion of the people. [H.]

ACCESSION SERVICE. The first form of prayer, with Thanksgiving to be used on the anniversary of the Sovereign's accession to the Throne, was set forth "by authority" in 1578, and was to be used on Nov. 17, the day of Queen Elizabeth's accession. In 1626 a new form was published by the king's authority, and sanctioned by Convocation in 1640. This was superseded in 1661 by the Service of Thanksgiving for the Restoration to be held on May 29. In James II.'s reign the Accession service was revived, and, with the exception of the prayer, an entirely new form was prepared. This was again revived in Queen Anne's reign (1703–4), and as so revived (with the exception of the alteration of the first lesson from Prov. viii. 13 to Josh. i. 1–9, the latter being the lesson in King James' form) is the form now enjoined for use on June 20, the anniversary of Her Majesty's accession. (See *State Prayers.*)

ACCESSORIES OF DIVINE SERVICE. The rule with regard to these is briefly comprehended in the Rubric, "And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use as were in this Church of England, by the Authority of Parliament, in the 2nd year of the reign of King Edward the sixth." This is substantially the same as the rubric in the Prayer Book of 1559, which was incorporated with the Elizabethan Act of Uniformity (1 Eliz. c. 2, § 25), was retained in the Prayer Book of James I., and was re-enacted at the last revision in 1661. —Perry in Blunt's *Annotated Prayer Book.*

ACCUSTOMED DUTY to the Priest and Clerk. That which is ordered by the rubric in the Marriage Service to be "laid on the book together with the ring, immediately before the solemn placing of the ring upon the finger of the bride. In olden times gold, silver, and a ring were given at this part of the service, but the gold and silver was not intended as a fee, but as a symbol of dowry. The old form in the Prayer Book of 1549 was "With this ring I thee wed, this gold and silver I thee give." In the York Use the form was "With this ringe I wedde the, and with this gold and silver I honoure the, and with this gift I honoure the. In nomine," &c. An old Manual in the British Museum explains the object of the gold and silver "in signifyinge that the woman schal haue pure dower, thi goods if heo abide aftur thy disces" (Blunt). Hooker (*Ecc. Pol.* v. lxxiii. 6) thinks that the custom may be traced to the old Saxon practice of buying wives. The rubric was changed to its present form in 1552; but as a rule the fees are not laid upon the book during the service.

ACEPHALI. (ἀ and κεφαλὴ, literally, *without a head.*) The name given to those of the Egyptian Eutychians, who, after Peter Mongus, bishop of Alexandria, had signed the *Henoticon* of Zeno, A.D. 482, formed a separate sect. (See *Henoticon.*)

The Egyptians had since the Council of Chalcedon renounced Eutyches as their leader and assumed the more appropriate name of "Monophysites." When some of them also renounced Peter Mongus, they were indeed "without a head." Yet all the branches of this sect continued to bear the name of Monophysites till late in the sixth century, when they assumed the name of Jacobites (from Jacobus Baradeus), which they still bear.—Stubbs' Soames' *Mosheim,* i. 377, and 408, note; Suicer v. ἀκέφαλοι. (See *Monophysite.*)

ACŒMETÆ. ('Ακοιμηταί, Watchers.) An order of monks instituted at the beginning of the fifth century at Constantinople. They were divided into three classes, who performed the Divine service by rotation, and so continued night and day without intermission.

ACOLYTH, or ACOLYTE, (ἀκολουθὸς,) in our old English called "Collet," was an inferior church servant, who, next under the subdeacon, waited on the priests and deacons, and performed the meaner offices of lighting the tapers, carrying the candlesticks and pot of incense, and preparing the wine and water. Acolytes were admitted at the age of 14. (See *Age.*) The order seems not to have existed in the Eastern Church for more than 400 years, being mentioned for the first time in the age of Justinian.

ACROSTIC. A form of poetical composition among the Hebrews, composed of twenty-two lines, or stanzas, according to the number of letters in the Hebrew alphabet, each line or stanza beginning with each letter in its order. Of the several poems of this character, there are twelve in all, in the Old Testament, viz. Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv., Part of Proverbs xxxi., Lament. i., ii., iii., iv. Psalm cxix. is the most remarkable specimen. It still retains in the Bible translation the name of the letters of the Hebrew alphabet, to mark its several divisions. This Psalm consists of twenty-two stanzas, (the number of the letters of the Hebrew alphabet,) each division consisting of eight couplets; the first line of each couplet beginning with that letter of the alphabet which marks the division. Psalm xxxvii. consists of twenty-two quatrains; the first line only of each quatrain being acrostical: Lam. i. and ii., of twenty-two triplets, the first line of each only being acrostical: Lam. iii., of twenty-two triplets also, but with every line acrostical: Lam. iv. and Psalms xxv., xxxiv., and cxv., and part of Prov. xxxi., of twenty-two couplets, the first line only of each being acrostical: Psalms cxi. and cxii., of twenty-two lines each, in alphabetical order. The divisions of the Hebrew poetry into lines, not metrical, but rhythmical and parallel in sentiment, is very much elucidated by the alphabetical o. acrostical poems.

ACTS OF THE APOSTLES. A second treatise by the author of the third gospel—St. Luke. The similarity of style and idiom, and the usage of particular words and compound forms strongly show the identity of the writer of both books. It is probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there as related in Acts xxviii. The genuineness of the Acts has ever been recognised in the Church. (See Salmon's *Introduction to N. T.*)

ADAMITES. A sect that arose in the second century, followers of Prodicus, a disciple of Carpocrates. Wishing to imitate the state of innocence before the fall, they met together for worship in a naked state. In the fifteenth century a similar sect arose called "Beghards"; or, as the Bohemians pronounced it, "Picards." (See *Picards.*) —Stubbs' Soames' *Mosheim*, vol. i. 150; vol. ii. 363.

ADMINISTRATOR. An ancient officer of the Church, whose duty was to defend the cause of the widows, orphans, and all others who might be destitute of help.

ADMINISTRATION, in an ecclesiastical sense, is used to express the giving or dispensing the sacraments of our Lord.

ADMONITION, or MONITION. I. A part of discipline used in the ancient Church. It was the first act against an offender, and was solemnly repeated once or twice before proceeding to greater severities. According to the Apostle's advice, "A man that is an heretic after the first and second admonition reject." (Tit. iii. 10.) This part of episcopal discipline precedes excommunication.—Ambrose, *de Offic.* ii. 27; Bingham, xvi. 2.

In England the Act 53 George III. c. 127, "for the better regulation of Ecclesiastical Courts in England," directed the disuse of excommunication, and consequently of "admonition" in this sense, and substituted a writ "de contumace capiendo" for the old writ "de excommunicato capiendo."

II. The term admonition in the "Ordinal" is used in a different sense, and implies subordination to the ordinary, and superior priest. —Bishop Barry's *P. B.*

ADMONITIONISTS. Certain Puritans in the reign of Queen Elizabeth, who were so called from being the authors of the "Admonition to the Parliament," 1571, in which everything in the Church of England was condemned, which was not after the fashion of Geneva. They required every ceremony to be "commanded in the Word," and set at nought all general rules and canons of the Church.

ADOPTIONISTS. Heretics in several parts of Spain, who held that our Saviour was God only by adoption. Their notions were condemned at Frankfort in the year 794.

ADOPTION. To adopt is to make him a son who was not so by birth. The Catechism teaches us that it is in holy baptism that "we are made members of Christ, *children* of God, and inheritors of the kingdom of heaven." God *sent forth* his Son *to redeem them that were under the law, that we might receive the adoption of sons.* (Gal. iv. 4, 5.)

ADORATION. This word signifies a particular sort of worship, which the Pagans gave to their deities: but, amongst Christians, it is used for the general reverence and worship paid to God. The heathens paid their regard to their gods by putting their hands to their mouths and kissing them. This was done in some places standing, and sometimes kneeling; their faces were usually covered in their worship, and sometimes they threw themselves prostrate on the ground. The first Christians in their public prayers were wont to stand; and this they did always on Sundays, and on the fifty days between Easter and Pentecost in memory of our Lord's resurrection, as is still common in the Eastern Churches. They were wont to turn their faces towards the east, perhaps because the "Day-Spring" is a title given to Christ in the Old Testament (as by Zechariah vi. 12, according to the Septuagint and the Latin Vulgate,) and by this act they testified their belief in Him as the Sun of righteousness.

ADULT BAPTISM. (See *Baptism.*)

ADVENT. "For the greater solemnity of the three principal holidays, Christmas day, Easter day, and Whit-Sunday, the Church hath appointed certain days to attend them: some to go before, and others to come after them. Before Christmas are appointed four 'Advent Sundays,' so called because the design of them is to prepare us for a religious commemoration of the *advent* or coming of Christ in the flesh. The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. But the precise time of its institution is not so easily to be determined, though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, writ a homily upon it. And it is to be observed, that, for the more strict and religious observation of this season, courses of sermons were formerly preached in several cathedrals on Wednesdays and Fridays, as is now the usual practice in Lent. And we find by the Salisbury Missal, that, before the Reformation, there was a special Epistle and Gospel relating to Christ's advent, appointed for those days during all that time."—*Wheatly.*

In the Gallican Church in the sixth century the season of Advent was reckoned from St. Martin's Day (November 11), and included six Sundays and a forty days' fast called the Quadragesima S. Martini. This practice has been maintained in the Orthodox Greek Church to the present day. The present rule in the Western Church is that the first Sunday in Advent is the nearest Sunday, whether before or after, to St. Andrew's Day (November 30).

It should be observed here, that it is the peculiar computation of the Church to begin her year, and to renew the annual course of her service, at this time of Advent, therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with him, who, being the true "Sun of righteousness," began now to rise upon the world, and, as "the Day-star on high," to enlighten them that sat in spiritual darkness.—*Bp. Cosin, Wheatly.*

The lessons and services, therefore, for the first four Sundays in her liturgical year, propose to our meditations the twofold advent of our Lord Jesus Christ; teaching us that it is he who was to come, and did come, to redeem the world; and that it is he also who shall come again, to be our judge. The end proposed by the Church in setting these two appearances of Christ together before us, at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other; that so with joy and thankfulness we may now "go to Bethlehem, and see this great thing which is come to pass, which the Lord hath made known to us," even the Son of God come to visit us in great humility; and thence, with faith unfeigned and hope immovable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead.—*Bp. Horne.*

Advent Sunday is one of the four whose lessons are given precedence over those of any conflicting feast by the new lectionary rubric of 1870. [H.]

ADVERTISEMENTS OF QUEEN ELIZABETH. I. These are the orders referred to in the 24th Canon as the Advertisements published in the 7th year of Elizabeth, and they have lately regained so much importance from the lawsuits about the "ornaments of the clergy" under the rubric at the beginning of the present Prayer Book, that it is necessary to explain their legal position: which, it is also necessary to inform non-legal readers, has not to be determined by abstract historical speculations, as if they were an isolated event with no abiding consequences, but in accordance with settled legal principles. One is that in the absence of decisive proof to the contrary *omnia præsumuntur ritè acta* as to the acts required for a legal origin of any long-established usage. Judges have said they would presume a legal conveyance of an estate, a royal dispensation from college statutes, and even a private Act of Parliament, if necessary. In this case, if there were no contemporaneous evidence at all, the requisite royal order would be presumed, seeing that all the subsequent usage assumed it. Another maxim, or perhaps the same in other words, is that long usage proves its own legal origin, if such an origin was possible under the law of England; which it certainly was in this case, because it was expressly provided for by Act of Parliament. If it were not so, the consequence would be that the longer any usage or interpretation of a document or law has lasted, the more likely it would be to be upset as soon as it came into Court, because the more probably would all the original evidence have perished. Moreover, long public usage shows that it would probably have been enacted if it had not been already understood to be law: and it would be absurd if that general understanding were now to be made a cause for holding it to be unlawful. Amateur lawyers often have to learn that the plain meaning and positive assertions of old documents are not allowed to be set aside by ingenious conjectures that they may have meant, or ought to have meant, and said, something else. The legal history of "the Advertisements of 7 Eliz.," then, is this:—

The first Prayer Book, of 2 Ed. VI., 1549, retained the old Popish vestments, by some rubrics quite at the end of it, which may therefore easily be overlooked. His second Prayer Book, of 1552, was much more Protestant; abolished the mass, materially altered the prayer of consecration at the communion, and substituted the surplice for the other vestments in all ministrations of the clergy. That was all repealed under Mary; so that when Elizabeth's reign began, on November 17, 1559, the old vestments were again in use. Her Act of Uniformity, 1 Eliz. c. 2, brought back Edward's *second* Prayer Book, with a few small alterations, but with this also, that section 13 of the Act "provided that such ornaments of the Church, and of the ministers thereof, shall be *retained* and be in use as *was* in this Church of England by the authority of Parliament in the 2nd year (i.e. first Prayer Book) of Ed. VI, *until other order* shall be taken by the authority of the Queen with the advice of her Commissioners appointed under the Great Seal for matters ecclesiastical, or of the Metropolitan of this realm," which plainly, though inaccurately, meant the Primate of all England (Parker), and was so taken by everybody. The vestments, being then in full use, were literally retainable until such other order should abolish them; and then the Crown could restore them no more without another Act.

Elizabeth issued some Injunctions in 1559, which have been held not to relate to vestments in church, and did not profess to be the "taking of other order" under that Act. Nor did a letter of hers under the Great Seal on January 7, 1561, N.S., to the Archbishop and other commissioners say anything about vestments, but it did profess to be taking order under the Act; or rather, giving them the authority to do so as the Act provided. For the order was only to be taken by the Queen's authority, not by the Queen herself. In January 1565, N.S., she wrote another letter to the Metropolitan, which is recited in the Preface to the Advertisements as the authority for making them, and is given in full in a pamphlet on this subject by a modern namesake of Archbishop Parker, who maintains that the commissioners were exceeding their authority in meddling with the vestments at all under that letter which they cite for it. The Privy Council has twice decided otherwise, and Lord Selborne wrote a pamphlet also on the same side, which Mr. Parker professes to refute. The title-page, as quoted by him from one of the early copies (which varied a little), was—"Advertisements, partly for due order in the public administration of common prayers and using the holy sacraments, and partly for the apparel of all persons ecclesiastical by virtue of the Queen's Letters commanding the same, Jan. 25:" other copies add, "1564 (-5, N.S.), anno 7 Eliz. R." But they were not issued or enforced till May 1566, though they had been evidently discussed with the Queen between those times, and there is no doubt that Parker wanted to get her *ex post facto* sanction to them besides her previous authority; and there is no surviving evidence that he did get it, for she always liked to reserve an excuse for repudiation in case things turned out ill. It is doubly immaterial now whether he did get either a verbal or a written order to issue them. For in the very letter of March 28, 1565, which the objectors rely on, he said to Cecil, "The Queen will needs have me assay with mine own authority what I can do for order;" which proves that he had some kind of instruction from her to proceed, though she would not write anything more, so far as is known; nor did the Act require any more. Doubtless she could have stopped the issue of the orders even then, and Parker would never have dared to issue them against her will: but she plainly did the contrary somehow. And so they were issued, after being "agreed upon and subscribed by M. Cantuar, E. London," and others, "Commissioners in causes ecclesiastical."

It is curious that the Advertisements, besides the subscriptions to be made by persons admitted to any office, are 39, like the Articles. Those about vestments prescribe a comely surplice with sleeves in all ministrations, except that the ministrants at the communion in cathedrals are also to wear copes. They immediately began to be enforced by the bishops, according to abundant evidence of many bishops and archdeacons and writers during the remainder of Elizabeth's reign and afterwards; and it is not denied that the other vestments speedily disappeared all over the kingdom, and never reappeared until a few years ago. And what is still more remarkable as proving why they disappeared, the Book of Advertisements, or *Admonitiones*, as the Latin canons call them, was recognised within 5 years by a Convocation in some (abortive) canons of 1571, and by the duly confirmed canon of 1603–4, and by some more of 1640, which were confirmed by the king, but set aside by the Parliament, and undoubtedly were *ultra vires* and illegal; but still they were the solemn utterances of the Convocations of both provinces, and therefore good evidence of the universal recognition of the Advertisements. Nor is there any evidence that they were disputed by any one worth naming during the whole reign of Elizabeth, whether puritanically or papistically inclined. The first person of note who did so afterwards was Bishop Cosin, who after that confessed that he had forgotten the terms of the Act of Uniformity; and his was only a second-hand opinion, for he was not born till nearly 30 years after the Advertisements. It is odd that an older Cosin, who was Dean of Arches in Elizabeth's reign, wrote in support of them, in answer to an anonymous and what he called a factious libel, in 1584. His answer was anonymous too, but is well known to be his.

It will be better to finish the subject of the vestments here than to postpone the rest of it till the ornaments rubric of 1662, which is substantially in the same words as one which was printed in the Elizabethan Prayer Books without any real authority, being a copy of the first part only of that clause of the Act already quoted above—i.e.

it omitted the words "until other order," &c. It is impossible to ascertain now how it came to be so printed and to be kept there illegally and absurdly long after every vestment in the kingdom had disappeared. An equally illegal thing was done early in the next reign in the issuing of the Jacobean Prayer Book in 1604 by royal authority, professedly under the powers of the Elizabethan Act of Uniformity, which authorised nothing of the kind. And it contained a still more illegal rubric, omitting the important word "retained" before "be in use," and so did undoubtedly profess to restore the old vestments. But they nevertheless were not restored, even in the royal chapels, for by that time the real dispute was not between surplices and other vestments, but between surplices and none.

Then came, in 1661–2, the first lawful new Prayer Book after Elizabeth's. There are the usual historical doubts now about the exact stages of the various alterations; of which it is enough to say that the more Protestant majority of the bishops to whom it was referred after the Savoy Conference, would not let Cosin and Sancroft, who were of the High Church party, have their way in many things; and in particular, the Puritans at the Conference having objected that the Jacobean rubric "seemed to bring back the vestments," as it certainly did, the old word "retained" was afterwards reinstated by the bishops, so as to bring back nothing that had then vanished for a century, both actually and legally. Although Cosin, at different periods of his life, thus wrote different opinions about the Advertisements which were made before he was born, he never attempted, either before or after 1662, to revive the vestments in his own cathedral; nor did Sancroft, or anybody else. And Bishop Sparrow, one of the revisers of 1661, is said to have written in his own Prayer Book that priests were to wear a surplice in ordinary ministrations, and a cope at communion in cathedral and collegiate churches. He also edited a book containing the Advertisements, Injunctions, Articles, and Canons of 1603.

Another legal principle involves the same conclusion. Nothing but a distinct repeal of an existing law does repeal it, if the old and new can be reconciled. So far from the rubric of 1662 being a clear repeal of the Advertisements and Canons about surplices and vestments, it is rather the contrary, by reason of the word "retained," which involves the inquiry of what was then in existence legally and actually. This is the substance of the Purchas and Ridsdale judgments on this point in the Privy Council (L. R. 3 P. C. 634, and 2 Prob. 300). (See *Ornaments*). [G.]

II. It seems desirable here briefly to state the reasons why a large number of persons are unable to concur in the legal decisions referred to in the foregoing account, and are of opinion that the Advertisements in no wise cancel or override the direction of the "Ornaments Rubric." The 25th and 26th clauses of the Act of Uniformity passed in the 1st year of the reign of Elizabeth are as follows:

"[S. xiii.] Provided always and be it enacted that such ornaments of the Church and of the ministers thereof shall be retained and be used, as was in this Church of England by authority of Parliament in the 2nd year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorised under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm; [xxvi] and also if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church by the misusing of the orders appointed in this book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's glory, the edifying of this Church, and the due Reverence of its Holy Mysteries and Sacraments."

The Ornaments Rubric in Elizabeth's Prayer Book, 1559, and subsequent books till 1661, ran thus: "And here is to be noted that the Minister at the time of the Communion and at all other times in his ministration shall use such ornaments in the Church as were in use by authority of Parliament in the 2nd year of the reign of King Edward the VI. according to the Act of Parliament."

Thus the rubric was based upon the Act, and was clearly to remain valid until the Act itself should be repealed by "other order" being taken. The question is, was such "other order" taken in the Advertisements by authority of the Queen's Majesty?

In 1561 the Queen certainly did take "other order" or "further order" within the meaning of the Act, for she issued a letter to her commissioners, the Archbishop of Canterbury, the Bishop of London, and others, directing them to revise the Lectionary, to reform the disorders of chancels, and to add to the adornment of them by causing the tables of commandments to be set up at the east end. It is to be observed that in the preamble of this letter a direct reference is made to the clauses in the Act of Uniformity cited above, in the following terms: "letting you to understand that where it is provided by Act of Parliament holden in the 1st year of our reign that whensoever we shall see cause to take further order in any rite or ceremony," &c., "we *therefore* . . . . have thought good to require you our said Commissioners," &c.

The letter is formally signed and dated (January 22, 1561); it is preserved amongst the State papers of Elizabeth's reign; one copy of it exists in Archbishop Parker's Register at Lambeth (fol. 215); another amongst his papers at Corpus Christi College, Cambridge. Lastly, the Kalendars of lessons were altered in all the Books of Common Prayer as the result of the revision made by the Commissioners.

If we turn to the letter of the Queen addressed to the archbishop in January, 1564 (=1565 N.S.), which ultimately led to the issue of the Advertisements, we find that it is devoid of all those characteristics which marked the former letter as a "taking of other order" under the Act, (i.) it contains no reference whatever to that Act; it complains of the varieties and novelties both in opinion, and in rites and ceremonies which disturbed the peace of the Church; and it enjoins the archbishop to confer with his suffragans on the subject, to enquire what the varieties are, to deal with each case as it arises "according to the order and appointment of such laws and ordinances as are provided by Act of Parliament," and not to admit any to the cure of souls but those who will promise to "observe, keep and maintain such order and uniformity in all the external rites and ceremonies both for the Church and for their own persons as by laws, good usages, and orders are already allowed provided and established."

In short the letter requires the Metropolitan and his suffragans *not* to make any new law or order, but to take care that all *existing* laws and orders should be in future obeyed. In accordance with these instructions, the bishops met and enquired into the "novelties" complained of, which, judging from a document containing the substance of the returns obtained, were certainly not excesses in ritual, but defects; e.g. some celebrated Holy Communion with "surpless and copes, some with surpless alone, others with none." Some baptised in a fount, others in a bason, some in a surpless, others without." On March 3, 1565, the archbishop sends to Secretary Cecil a rough copy of some articles (which were in a great measure repetitions of some orders and injunctions which had been agreed upon amongst the bishops in 1561), and on March 8 a fair copy of the same, with a request that he would present them to the Queen and get her to authorise them. After two more letters (March 24, and April 7) urging the same request, but without success, the subject was dropped for a whole year. It was then revived March 12, 1566, by a letter from Parker to Cecil lamenting his want of success in enforcing discipline, and expressing his great regret that the Queen will not give the weight of her authority to the rules or Advertisements drawn up a year ago. On March 28 he writes to say that he has just printed the Advertisements, that he has weeded out of the book everything which he thinks may have "stayed it from the Queen's approbation," that he believes there is nothing in it against any law of the realm, and that as he must now "assaye" with his "own authority" what he can "do for order," he trusts he shall not now be hindered in his efforts. Accordingly the Advertisements were issued. As Parker could not obtain the formal authorization of the Queen, he made as much as he could of the Queen's letter as the originating cause of the Advertisments—both in the title and the preface. In the title they are designated "Advertisements partly for due order in the public administration of common prayer and using the Holy Sacraments, and partly for the apparel of all persons ecclesiastical, by virtue of the Queen's Majesties letters commanding the same" (i.e. "the same" due order in administration, &c., not the same Advertisements, for the letter commands no Advertisements, but does require the enforcement of due order,—in the preface reference is made to the Queen's letter desiring that some orders might be taken to reform and repress such varieties as were contrary to existing laws, usages and ordinances." Thus neither in the letter nor in the Advertisements is there any reference to "taking other order" under the Act of Uniformity.

(ii.) The Advertisements are not given under the royal signet, but are merely signed by the archbishop and five other bishops. (iii.) In the copies sent by Parker to the Dean of Bocking and other commissaries of his "peculiars" they are merely termed "orders agreed upon by me and other of my brethren of my province of Canterbury." (iv.) No copy of the Advertisements exists amongst the State Papers, or in Parker's Register. (v.) In the Visitation Articles of Archbishop Parker, and other bishops of his province, they are referred to, if at all, as the Advertisements "set forth by public authority," or simply "the book called the Advertisements," and are thus carefully distinguished from the "Queen's Majesty's Injunctions of 1559," which are also referred to. (vi.) In the Visitation Articles of the Archbishop of York in 1571, they are not referred to at all, as they would surely have been had they been understood to be issued by royal authority.

It seems to many impossible in the face of this evidence to conclude that the Queen took "other order" or "further order" in the Advertisements within the meaning of the Act of Uniformity (clauses xxv. and xxvi.)

It only remains to be observed that when she did take "other order" in 1561, and directed a new Lectionary to be prepared, every Prayer Book was altered accordingly, whereas after the issue of the Advertisements no change was made whatever, not even in the Ornaments Rubric which is supposed to be affected by them. The simple explanation of this appears to be that it was not necessary to alter or revise the rubric because the Advertisements in nowise clashed with it. Looking at the contents of the Advertisements we find that they are mainly a repetition of the Queen's injunctions issued in 1559, and their aim is to enforce those which had been most grossly neglected, allowing a modified observance of others to which exact obedience could not be enforced. E g. the injunctions had directed that rectors should preach in their churches "one sermon every month at the least," and subsequently "once in every quarter at the least;" the Advertisements order that "if he be able he shall preach in his own person every three months or else shall preach by another." The rubric of 1552 required that in cathedral and collegiate churches the clergy should communicate "every Sunday at the least," the Advertisements require the Holy Communion to be ministered in such churches "on the 1st or 2nd Sunday of every month at the least," so that the dean and other clergy should all receive four times in the year at least."

In respect of the vesture of the clergy the Advertisements direct that in cathedral and collegiate churches in the ministration of Holy Communion the celebrant and assistant clergy should wear copes, that is to say, the rubric of Edward VI.'s first Prayer Book is left substantially unchanged which prescribed a white alb plain with a vestment or cope, the surplice being very similar to the alb and the cope to the vestment. For all other clergy at all times of ministration in the church the Advertisements directed the use of the surplice. On the analogy of the other directions, about the times of preaching, &c., cited above, it seems only reasonable to interpret this to mean that the surplice should *suffice*, and to believe that here as elsewhere the Advertisements state the minimum which would be tolerated, not the maximum which was not to be exceeded.

Such a spirit of negligence and slovenliness prevailed that the bishops could barely get the minimum of ritual observed, and it is no wonder therefore that all vestments except the surplice disappeared. But it is obvious that there was no need to alter or remove the Ornaments Rubric. The Advertisements did not abrogate it, and therefore it remained unaltered in all existing and subsequent editions of the Prayer Book until the Revision of 1661, when the words "such ornaments, &c., shall be retained and be in use" were substituted "for the minister shall use such ornaments;" the object of this change being, as appears from a note in the margin of Sancroft's fair copy, to bring the Rubric into exact conformity with the language of the clause xxv. in the Act of Uniformity of 1559. (Cardwell's *Documentary Annals*; Archbishop Parker's *Register*, Lambeth; Stephens' *Notes on Book of Common Prayer*; *Introduction to Revision of Book of Common Prayer*, by James Parker, Hon. M.A. Oxon.; *Did Queen Elizabeth take other order in the Advertisements of* 1566? the same; *Life of Archbishop Parker*, by W. F. Hook, D.D.) [W. R. W. S.]

ADVOCATE, (1) the word used in one passage in our Bibles, 1 John ii. 1, as a translation of the Greek **παράκλητος**, which signifies literally "one called to the side of another," and so secondarily "one who aids another," by exhorting, or comforting him. In St. John xiv. 16, and xv. 26, the word is rendered "Comforter." (See *Paraclete.*) (2) The word advocate thus came to imply one who prays or intercedes for another. Christ is called our advocate, 1 John ii. 1; and in the Prayer Book very frequently the term is applied to our Lord; as in the prayer for the Clergy, Church Militant, &c. &c.

ADVOCATES are mentioned in the 96th, 131st, and 133rd Canons, as regular members of the Ecclesiastical Courts. The pleaders, or superior practitioners, in all the English and Irish Church Courts were so called. In London, A.D. 1567, they formed a corporation, or college, called Doctors' Commons; because they must be Doctors of Law, and they formerly lived together in a collegiate manner, with a common table, &c. The candidate Advocates obtained a fiat from the archbishop of Canterbury, and were admitted by the judge to practise. But there are no longer special Advocates in those courts, since the Acts establishing the Probate and Divorce Court in 1857. The pleaders in the supreme courts in Scotland, and generally throughout Europe, are called Advocates. The institution of the order is very ancient. About the time of the emperor Alexander Severus (see Butler's *Life of L'Hôpital*) three ranks of legal practitioners were established; the *orators*, who were the pleaders; the *advocates*, who instructed the orators in points of law; and the *cognitores*, or *procuratores*, who discharged much the same office as proctors or attorneys now. The first order gradually merged into the second.

ADVOWSON (*Advocatio*) is the right of patronage to a church, or an ecclesiastical benefice, and he who has the right of advowson is called the patron of the church. For when lords of manors first built churches upon their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common, the lord, who thus built a church and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church, of which he was the founder, endower, maintainer, or, in one word, the patron (*patronus*, and sometimes *advocatus*).

Advowsons are of two sorts, advowsons appendant, and advowsons in gross. When annexed to a manor or land, so as to pass with them, they are appendant; for so long as the church continues annexed to the possession of the manor, as some have done from the foundation of the church to this day, the patronage or presentation belongs to the person in possession of the manor or land. But when the property of the advowson has been once separated from that of the manor by legal conveyance, it is called an advowson in gross, or at large, and exists as a personal right in the person of its owner, independent of his manor or land. Advowsons are also either presentative, collative, donative, or elective. An advowson presentative is where the patron has a right to present the parson to the bishop or ordinary to be instituted and inducted, if he finds him canonically qualified. An advowson collative is where the bishop is both patron and ordinary. An advowson donative is where the king, or any subject by his licence, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction.

As to presentations to advowsons: where there are divers patrons, joint-tenants, or tenants in common, and they vary in their presentment, the ordinary is not bound to admit any of their clerks; and if the six months elapse within which time they are to present, he may present by the lapse; but he may not present within the six months; for if he do, they may agree and bring a *quare impedit* against him, and remove his clerk. Where the patrons are co-parceners, the eldest sister, or her assignee, is entitled to present; and then at the next avoidance, the next sister shall present, and so by turns one sister after another, till all the sisters, or their heirs, have presented, and then the eldest sister shall begin again, except they agree to present together, or by composition to present in some other manner. But if the eldest presents together with another of her sisters, and the other sisters every one of them in their own name, or together, the ordinary is not bound to receive any of their clerks, but may suffer the church to lapse. But in this case, before the bishop can take advantage of the lapse, he must direct a writ to inquire the right of patronage. Where an advowson is mortgaged, the mortgagor alone shall present, when the church becomes vacant, and the mortgagee can derive no advantage from the presentation in reduction of his debt. If a woman has an advowson, or part of an advowson, to her and her heirs, and marries, the husband may not only present jointly with his wife, during the coverture, but also after her death the right of presenting during his life is lodged in him, as tenant by courtesy, if he has children by her. And even though the wife dies without having had issue by her husband, so that he is not tenant by courtesy, and the church remains vacant at her death, yet the husband shall present to the void turn; and if in such case he does not present, his executor may. If a man, seized of an advowson, takes a wife, and dies, the heir shall have two presentations, and the wife the third, even though her husband may have granted away the third turn. Or, if a manor, to which an advowson is appendant, descends to the heir, and he assigns dower to his mother of the third part of the manor, with the appurtenances, she is entitled to the presentation of the third part of the advowson; the right of presentation being a chose in action which is not assignable. If an advowson is sold when the church is vacant, it is decided that the grantee is not entitled to the next presentation. If, during the vacancy of a church, the patron die, his executor, or personal representative, is entitled to that presentation, unless it be a donative benefice, in which case the right of donation descends to the heir. But if the incumbent of a church be also seized in fee of the advowson and die, his heir, and not his executors, shall present, because it did not fall vacant in his life.

As to the manner in which advowsons descend, it has been determined, that advowsons in gross cannot descend from the brother to the sister of the entire blood, but they shall descend to the brother of the half blood, unless the first had presented to it in his lifetime, and then it shall descend to the sister, she being the next heir of the entire blood. (See *Lapse*, and Phillimore's *Ecc. Law*, "Advowson.")

ÆLPHEAH. (See *Alphege.*)

ÆONS. (Αἰῶνες, ages.) The name given by some of the Gnostic heretics to the spiritual beings, whom they supposed to have *emanated* from the Supreme Deity, and to be like Him eternal—whence the name. (See *Valentinians.*)

AERIANS. A small sect founded by Aërius, a presbyter of Sebaste, in the lesser Armenia, about A.D. 355. St. Augustine (*Hær.* liii.) tells us that Aërius, the author of this heresy, was mortified at not attaining the episcopate; and having fallen into the heresy of Arius, and having been led into many strange notions by impatience of the control of the Church, he taught among other things, that no difference ought to be recognised between a bishop and a presbyter; whereas, until then, even all sectaries had acknowledged the episcopate as a superior order, and had been careful at their outset to obtain episcopal ordination for their ministers. (Dr. Newman's *Fleury*, bk. xix. 36.) Thus Aërius revenged himself upon the dignity to which he had unsuccessfully aspired; and he has left his history and his character to future ages, as an argument almost as forcible as direct reasoning and evidence, of the apostolical ordinance of the episcopate.

AETIANS. A sect of heretics in the fourth century. They had this name from their chief person Aëtius of Antioch. This man applied himself to the sciences at Antioch, Tarsus, and for a short time at Alexandria, and acquainted himself with the medical art, as well as with theology. As all his instructors were of Arian sentiment, he also applied his talents and his dexterity in debate to the vindication of the Arian doctrine, which he carried to the extreme conclusion that the Second and Third Persons in the Holy Trinity were utterly unlike the First Person. He was made a deacon at Antioch in 350: but deposed and banished in the reign of Constantine. Julian recalled him and gave him a bishopric (Stubbs' Soames' *Mosheim*, i. 306–307). Besides the Arian doctrines, the Aëtians maintained that faith without works was sufficient to salvation, and that no sin would be imputed to the faithful. Aëtius asserted that God had revealed to him, what He had concealed from the Apostles. His followers were commonly called Eunomians, from his pupil Eunomius, or Anomœans, from their doctrine that the Second and Third Persons in the Trinity were unlike (ἀνόμοιοι) the first. —Epiph. *Hæres.* lxxvi. c. 11; Socrat. *H. E.* ii. 35; Sozomen, *H. E.* iii. 15, iv. 12.

AFFINITY. Relationship arising from marriage. The wife's blood relatives are related by affinity to the husband, and his blood relatives are so to her. Affinity no less than consanguinity (see *Consanguinity*) has been deemed in Christian countries a bar to marriage between relatives. The prohibitions, which place both sexes on one and the same footing, forbidding marriage on either side to those related by consanguinity or affinity within the first or second degree, are fully and clearly exhibited in the Table annexed to the Book of Common Prayer. It is described as "A Table of Kindred and Affinity wherein whosoever are related are forbidden in Scripture and our Laws to marry together." It is these prohibitions which are referred to in the solemn charge addressed by the priest to the parties in the Office for the Solemnization of Matrimony: "Be ye well assured that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful."

I. "God's Word" is chiefly to be found in Leviticus xviii. 6–18, and xx. 11–21. It is plain that the restrictions laid down in those chapters are not intended to bind the Jews only. The Canaanites are condemned in severe terms (xviii. 24–30; xx. 22, 23), and doomed to extermination for breach of these laws; and the Canaanites were never under the Levitical law, which was not even given when the Canaanities were here reckoned thus guilty. The laws laid down belong evidently to the common moral law binding on all mankind.

The ground on which these marriages are forbidden is declared in verse 6, "None of you shall approach to any that is near of kin to him": literally "flesh of his flesh," or as margin, "remainder of flesh," (*shêer* of his *basar*). The following verses down to verse 18 contain instances in illustration of this principle. The list is not exhaustive; it is intended only to give examples sufficient in number and nature to make the legislator's meaning clear. Various examples are set down, all the relations specified being regarded as "near of kin." It cannot be maintained that only those marriages are intended to be interdicted which are so in actual words; for marriage with a daughter or sister or niece by blood is not named. Nor can it be asserted that consanguinity only is recognized as a bar, for of the thirteen persons instanced as "near of kin," no less than seven are made relations only through marriage. To take one instance only: in Lev. xviii. 14, the uncle's wife is forbidden because "she is thine aunt"; where it is plain that affinity is counted a bar just as if it were consanguinity. In truth the prohibitions are unintelligible unless we regard them, in the way the Church has always done, as samples and illustrations of a principle. The Table of Prohibited Degrees simply exhibits in all its details the principles laid down in general terms by Leviticus, and there exemplified in some details only; and assumes that what is forbidden to the man is by implication forbidden to the woman also.

But it is urged that in verse 18 we read, "Neither shalt thou take a wife to her sister to vex her, beside the other in her lifetime"; and that the legislator by prohibiting marriage with the wife's sister in her lifetime tacitly allows it after the wife's death. This is, however, a very obscure verse on any interpretation. Even if we admit that "sister" in it means sister by blood, and that Moses merely meant to interdict the polygamous Jews from that which their forefather Jacob did—having two sisters at once as wives—it is not clear what is intended by the words, "to vex her." Why should the first wife be more vexed that her husband should marry her sister than any other woman, if a second wife there must be? Family arrangements amongst the Jews would rather point to this as desirable, if to marry another sister were lawful at all. But in truth there is reason to think that the words "a wife to her sister" mean simply "a woman to her sister," "one woman to another," or "one wife to another," as the margin gives it. (See Bp. Wordsworth's *Commentary, in loco.*) Thus the purport of the verse would be to put a check on polygamy, prohibiting it in the interests of domestic peace when it would "vex" the first wife, who would always according to Oriental ideas have superior estimation over those subsequently taken. Dr. Kalisch however, a very high authority about Hebrew language and law, regards the text here as corrupted by interpolation. (See *Historical and Critical Commentary on Leviticus*, pp. 363–365, and 395–397; Longman & Co., 1872). He believes that the words originally ran simply, "Thou shalt not take a wife to her sister," and supports his view by referring to the Koran, which borrows its legislation in many such matters from Moses. The corresponding passage in the Koran says plainly, "You are also forbidden to take to wife two sisters." (*Koran*, iv. 27.) It is true that the Rabbinical Jews unanimously regard the verse as permitting marriage with the deceased wife's sister; but it is to be feared that here as elsewhere determination to reject the Christian view of the question has prejudiced their opinion on the text. It is significant that the Karaite Jews have always held marriage with a deceased wife's sister to be forbidden by the law of Moses; and the Karaites, who have been not inaptly termed the Protestants of Judaism, pride themselves on strict adherence to the letter of the written law, rejecting the whole mass of oral traditions and expositions with which the Jewish schools had overlaid the Word of God, and often made it of none effect. (See Herzog, *Encyclopädie*, article *Karäer.*) It must also be observed in general that the clear drift of the whole chapter ought not to be set aside on the authority of an obscure and doubtful verse; a verse probably corrupt, and which, if sound, admits of no less than fourteen varying interpretations. If marriage with a deceased wife's sister is sanctioned here, then, as Kalisch says, "unity of principle and harmony of detail are destroyed in the Levitical lists of forbidden degrees." We may add, as not without significance, that the Vatican MS. of the Septuagint contains in Deut. xxvii. 23 a special malediction against the connexion with a wife's sister, where the A. V. speaks of the mother-in-law only. If this be an interpolation, it is certainly a very early one, and reflects at any rate the mind of the age in which it was made. It is more probable, however, that the Greek translator added the clause referring to the sister-in-law by way of bringing out more fully the sense of the Hebrew, for the word (cotheneth) really means any female relative by marriage.

Difficulties as regards prohibitions based on affinity have been raised in consequence of what is known as the law of the levirate laid down, Deut. xxv. 5–10; comp. St. Matt. xxii. 23–28. It is to be observed in connexion with this subject that marriage with the wife of a deceased brother was not, properly speaking, permitted by the Jewish law at all. On the contrary, it was strictly forbidden (see Levit. xviii. 16, xx. 21); and denounced too as a defilement and an abomination. On the other hand, in Deut. xxv. 5–10, it is enjoined as a sacred duty, under certain circumstances only, when a brother died childless. The general result is surely clear enough. The alliance in question, which, be it observed, is precisely similar so far as affinity is concerned to a marriage between a widower and his late wife's sister, was sternly prohibited as a rule by the general moral law. But to protect those agrarian rights which were at the basis of the Hebrew system and institutions as regards property, and to prevent the extinction of a family in Israel, this marriage was —not permitted—but rendered imperative under special circumstances by the law of God. And the ignominious penalties annexed to violation of this obligation (see Deut. xxv. 9, 10; Ruth iv. 11) show how abhorrent the connexion was to Jewish customs. Where the special circumstances and the local and national emergencies have no place, this, like other connexions within the Prohibited Degrees, must be deemed to be according to the law of Moses incestuous and prohibited.

II. The Law of the Christian Church. No very early references to the subject can be found, probably because the ancient Roman law was very nearly coincident with the Mosaic. But, A.D. 305, the Council of Elvira (Can. lxi.) imposed excommunication for five years on the man who should marry his wife's sister; and for life on him who should marry his step-daughter (Can. lxvi.) This is the first known ecclesiastical legislation about affinity. The Council of Neo-Cæsarea (A.D. 314) completes the prohibition on the woman's side. The Apostolical Canons (Can. ix.) declare marriages with two sisters or a niece to disqualify for ordination. St. Basil, in a letter to Diodorus (A.D. 373), declares connexion with two sisters to be unholy and "no marriage," and refers to the Mosaic Law. A Council at Rome under Innocent I. (A.D. 402) forbids marriage with a wife's sister, an uncle's wife, or first cousin; that of Agde (A.D. 506), brands as incestuous union with a brother's widow, wife's sister, step-mother, step-daughter, cousin, or any kinswoman. Like decrees were formulated by many later Councils, in which the Levitical degrees are frequently quoted or referred to. The Council of Mayence (A.D. 813) forbids marriage to those related in the fourth degree, and in later times the restrictions became more multiplied and rigid, till at length marriage was interdicted within seven degrees. (Comp. *Decretum Gratiani*, P. ii. causa 35.) This rigour could not be long retained, and at the fourth Lateran Council (A.D. 1215), under Innocent III., prohibition was limited to four degrees; and these were frequently relaxed by Papal "Dispensations." These concessions were granted on the assumption that the Pope possesses the power to suspend not only the Church Canons, but even the Scriptural ordinances. About the fact that relationships up to the second degree at any rate, whether of affinity or consanguinity, are barriers to marriage, there has been universal consent amongst all councils, churches, and doctors.

III. The Law of the English Church and Realm has always been coincident with that of Christendom generally. The words of the late Lord Chancellor Hatherley in a speech delivered in St. James's Hall on Thursday, Feb. 26th, 1880, (reported in the *Guardian* newspaper of March 3rd, 1880) are weighty. "In England, he unhesitatingly declared, that there had been no change in the law since the baptism of Ethelbert." In the reign of Hen. VIII. and Edw. VI. various statutes were passed for taking away "dispensations," and invalidating all marriages not within the Levitical degrees. In these (see 25th Hen. VIII. c. 22; 28th Hen. VIII. c. 7; 2nd and 3rd Edw. VI. c. 23), marriages within those degrees are already and repeatedly recognised as "prohibited by the laws of God." The Table of Prohibited Degrees was set forth in 1563 only in order to make clear and easily intelligible the relationships to which the statutes referred as obstacles to matrimony. This table is referred to by Canon 99 of 1603 as follows: "No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1563, and all marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid table shall be in every church publicly set up at the charge of the parish."

The status of marriage could only, up to 1857, be determined by the ecclesiastical courts: and persons contracting unlawful unions availed themselves of the loopholes left by the requirements of the Canon Law, namely, that the parties should be separated and their marriage dissolved by sentence of court. They procured the commencement of a mock suit against themselves for incest, and this barred the way of a real prosecution, since two proceedings were not permitted to go on at the same time for the same offence. The suit was protracted by technicalities until the death of one of the parties, after which the civil courts would not permit the validity of the marriage to be called in question. In order to put a stop to these evasions of the law, the Act 5 & 6 Will. IV. c. 54, commonly known as Lord Lyndhurst's Act, was passed in 1835. It enacted that marriage within the Prohibited Degrees should be, not merely voidable by sentence of court as hitherto, but "absolutely null and void to all intents and purposes whatsoever." It is therefore altogether false to assert that marriage with a deceased wife's sister was legal before 1835, and made illegal first by Lord Lyndhurst's Act. That Act only cured certain defects in procedure by means of which the law had been sometimes broken, but made no alteration whatever in the law of marriage itself. Marriage with a wife's sister was before 1835, as it still is, just as illegal as marriage with a man's own sister or own niece. In no case of incest, however revolting, prior to 1835 could the illegality become legally determined and the parties be separated without sentence of court. Since 1835 such marriages are void *ipso facto*. That is all the difference.

IV. The moral and social basis of the Prohibited Degrees. Man and wife are "one flesh" (Gen. ii. 24; St. Matt. xix. 5, 6; Eph. v. 31). It is on this principle that the Levitical Degrees proceed: e.g. Lev. xviii. 8 prescribes, "The nakedness of thy father's wife thou shalt not uncover; it is thy father's nakedness." The "nakedness" of the husband is uncovered in that of the wife because the two are "one flesh" by their marriage. Thus the principle is carefully insisted on in primeval times, under the Mosaic law, by the Saviour Himself, by the Apostle of the Gentile Churches. It is an obvious and necessary consequence that a man cannot marry connexions by affinity where he cannot marry the like connexions by blood, for the former are "part of the flesh" (Lev. xviii. 7; xx. 14) of her who has become one flesh with him.

Any infringement of this principle is plainly fatal to the whole idea of marriage as set forth in the Bible throughout. Nor is it possible to abandon the principle in one case and to retain it in others. Either affinity is a bar to marriage between persons so related or it is not. If it be a bar, it must be wrong to marry two sisters; if it be not a bar, it is impossible to justify the existing prohibitions against unions with the wife's niece, the step-daughter, or the wife's kinswomen in general. The proposal to legalize marriage with a deceased wife's sister strikes thus at the whole foundation of English domestic life.

These restrictions on marriage are not to be regarded as arbitrary. Their reason and purpose are to be seen in the necessity for protecting the purity of family life. Marriage involves an intimacy with the wife's relatives which would not be innocent and safe unless the impossibility of marriage with them were clearly understood. The prohibitions are intended to throw over the wife's family precisely the same safeguards as are by consanguinity provided for the man's own family; and relaxation of them must involve, and has wherever tried been found to involve, dangers and embarrassments from which the present state of the law exempts us. The results on family life of the innovations in this matter which have been tolerated in Republican America are described in a letter addressed to the late Lord Hatherley, and published by him, from which copious extracts will be found in the *Church Quarterly Review* for January, 1883, p. 424. In Protestant Germany one relaxation after another has been admitted under dispensation from the State until marriage with an own brother's or sister's child has become so common that an orphan niece cannot live with her own uncle. In Republican France the ancient law was swept away in 1792, and such were the family troubles that followed, especially in relation to the wife's sister, that the Code Napoléon in 1802 interdicted particularly marriage with that relative; and the Conseil d'État came to resolutions to that effect, without admitting dispensation under any circumstances, on the ground of the family disorders, the immorality, and the applications for divorce, to which the liberty to contract these marriages had given occasion. It is obvious, when the subject is reasoned out, that the Prohibited Degrees as laid down in Leviticus, and applied by parity of reasoning in the Table of the Church of England, form a security for the peace and purity of domestic life which must be preserved, if at all, in its integrity. To legalize marriage with a deceased wife's sister cannot possibly remain a solitary innovation. We shall have abandoned the strong ground of the Divine Laws as interpreted by the Christian Church, and have taken the first step in a revolution of the whole of our domestic and much of our social life. [T. E. E.]

AFFIRMATION. By various modern Acts of Parliament, beginning with 9 Geo. IV. c. 32, first Quakers, and at last, by a succession of Acts, everybody who says he has a conscientious objection to taking an oath, or is objected to as incompetent, is allowed to make an affirmation instead in giving evidence, and a false affirmation is made equivalent to perjury. "Declarations," as they are called, have also been substituted for the old official Promissory oaths of churchwardens and many other public offices; but oaths of a very simple kind are substituted for the old oaths of Allegiance and Supremacy and Abjuration by 31 & 32 Vict. c. 72, amending therein the Clerical Subscription Act of 1865, only three years before. Jews used to be excluded from Parliament, not expressly, but because one of the oaths concluded with the words "on the true faith of a Christian," which disappeared under that Act of 1868, and indeed by a previous one of 1866, with a different form of parliamentary oath, under which all persons who may lawfully affirm in Courts of Justice may do so in either House of Parliament. It was held in *Clarke* v. *Bradlaugh* (7 Q. B. D. 38) that a parliamentary affirmation by an avowed Atheist was not within that Act, even with the help of the "Evidence Further Amendment Acts" of 1869 and 1870. [G.]

AFFUSION. The pouring of the water on recipients of Holy Baptism. Trine immersion, or affusion, was the ancient rule to which Tertullian bears witness. (See *Immersion.*) The rubric says, if they certify that the child is weak, it shall suffice to pour water upon it It should here be noticed, that our Church doth not direct sprinkling or aspersion, but affusion or "pouring of water" upon the children to be baptized. It is true the quantity of water to be used is nowhere prescribed, nor is it necessary that it should be; but, however the quantity be left to the minister's discretion, yet it must be understood to determine itself thus far: first, that the action be such as is properly a "washing," to make the administration correspond with the institution; and this we should observe as ministers of Christ at large; secondly, that the action be such, as is properly a "pouring of water," which is the rubrical direction to express that washing at all times when "dipping" is not practised; and this we are bound to observe as ministers of the Church of England in particular; taking it always for granted that there is a reason for whatever is prescribed in a rubric, and such an one as is not to be contradicted by our private practice, or rejected for the sake of any modes or customs brought in we know not how.

And we should the rather keep to this rule of affusion, because we have in a manner lost that more primitive way of baptizing by immersion. Custom having "certified" in general, that it is the opinion and judgment of all, who bring their children to the font, that they are "too weak to endure dipping."

Either of these modes of administering baptism is sufficient. For it is not in this spiritual washing, as it is in the bodily, where, if the bath be not large enough to receive the whole body, some parts may be foul when the rest are cleansed. The soul is cleansed after another manner; a little water can cleanse the believer, as well as a whole river. The old fashion was to dip or sprinkle the person "thrice," to signify the mystery of the Trinity, and also to symbolize the three days during which our Lord lay buried. The Church so appointed then because of some heretics that denied the Trinity; upon the same ground, afterwards, it was appointed to do it but once (signifying the unity of substance in the Trinity), lest we should seem to agree with the heretics that did it thrice. This baptizing is to be at the "font."—*Bp. Sparrow.*

AFRICA, CHURCH IN. The first Christian Missions to Africa were sent by the Roman Church. Incredible toils and hardships were undergone by these missionaries, who were of the Capuchin Order; but they were enabled to bring some of the savage natives to a knowledge of Christ, and at last, in 1652, the cruel Queen of Matamba, Anna Zingla, allowed herself and her people to be baptized. (Soames' *Mosheim*, Stubbs' Edition, iii. 201.)

In the 16th and 17th centuries the Portuguese sent out missionaries, who afterwards made several establishments and penetrated a considerable distance into the interior. The Dutch, Danes, and English made attempts to follow the Portuguese in their enterprise; but it was not till the formation of the African Association in 1788 that much was done in this direction. In 1815 the Cape of Good Hope, which had been alternately in the hands of the Dutch and English, was confirmed to the latter, and since that time there have been continual explorations and constant missionary work carried on. There are at present in Africa, and the adjacent islands, thirteen English dioceses, besides a missionary bishopric (Cape Palmas), founded by the Church of the United States. These are (in order of their formation) Cape Town, Sierra Leone, Graham's Town, Mauritius, St. Helena, Central Africa, Bloemfontein, Niger, Maritzburg, Zululand, St. John's, Madagascar, Pretoria. The bishopric of Maritzburg was founded in consequence of the deposition of the Bishop of Natal. This bishop, Dr. Colenso, had written a book impugning the veracity of Holy Scripture, in consequence of which a united letter from all the bishops of England and Ireland, with the exception of Drs. Thirlwall (St. David's), Fitzgerald (Killaloe), and Griffen (Limerick), was sent to him, requesting him to resign his see. On his refusal, he was tried before a provincial synod at Cape Town, on the charges of denying the Atonement, the Inspiration of Scripture, the Divinity of our Lord, &c., and found guilty. He was therefore formally deposed on Nov. 27, 1863. The deposition was subsequently declared null and void by the Queen in Council, on the ground that the Metropolitan of Cape Town had no authority over the Bishop of Natal. In 1866 a sentence of excommunication was published against Dr. Colenso by the Bishop of Cape Town, and a new bishop was consecrated to take charge of the diocese. As by law Dr. Colenso was not deposed, the new bishop was styled Bishop of Pietermaritzburg.

For an account of the ancient North African Churches, see Bingham, *Ant.* bk. ix. c. 2. [H.]

AGAPÆ. Love feasts, or feasts of charity, among the early Christians, were usually celebrated in connexion with the Lord's Supper, but not as a necessary part of it. The name is derived from the Greek word ἀγαπή, which signifies love or charity. In the earliest accounts which have come down to us, we find that the bishop or presbyter presided at these feasts. Before eating, the guests washed their hands, and a public prayer was offered up. A portion of Scripture was then read, and the president proposed some questions upon it, which were answered by the persons present. After this, any accounts which had been received respecting the affairs of other Churches were recited; for, at that time, such accounts were regularly transmitted from one community to another, by means of which all Christians became acquainted with the history and condition of the whole body, and were thus enabled to sympathise with, and in many cases to assist, each other. Letters from bishops and other eminent members of the Church, together with the Acts of the Martyrs, were also recited on this occasion; and hymns or psalms were sung. At the close of the feast, money was also collected for the benefit of widows and orphans, the poor, prisoners, and persons who had suffered shipwreck. Before the meeting broke up, all the members of the Church embraced each other, in token of mutual brotherly love, and the whole ceremony was concluded with prayer.

As the number of Christians increased, various deviations from the original practice of celebration occurred, which called for the censures of the governors of the Church. In consequence of these irregularities, it was appointed that the president should deliver to each guest his portion separately, and that the larger portions should be distributed among the presbyters, deacons, and other officers of the Church. It is uncertain whether the "love-feast" was held before or after Holy Communion, but the language in 1 Cor. xi. seems rather to imply the former.

While the Church was exposed to persecution, these feasts were not only conducted with regularity and good order, but were made subservient to Christian edification, and to the promotion of brotherly love, and of that kind of concord and union which was specially demanded by the circumstances of the times.

At first these feasts were held in private houses, or in other retired places, where Christians met for religious worship. After the erection of churches, these feasts were held within their walls; until abuses having occurred which rendered the observance inconsistent with the sanctity of such places, this practice was forbidden. In the middle of the fourth century, the Council of Laodicea enacted "that agapæ should not be celebrated in churches"; a prohibition which was repeated by the Council of Carthage in the year 391; and was afterwards strictly enjoined during the sixth and seventh centuries. By the efforts of Gregory of Neo-Cæsarea, St. John Chrysostom, and others, a custom was generally established of holding the agapæ only under trees, or some other shelter, in the neighbourhood of the churches; and from that time the clergy and other principal members of the Church were recommended to withdraw from them altogether.

In the early Church it was usual to celebrate agapæ on the festivals of martyrs, *agapæ natalitiæ*, at their tombs; a practice to which reference is made in the epistle to the Church of Smyrna, concerning the martyrdom of Polycarp.

These feasts were sometimes celebrated on a smaller scale at marriages, *agapæ connubiales*, and funerals, *agapæ funerales*.

The celebration of the agapæ was frequently made a subject of calumny and misrepresentation by the enemies of the Christian faith, even during the earliest and best ages of the Church. In reply to these groundless attacks, the conduct of the Christians of those times was successfully vindicated by Tertullian, Minucius Felix, Origen, and others. But real disorders having afterwards arisen, and having proceeded to considerable lengths, it became necessary to abolish the practice altogether; and this task was eventually effected, but not without the application of various means, and only after a considerable lapse of time.—Riddle, from Augusti and Stegel; Bingham, *Ant.* bk. xv. c. vii. 7.

AGAPETÆ or DILECTÆ. In the third century it became a custom amongst some of the clergy and monks to choose persons of the other sex, devoted like themselves to a life of celibacy, with whom they lived under the sanction of a kind of spiritual nuptials, still maintaining their chastity, as they professed, though living, in all things else, as freely together as married persons. These women were called *Agapetæ*, *Subintroductæ*, **Συνείσακτοι.** This practice, however pure in intention, gave rise to the utmost scandal in the Church; and those who had adopted it were condemned severely, both by the individual authority of eminent writers and bishops, especially St. Cyprian, St. Jerome, and St. John Chrysostom, and by the decrees of councils. See Dowell's *Dissertationes Cyprianicæ*. Suicer, *Agapetæ and Suneisaktoi.*

AGATHA. Virgin and martyr. A Sicilian of noble birth, who suffered in the Decian persecution (A.D. 253). The legend is that her breast was cut off with iron shears, and she is therefore represented having in one hand the palm, and in the other a plate, on which is a female breast. In some representations the shears are placed in her hands. She is commemorated in the English black-letter calendar on

Feb. 5. Her name was originally inserted in the calendar by Gregory the Great. [H.]

AGE, THE CANONICAL, FOR CONSECRATION AND ORDINATION. I. The age for a bishop was by the Apostolic Constitutions laid down as 50 at least (Lib. ii. c. 1); but afterwards younger men were admitted to the Episcopate, though never under 30, except in very rare instances. Thus Athanasius was probably under that age when he was made bishop, and Remigius was appointed to the see of Reims when only 22 (A.D. 471). A canon of the Greek Church prescribes 50 as the age for a bishop; but this was modified by an edict of Justinian stating that he should be above 30. (Novell. cxxxvii.). The latter is the age required in the Church of England. II. The Canon Law defines 30 years to be the canonical age for the priesthood, which age is also prescribed by the old Saxon laws, and the councils of Neo-Cæsarea (A.D. 314), of Arles (A.D. 524), of Toledo (A.D. 633), and of Trullo (A.D. 691). The Council of Trent permits the ordination of deacons at 23, and the priests at 25 (A.D. 1563). In the Greek Church the age for a deacon is 25, that which was required for Levites in the Jewish Church, and for a priest 30, the age at which our Lord commenced his ministry. An ancient canon quoted by Maskell declares that an exorcist, reader, or porter, should be over 17; an acolyte over 14; a sub-deacon over 17; a deacon over 19; a priest over 24; and a bishop over 30.

In the Ordinal of 1552 the age for the diaconate was 21, and this is still allowed in the American and Scottish Church. By stat. 13 Eliz. c. 12, a priest was required to be 24 years of age. This was followed by the 34th canon of 1603, and by the rubric as it at present stands. A deacon must be 23 unless he has a faculty—that is to say, a licence or dispensation from the archbishop, which may be given to persons of extraordinary ability. 44 Geo. III. c. 43, confirmed the right hitherto held by the primate of all England of granting such faculties, but enacted for the first time, that the ordination of any priest or deacon under 24 and 23 respectively should be "merely void in law," and be incapable of holding any preferment by virtue thereof. Archbishops Sharp and Ussher, Bishops Bull and Jeremy Taylor, were each ordained before the prescribed age. [H.]

AGNES, ST., is commemorated in the English black-letter calendar on Jan. 21. She was a Roman maiden of patrician birth, and was beheaded at the age of 13, during the Diocletian persecution (A.D. 306). St. Jerome says that in his time the fame of St. Agnes was spread throughout the world; St. Augustine refers in touching terms to her memory, on "this day": thereby showing the antiquity of the festivals. St. Agnes is represented as holding a palm branch in one hand, and caressing a lamb with the other. [H.]

AGNOETES or AGNOETÆ. (*ἀγνοέω.*) A sect of Christian heretics about the year 370, followers of Theophronius the Cappadocian, who joined himself with Eunomius; they called in question the omniscience of God, alleging that he knew not things past in any other way than by memory, nor things to come but by an uncertain prescience.—Socrat. *Hist. Eccles.* v. 24.

In the 6th century there arose another sect of the same name, who followed Themisteus, Deacon of Alexandria, who, it is said, believed that Christ knew not when the day of judgment should happen. But it appears that these Agnoëtæ merely denied that the *human* nature of Christ *became omniscient*, by being united with the divine nature. Nor did their contemporaries in general understand them to go further. But the writers of the middle ages represent them as denying altogether the omniscience of Christ, and many of the moderns, till quite recently, had similar views of this sect.—Stubbs' Soames' *Mosheim*, i. 431; but see also Suicer, *Thes.* i. v. *ἀγνοηταί*, and Blunt's *Dictionary of Sects*, &c., where a less favourable view is taken of this school. [H.]

AGNOSTICS. (See *Positivists.*)

AGNUS DEI. I. A cake of wax, used in the Roman Church, stamped with the figure of a lamb supporting the banner of the cross. The name literally signifies *The Lamb of* God. These cakes, being consecrated by the Pope with great solemnity, and distributed among the people, are supposed to possess great virtues. Though the efficacy of an Agnus Dei has not been declared by Roman councils, the belief in its virtue has been strongly and universally established in the Church of Rome. Pope Urban V. sent to John Palæologus, emperor of the Greeks, an Agnus folded in fine paper, on which were written verses explaining all its properties. These verses declare that the Agnus is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms, of giving to women with child an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, and of securing against fire.

II. The "Agnus Dei" was also a name given to an anthem sung by the choir, while the priest was communicating. The choir sang thrice: "O Lamb of God, that takest away the sins of the world," adding twice, "have mercy upon us," and the third time, "grant us Thy peace." It was given a place in the first Liturgy of Edward VI., but has since neither been prescribed nor forbidden. [H.]

AISLE. (*Ala.*) The lateral divisions of a church, or of any part of it, as nave, choir, or transept, are called its aisles. (See *Church.*) Where there is but one aisle to a transept it is always at the east. In foreign churches the number of aisles is frequently two on each side of the nave and choir; at Cologne there are three. This arrangement is very ancient, since it is found in the Basilicas of St. John, Lateran, and St. Paul, at Rome. In England this was very seldom the original plan. All beyond one on each side are clearly additions, as at Chichester, Manchester, St. Michael's, Coventry, Spalding, and several other churches. But they were clearly original in the Galilee at Durham, as there are four rows of Norman arches, and all the substructure is Norman, though later windows have been built. The word has been very commonly also applied to the passages or alleys between the seats of the congregation. Thus "the middle aisle" is often used. [G.]

AISE. A linen napkin to cover the chalice used in Bishop Andrewes' chapel, and in Canterbury cathedral, before the Rebellion. See *Canterbury's Doom*, 1646, Neale's *Hist. of Puritans.*

ALASCANS. A name given to those foreign Protestants in England in the 16th century who embraced the extreme Zwinglian tenets adopted by John Laski, or à Lasco, a Polish ecclesiastic of noble birth. He had been first shaken in his opinion by an interview with Zwinglius in 1524; in 1537 he abandoned his preferments and became minister to a congregation in Embden, the capital of Friesland. At the invitation of Archbishop Cranmer he came to England and resided with him at Lambeth for six months. He was made superintendent of the foreign Churches, German, Flemish, French and Italian, in London. After the accession of Mary, he and some of his followers retreated to Embden again, but he soon deserted them, and after a short sojourn at Frankfort returned to Poland, where he died in 1560.

ALB, or ALBE. A white linen robe which used to be worn by clergy at celebration of Holy Communion, and other offices. The 58th Canon prescribes a surplice with sleeves to be worn at the communion, as well as at other services; and in the rubric after the communion in the First P. B. of Edw. VI., regulating the Wednesday and Friday services, the priest is to wear a plain alb or surplice. This however does not imply that the surplice and alb were the same, the former being a modification of the latter. The intention of the Canon evidently was to supersede all other vestments by the surplice, which has become the usual robe for the clergy in the Church of England. But the alb was an under-robe, and another vestment was used upon it, as will be seen from the rubric in the First Prayer Book of Edw. VI. "Upon the day and the time appointed for the ministration of the Holy Communion the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that administration, that is to say a white albe plain, with a vestment or cope. And when there be many priests and deacons, then so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say albes with tunicles," &c. "And though there be none to communicate with the priest, yet these days (after the Litany ended) the priest shall put on him a plain albe or surplice, with a cope, and say all things at the altar," &c. (See *Vestments*, *Tunicle.*)

These rubrics are referred to in our present Prayer Book, in the notice preceding the Morning Prayer, commonly called the "Ornaments Rubric." (See *Accessories of Service.*) Many of our most eminent ritualists have considered the rubric of Ed. VI. as still binding in strictness of law. But the Privy Council has several times decided otherwise. (See *Vestment.*)

ALBAN MARTYR. Called the protomartyr of Britain, commemorated in the English Calendar on June 17th. He was born at Verulam, said by Bede to be called in the English tongue Verlamacæstir or Vætlingacœstir, a Roman station near the modern St. Alban's, and educated at Rome. In the Diocletian persecution (A.D. 303) he gave Amphibalus, a Christian priest, shelter, hid him from the persecutors, and was by him converted to the Christian faith. When he could keep him safe no longer, he dressed him in his own clothes, and enabled him to escape. But the fury of the persecutors fell upon Alban, and being ordered to offer sacrifice to their gods, and refusing, he was terribly tortured, and put to death. It is said that the executioner, astonished at Alban's firmness, and touched by the grace of God, declared himself a Christian, and suffered martyrdom at the same time, and Amphibalus soon after.—Bede, *Eccles. Hist.* i. 7. [H.]

ALBANENSES. A sect which arose probably in the 8th century. They held, like the Manicheans, the existence of two principles, the one good and the other evil. (See *Manicheans.*) They denied the Divinity, even the humanity of our Lord, and asserted that he did *not really* suffer, die, rise again, and ascend into Heaven. They denied free will, rejected the idea of original sin, and never administered baptism to infants. The sect derived the name from Albano, the seat of the principal bishop, and seems to have been confined to Lombardy, where it originated.—Soames' *Mosheim* (Stubbs' Edition), ii. 149); Blunt's *Sects*, p. 14. [H.]

ALBATI, or WHITE BRETHREN. A set of Christian fanatics (so called from the white linen which they wore). Anno 1399, in the time of Pope Boniface IX., they came down from the Alps into several provinces of Italy, having for their guide a priest clothed all in white, and a crucifix in his hand, who asserted that he was the prophet Elias sent to announce the second Advent. So great was his influence that he collected a band of enthusiasts numbering nearly 40,000, including some priests and even cardinals, who marched in troops from city to city singing hymns and making loud prayers. The pope, becoming alarmed and thinking that their leader aimed at his chair, sent soldiers, who apprehended him at Viterbo and brought him to Rome, where he was burned in 1403, upon which his followers dispersed.

ALBIGENSES. Religionists in the twelfth and thirteenth centuries who opposed the superstitions and usages of the Roman Church. They were called Albigenses not because they either originated at Albi, or resided there alone, or had their chief church there, but because they were condemned in a council held A.D. 1176 at Albi (Albigea), a town of Aquitaine. The name Albigenses had a twofold application, the one limited, the other more extended. In the more limited sense the Albigenses were those who, in Italy, were sometimes called Cathari, Publicani, or Pauliciani, who approximated to the Manichæans in their sentiments. But generally the term, according to Peter Sarnensis, a writer of that time, was applied to all French heretics, or opponents of the Roman aristocracy and hierarchy. In 1166 Pope Innocent III. prohibited all communion with the Albigenses, and sent into the southern provinces of France legates extraordinary to extirpate heresy, in all its forms and modifications. From this that terrible tribunal the "Inquisition" derived its origin. The murder of one of the legates, Peter of Castelnau, led to the proclamation by the pope of a crusade against the Albigenses. Nearly half a million of men are said to have been collected for it. It was carried on with merciless cruelty in the face of a stubborn resistance. Crusade followed after crusade during the first half of the thirteenth century, and the sect was not finally stamped out before the beginning of the fourteenth century, when a scanty remnant escaped who joined the Waldenses, and a few others made their way to Bosnia. (See Stubbs' *Mosheim*, ii. 70, 239; Faber's *Waldenses and Albigenses*; Maitland's *Facts and Documents illustrative of the History of the Albigenses*, &c., pp. 95, 96; *Sismondi*; *Fleury*.)

The Albigenses have been frequently confounded with the Waldenses; from whom however it is said that they differed in many respects, both as being prior to them in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manichæism, from which the Waldenses were exempt.

ALBIS (*Dominica in*). See *Low Sunday*.

ALESS or ALESSE, ALEXANDER. A Scotchman living at Leipzic, who with Sir John Clarke translated the first English Prayer Book into Latin. It was very hasty and imperfect, but yet seems to have been used by Peter Martyr and Martin Bucer, and gave rise to many mistakes. (See Blunt's *Prayer Book*, i. xxx.; Burnet, *Hist. Refor.* ii. 319.) [H.]

ALEXANDRIAN MANUSCRIPT. One of the three most ancient copies of the Scriptures. Of the other two, one, called the Vatican, is in the Vatican Library at Rome, and the other, called the Sinaitic, is in the Imperial Library at St. Petersburg. The Alexandrian is in the British Museum. It was sent to Charles I. by Cyrillus Lucaris, patriarch of Constantinople about 1628. Cyrillus brought it from Alexandria (hence the title), and it appears to have had its origin in Egypt. It is always denoted by A: the Vatican by B; and the Sinaitic by א. (See *Mark's Gospel*.) There is a schedule annexed to the MS. in the British Museum, in which Cyrillus states that it was written by Thecla, a noble Egyptian lady, "about 1300 years ago," i.e. early in the fourth century. There is however no trustworthy evidence in support of this statement, and the opinion of antiquarians is that it was written quite at the end of the fourth century, or even as late as the middle of the fifth. It consists of four folio volumes, of which the first three contain the Old Testament according to the LXX version almost complete: the fourth contains the New Testament, with a few chasms, together with the first epistle of Clement to the Corinthians, a small fragment of the second, and a hymn similar in parts to our *Te Deum*.—Marsh's *Michaelis' Introd. to N. Test.* vol. ii. p. 186; vol. iii. p. 655. (See *Bible*.) [H.]

ALIEN PRIORIES. (See *Priory*.)

ALIENATION, ecclesiastically speaking, is the improper disposal of such lands and goods as have become the property of the Church. These being looked upon as devoted to God and his service, to part with them, or divert them to any other use, may be considered as no less than the sin of sacrilege. Upon some extraordinary occasions, however, as the redemption of captives from slavery, or the relief of the poor in the time of famine, this was permitted; in which cases it was not unusual to sell even the sacred vessels and utensils of the church. Some canons, if the annual income of the church was not sufficient to maintain the clergy, allowed the bishop to sell certain goods of the church for that purpose. By subsequent canons, however, this was prevented, unless the consent of the clergy was obtained, and the sanction of the metropolitan, lest, under the pretence of necessity or charity, any spoil or devastation should be made of the revenues of the church. (See Bing. *Orig. Eccl.* lib. v. ch. vi. s. 6.) [H.]

ALIENATION IN MORTMAIN, is the conveying or making over lands or tenements to any religious house or other corporate body. (See *Mortmain.*)

ALL HOLY MARTYRS is a festival observed in part in the Eastern Church, on the Octave of Pentecost—our Trinity Sunday. St. Chrysostom has left a homily, preached upon this day. But the Western Church in later times generally observed the Octave of Pentecost in honour of the Blessed Trinity. (See *Trinity Sunday.*) [H.]

ALL SAINTS' DAY. This festival of All Saints is not of the highest antiquity. At the beginning of the seventh century the Pantheon at Rome, a temple dedicated to all the gods, was converted into a Christian Church under the name of the Blessed Virgin and all Martyrs. This is said to have taken place on November 1, A.D. 610, and the festival seems to have been observed on that day ever since. The Ven. Bede, indeed, mentions the 13th of May as the day of Martyrs; but in another place he speaks of the festival as falling on November 1. Our Church having, in the course of her year, celebrated the memories of the holy apostles, and the other most eminent saints and martyrs of the first days of the gospel, deems it unnecessary to extend her calendar by any other particular festivals, but closes her course with this general one. It should be the Christian's delight, on this day, to reflect, as he is moved by the appointed scriptures, on the Christian graces and virtues which have been exhibited by that goodly fellowship of saints who, in all ages, have honoured God in their lives, and glorified him in their deaths; he should pray for grace to follow them "in all virtuous and godly living;" he should meditate on the glorious rest that remains for the people of God, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the Saviour in whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting services of the Church triumphant. The Church of England seems to have been induced to sum up the commemoration of martyrs, confessors, doctors and saints in this one day's service, from the circumstance of the great number of such days in the Church of Rome having led to gross abuses, some of which are enumerated in the preface to the Book of Common Prayer.

This day was popularly called "Allhallows day." "Hallow E'en" in Scotland, and "Holy Eve" in Ireland, means the eve of All Saints' Day. It is celebrated as a high festival, or *scarlet* day, at the Universities of Oxford and Cambridge.

ALL SOULS. A festival or holiday, on which special prayers are offered for the souls of the departed. Its observance has been traced back to the year 998; about which time, we are told, a certain monk, whose curiosity had led him to visit Mount Ætna, which he, in common with others of that age, verily believed to be the mouth of hell, returned to his abbot with the grave story that he had overheard "the devils within complain, that many departed souls were taken out of their hands by the prayers of the Cluniac monks." (See *Clugniac Monks.*) The compassionate abbot took the hint, and set apart the second day of November, to be annually kept by his monks as a day of prayer for *All Souls* departed. This local appointment was afterwards changed by the Pope into a general one, obligatory on the Western Churches. Churches are dedicated in honour of "All Souls," in token that they "are in the hand of God," and having "died in the Lord" are "blessed" even though they were not such burning and shining lights as to be enrolled in the catalogue of eminent saints. For the same reason it was the custom for Christian people to deck the graves of their friends and relatives with flowers on this day. The ceremonies observed were in good keeping with the purpose of its institution. In behalf of the dead, persons arrayed in black perambulated the cities and towns, each provided with a loud and dismal-toned bell, which they rang in public places by way of exhortation to the people to remember the souls in purgatory, and give them the aid of their prayers. (See *Dirge.*) In

France and Italy, at the present day, the annual *Jour des Morts* is observed, by the population resuming their mourning habits, and visiting the graves of their friends for many years after their decease. At the period of the Reformation the Church of England abrogated the observance of this day. [H.]

ALLELUIA, or HALLELU-JAH. This is a Hebrew word signifying *Praise the* Lord, or *Praise to the* Lord. It occurs at the beginning and at the end of many of the Psalms, and was always sung by the Jews on solemn days of rejoicing. An expression very similar in sound seems to have been used by many nations, who can hardly be supposed to have borrowed it from the Jews. Hence it has been supposed to be one of the most ancient words of devotion. St. John retains the word without translation (Rev. xix. 1, 3, 4, 6); and among the early Christians it was so usual to sing *Hallelujah*, that St. Jerome says little children were acquainted with it.

In evident imitation of the Jewish custom, the Church has from very early times, at least during the season of Easter, preceded the daily Psalms with *Alleluia*, or *Praise ye the Lord.* In the Roman and unreformed offices it was disused during certain penitential seasons; while Alleluia was used in other parts of the service also during the Easter season, &c. In the First Book of King Edward VI., Allelujah was sung after "Praise ye the Lord," from Easter to Trinity Sunday. The response, "The Lord's name be praised," was added at the last review. It had been inserted in the Scotch Liturgy in King Charles I.'s time. (See *Gloria Patri.*)—Jebb's *Choral Service.*

ALMERY. Literally "a place for the alms," but the term is applied generally to recesses in the walls of churches, fitted with shelves and secured by doors, as receptacles for the altar, vessels, or any other valuable articles of church furniture. They are to be found not only by the side of the altar, but in various other parts of old churches; and sometimes in the cloisters.

ALMOIGN, FRANK. (See *Frank Almoign.*)

ALMONER. An officer in monasteries, who had the care of the Almonry. In the cathedral of St. Paul, London, the Almoner had the distribution of the alms, and the care of the burial of the poor. He also educated eight boys in music and in literature, for the service of the Church. The office afterwards was practically that of a Choir-master, or Master of the Boys, and was usually held by a Vicar Choral.—Dugdale's *History of St. Paul's.*

The Lord High Almoner is a Prelate, who has the disposing of the King's Alms, and of other sums accruing to the Crown. Till King James I.'s accession, when the office of Dean of the Chapel Royal was revived, he had the care of the King's Chapel; his office being then analogous to that of the Grand Almoner of France.—Heylin's *Life of Laud.*

ALMONRY. A room where alms were distributed, generally near to the church, or a part of it. The Almonries in the principal monasteries were often great establishments, with endowments specially appropriated to their sustentation, having a chapel, hall, and chambers for the accommodation of the poor and infirm. The remains of the Almonry at Canterbury, for example, are extensive and interesting.—Jebb's *Choral Service.*

ALMS. (Sax. *almes*; Old Eng. *almisse* or *almose*; Germ. *almosen*; Norw. *almoignes*; Fr. *aumône*; Gr. *ἐλεημοσύνη*). Anything given gratuitously to relieve the poor, as money, food or clothing. In the primitive Church, the people who were of sufficient substance used to give alms to the poor every Sunday, as they entered the church. And the poor, who were approved and selected by the deacons or other ministers, were exhorted to stand before the church doors to ask for alms, as the lame man, who was healed by Peter and John, at the Beautiful Gate of the temple. The collection of alms at the time of Holy Communion is mentioned by Justin Martyr (A.D. 139) as an invariable rule, and is supposed to be based on the direction of St. Paul, 1 Cor xvi. 2.—St. Chrys. *Hom.* xxv. *de verb. Apos.*; Bing. bk. xiii. c. viii. 11. The order in our Church is, that the alms should be collected at that part of the Holy Communion Service which is called the Offertory, while the sentences are in reading which follow the place appointed for the sermon. The intention of the compilers of our service was, that these alms should be collected every Sunday, as is plain from the directions in the rubric; and this, whether there was a celebration or not. It is much to be regretted that the decay of charity has caused this good custom to fall into too general disuse; but it is one which churchmen are endeavouring to restore, and in many cases they have succeeded. (See *Offertory.*)

In the seventeenth century extraordinary collections of alms were made in England on certain occasions, by letters patent from the Sovereign. (See *Briefs.*)

The word alms is now used as a plural, but it was originally a singular noun. (Acts iii. 3.) [H.]

ALMS-CHEST. Besides the alms collected at the offertory, it may be supposed that devout persons would make contributions to the poor on entering the church, or departing from it, at evening service; and to receive these alms, it is appointed by the 84th Canon, that a chest be provided and placed in the church.

ALOGIANS. Heretics in the second century, who denied the Divine Logos, or Word, and attributed the writings of St. John, in which the Second Person of the Godhead is so styled, to Cerinthus. St. Augustine traces their origin to Theodotus of Byzantium. (*Hær.* lib. iv. 1, and xxx.; Epiph. *Hær.* lib. i., *adv. Alog.* 3.)

ALPHEGE, ST. Archbishop M. Commemorated in the English Calendar on April 19. His name is also written Ælpheah, Alfegus, and Elphege. He was of noble family, and in 984 was made Bishop of Winchester. He was translated to the see of Canterbury in 1009. Two years after, the Danes having gained possession of the city and taken the archbishop captive, demanded a ransom which at first he promised to pay, but afterwards refused, because he could not raise the required sum except by parting with some of the treasures of the Church, or by wringing it from his tenants. After being kept seven months a prisoner in the Danish ships, he was dragged forth and brutally stoned to death at Greenwich, on the site of the parish church, which is dedicated to him. (See Hook's *Lives of the Archbishops*, vol. i. p. 455.) He was buried in St. Paul's and afterwards translated to Canterbury. (See Freeman, *Norman Conq.* i. 350–2, and Appx. II.) [H.]

ALPHABET PSALMS. Three psalms, in which each verse or clause in the Hebrew, begins with the successive letters of the alphabet. These are especially the 111th, 112th, and 119th Psalms. The latter is of a peculiar character. Each division is made of verses which begin with the same letter, the *section* answering to the *verses* of the other alphabet psalms. (See *Acrostic.*)

ALTAR. (Lat. *altare*, prob. from *altus*, high; Celt. *alt.*) Originally a mount or structure on which sacrifices were offered. In the Christian use of the word it will be convenient to consider (i.) the name, (ii.) the material, (iii.) the position of the altar.

I. Altar was the name by which the holy board was constantly distinguished for the first three hundred years after Christ; during all which time it does not appear that it was above once called "table," and that was in a letter of Dionysius of Alexandria to Xystus of Rome. And when, in the fourth century, Athanasius called it a "table," he thought himself obliged to explain the word, and to let the reader know that by *table* he meant *altar*, that being then the constant and familiar name. Afterwards, indeed, both names came to be promiscuously used; the one having respect to the *oblation* of the Eucharist, the other to the *participation.—Wheatly.*

St. Ignatius, who lived in the Apostolic age itself, says, "In every church there is an altar" (*ad Philipp.*). Other early fathers frequently allude to the Christian altar as an object familiar to Christian sight; and in a detailed description of the Cathedral of Tyre, given by Eusebius in his dedication sermon, he distinctly names the holy altar (*ἅγιον θυσιαστήριον*) placed in the midst of the apse, at the east end of the church. There were, however, distinct names given by early Christian writers to the heathen altar (*βωμὸς*), and the altar of the Church (*θυσιαστήριον*), and while they constantly declare they had not the former, they frequently speak of the latter, as that on which was offered the Christian sacrifice (*θυσία*) of the Holy Eucharist.—Bluut, *Annot. P. B.* ii. p. 158.

Irenæus and Origen use the same word as Ignatius. Tertullian frequently applies to it the name of "Ara Dei," and "Altare." Cyprian uses both names, table and altar; but most commonly altar.

By St. John Chrysostom it is most usually termed, "the mystical and tremendous table," &c. St. Augustine usually gives it the name of Mensa Domini, the Lord's Table. "It were easy to add a thousand other testimonies, where the altar is called the Holy Table, to signify to us their notion of the Christian sacrifice and altar at once, that it was mystical and spiritual, and had no relation either to the bloody sacrifices of the Jews, or the idolatries of the Gentiles, but served only for the service of the Eucharist, and the oblations of the people."—Bingham, *Ant.* viii. vi. 14.

In the First Prayer Book of King Edward VI. the terms used for this holy table are the *Altar*, and *God's Board.* In November 1550 an order was issued from the Privy Council to every bishop "to pluck down the altars," and in the lieu of them "to set up a table in some convenient place of the chancel." This order was very much resented in some dioceses by the people as well as by the clergy and the bishops. Daye, Bishop of Chichester, refused to obey the order, saying that "he sticked not in the form, situation, or the matter, stone or wood of the altar; these things he considered indifferent, but the commandment to take down all altars and put a table instead seemed to him a plain abolishment of the altars, both the name and the thing, and he could not consent to it." He was consequently deprived of his bishopric. This order for the conversion of "altars" into "tables" was mainly owing to the influence of Hooper and others who had adopted the low sacramental views of the Swiss reformers.

In the Second Prayer Book of Edward VI. the term "Altar" was omitted, and "Table," "Holy Table," or "Lord's Table," substituted, which names were retained at the last revision in 1662. The phrase "communion table" occurs in the Canons only, as in the 20th, and the 82nd. The word altar is used in the Coronation Service. It is employed without scruple by Bishop Overall, one of the commissioners for the revision of the Liturgy in King James I.'s reign, and by those who were employed in the last Review in 1662, who of course understood the real spirit of the Church of England. For example, the following are the words of Bishop Sparrow, one of the Reviewers.

"That no man take offence at the word *Altar*, let him know, that anciently both these names, *Altar*, or *Holy Table*, were used for the same thing; though most frequently the fathers and councils use the word *Altar*. And both are fit names for that holy thing. For the Holy Eucharist being considered as a *sacrifice*, in the representation of the breaking of the bread, and pouring forth of the cup, doing that to the holy symbols which was done to Christ's body and blood, and so showing forth and commemorating the Lord's death, and offering upon it the same sacrifice that was offered upon the cross, or rather the commemoration of that sacrifice, (St. Chrysost. *in Heb.* x. 9,) it may fitly be called an *Altar*; which again is as fitly called an *Holy Table*, the Eucharist being considered as a *Sacrament*, which is nothing else but a distribution and application of the sacrifice to the several receivers." Bishop Cosins (*Nicholl's* add. notes, p. 42) speaks of the king and queen presenting their offering "on their knees at God's altar:" though he adds afterwards (p. 50) on the passage "This our sacrifice of praise and thanksgiving,"—"In which regard and divers others besides, the Eucharist may by allusion, analogy, and extrinsical denomination, be fitly called a sacrifice, and the Lord's table an altar, the one relating to the other; though neither of them can be strictly and properly so called. . . . The sacrament of the Eucharist carries the name of a sacrifice; and the table, whereon it is celebrated, an altar of oblation, in a far higher sense than any of their former sacrifices did, which were but the types and figures of those services, which are performed in recognition and memory of Christ's own sacrifice, once offered upon the altar of his cross" Bishop Andrewes says: "The Holy Eucharist being considered as a sacrifice, it is fitly called an Altar, which again is fitly called a Table, the Eucharist being considered as a sacrament." Again, Bishop Beveridge, *on the necessity, &c., of frequent communion*, uses the word; "Upon Sundays and holy days, although there be not such a number, and therefore no communion, yet, however, the priest shall go up to the *altar*," &c. And Bishop Bull (charge to the clergy of St. David's), "Before the Priest goes to the *Altar* to read the second service," &c.

Hence, though not presuming to dispute the wisdom of the Reviewers, or, to speak more reverently, the dispositions of God's providence, whereby the use of the word altar was withheld from our Prayer Book, there can be no doubt that the employment of the word can be justified, if we understand it as the ancient Church understood it.

[Nevertheless it has been decided in the ecclesiastical courts that the Church of England has no altars, but only a holy table or a communion table, which was called in the early Prayer Books, but not in the later, "God's Board." This was first decided in the celebrated stone altar case of *Faulkner* v. *Lichfield* (1 Robertson, 184), against a new stone altar in the Round Church at Cambridge, and again in one of the stages of the *Liddell* v. *Westerton* case, on St. Paul's, Knightsbridge, and St. Barnabas Churches (Broderick and Fremantle's Ecc. J. 122); where, also, it was said in the judgment that stone altars are not only illegal because they are immovable, but because they are not made of wood. The same point was decided in *Parker* v. *Leach* (L. R. 1 P. C. 312), which has always since been followed, and an Act was subsequently passed, declaring the law accordingly for the validity of marriages (which is a civil question of State law entirely), that the removal of the communion table in rebuilding and enlarging a church does not require a reconsecration, as had been assumed in a former judgment of a diocesan court, thereby reversed or superseded. [G].]

II. In the ancient church, altars were made both of wood and stone. One of wood is preserved in the church of St. John Lateran at Rome, of such ancient date that there is a tradition that it was used by St, Peter. It is in the form of the Ark, on the lid, or *mensa*, of which the Eucharist was celebrated. A small portable altar also of wood, but covered with silver, said to have been used by St. Cuthbert in the seventh century, is preserved in Durham Cathedral Library. In St. Augustine's time wooden altars were in use in African churches, while stone altars existed in some of the churches of Asia. The Council of Epone in Gaul (A.D. 517) enjoined stone altars, while in England wooden altars, according to William of Malmesbury, were in common use. In the eleventh century Wulfstan, bishop of Worcester, ordered all the wooden altars in his diocese to be changed for altars of stone. They are generally of wood in the Eastern Church. (See Blunt, *P. B.* p. 158). The substitution of wood for stone was involved in the order to convert the "altars" into "tables." (See *Mensa.*)

III. The place of the high altar was uniformly, in England at least, at the east end of the church; but in large churches room is left for processions to pass behind it, and in cathedral churches of Norman foundation for the bishop's throne. Where the end of the church was apsidal, the high altar was placed in the chord of the apse. Chantry altars, not being connected with a service in which processions were used, were placed against the wall, and scarcely an aisle or a transept was without one or more. There were four at the rood screen across the nave of St. Alban's, and several more against the pillars. In form the high altar was generally large and plain, relying for decoration wholly on the rich furniture with which it was loaded; very rarely its front was panelled or otherwise ornamented. Chantry altars were, perhaps, in ninety-nine cases in a hundred, mere slabs built into the wall. At Jervaulx, however, at the end of each aisle, is a large plain altar built up of separate stones, much in the form of a high tomb. *In situ* but few high altars remain, but chantry altars *in situ* are frequent enough. They are not, however, often found in the aisles and transepts of our churches, but in places where they would more readily escape observation, as, for instance, under the east window (or forming its sill) of a vestry, or of a parvise, or in a gateway to a monastery, or in private chapels and chapels of castles. Altar stones not *in situ*, but used in pavements and all kinds of places, are almost innumerable, sometimes two or three or more occurring in a single small church. They may be recognised by five little crosses, one in the centre, and one at each corner. The multiplication of altars in the same church is still strictly forbidden in the Eastern Church, as it was in ancient times. (See Bingham, bk. viii. c. 6. § 16.)

"In the reign of Edward VI., besides the dispute about turning the altars into tables, which was originated in a sermon by Bishop Hooper preached before the King (Edw. VI.), another controversy arose, viz. whether the table, placed in the room of the altar, ought to stand altarwise; i.e. in the same place and situation as the altar formerly stood? This was the occasion that in some churches the tables were placed in the middle of the chancels, in others at the east part thereof, next to the wall. Bishop Ridley endeavoured to compromise this matter, and therefore, in St. Paul's Cathedral, suffered the table to stand in the place of the old altar; but beating down the wainscot partition behind, laid all the choir open to the east, leaving the table then to stand in the middle of the chancel. Under this diversity of usage, things went on till the death of King Edward; when, Queen Mary coming to the throne, altars were again restored wherever they had been demolished; but her reign proving short, and Queen Elizabeth succeeding her, the people (just got free again from the tyranny of Popery) through a mistaken zeal fell in a tumultuous manner to the pulling down of altars; though, indeed, this happened for the generality only in private churches, they not being meddled with in any of the queen's chapels, and in but very few of the cathedrals. And as soon as the queen was sensible of what had happened in other places, she put out an injunction to restrain the fury of the people, declaring it to be no matter of great moment, whether there were altars or tables, so that the sacrament was duly and reverently administered; but ordering, that where altars were taken down, holy tables should be decently made, and set in the place where the altars stood, and so to stand, saving when the communion of the sacrament was to be distributed; at which time the same was to be so placed in good sort within the chancel, as thereby the minister might be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently and in more number communicate with the said minister. And after the communion, done from time to time, the same holy table was to be placed where it stood before. Pursuant hereunto, this part of the present rubric was added to the liturgy, in the first year of her reign, viz. that "the table, at the communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said:" which was in those times generally in the choir. But then it is plain from the aforesaid injunction, as well as from the eighty-second Canon of the Church, (which is almost verbatim the same,) that there is no obligation arising from this rubric to move the table at the time of the communion, unless the people cannot otherwise conveniently hear and communicate. The injunction declares, that the holy tables are to be set in the same place where the altars stood, which every one knows was at the east end of the chancel. And when both the injunction and canon speak of its being moved at the time of the communion, it supposes that the minister could not otherwise be heard: the interposition of a belfry between the chancel and body of the church hindering the minister in some churches from being heard by the people, if he continued in the church. And with the same view seems this rubric to have been added, and which therefore lays us under no obligation to move the table, unless necessity requires. But whenever the churches are built so as the minister can be heard, and conveniently administer the sacrament at the place where the table usually stands, he is rather obliged to administer in the chancel, (that being the *sanctum sanctorum*, or most holy place, of the church,) as appears from the rubric before the Commandments, as also from that before the Absolution, by both which rubrics the priest is directed to turn himself to the people. From whence I argue, that if the table be in the middle of the church, and the people consequently round about the minister, the minister cannot turn himself to the people any more at one time than another. Whereas, if the table be close to the east wall, the minister stands on the north side, and looks southward, and consequently, by looking westward, turns himself to the people."—*Wheatly.*

The permission given in Queen Elizabeth's injunction to move the "Holy Table" from the east end at the time of Holy Communion, and to place it in "good sort within the chancel as thereby the minister might be more conveniently heard," &c., was taken advantage of by the Puritan party, and in a large number of parish churches the table was placed lengthways in the body of the chancel, and *stood there permanently*, no regard being paid to the direction contained in the injunction that after the communion done, the same holy table was to be placed *where it stood before.*" The consequence was that it was often treated with the most shocking irreverence. Laud soon after his appointment to the Primacy endeavoured to put a stop to this by ordering the holy tables to be placed altarwise at the east end of the chancels, and on the whole, in spite of much vehement opposition, the order was successfully enforced; and, except during the confusion of the Commonwealth, the rule has prevailed from that time to the present day. In the royal chapels, and in most, if not all, of the cathedral churches, no change was made at any time in the position of the altar. [H.]

ALTARAGE. A legal term used to denote the profits arising to the priest or parson of the parish on account of the altar, called *obventio altaris.* Since the Reformation there has been much dispute as to the extent of the vicar's claim upon tithes as altarage. In the 21st Eliz. it was decided that the words *Alteragium cum manso competenti* would entitle him to the small tithes; but it has since been holden and now generally understood, that the extent of the altarage depends entirely upon usage and the manner of endowment.

ALTAR CLOTH. By the 82nd Canon it is appointed that the table provided for the celebration of the Holy Communion shall be covered, in time of divine service, with a carpet of silk, or other decent stuff thought meet by the ordinary of the place, if any question be made of it; and with a fair linen cloth at the time of the ministration, as becometh that table. The sovereigns of England, at their coronation, present, as their first oblation, a pall or altar cloth of gold, &c. Fringed white cloths at the communion have been declared illegal, and the colours of the cloth at other times are to be decided by the ordinary. *Liddell* v. *Westerton.* (See *Lights; Cross.*) [H.]

ALTAR PIECE. A picture placed over the altar. It is not uncommon in English churches to place paintings over the altar, although it is a practice of modern introduction, and although there would be a prejudice against placing paintings in other parts of the church. The English Reformers were very strongly opposed to the introduction of paintings into the sanctuary. In Queen Elizabeth's reign, a proclamation was issued against pictures as well as images in churches; and Dean Nowell fell under her Majesty's displeasure for procuring for her use a Prayer Book with pictures. The Puritans, who formed the religious world of King Charles's time, both in the Church and out of it, destroyed pictures wherever they could find ,them, as relics of Popery. We may add that the feeling against pictures prevailed not only in modern times, but in the first ages of the primitive Church. In the various catalogues of church furniture that we possess, we never read of pictures. There is a particular breviat of the things found by the persecutors in the church of Paul, bishop of Cirta, in Numidia (A.D. 303), where we find mention made of cups, flagons, two candlesticks, and vestments; but of images and pictures there is not a syllable. In Spain, at the Council of Eliberis, A.D. 305, there was a positive decree against them. And, at the end of that century, Epiphanius, passing through Anablatha, a village of Palestine, found a veil there, hanging before the doors of the sanctuary in the church, whereon was painted the image of Christ, or some saint, which he immediately tore in pieces, and gave it as a winding-sheet for the poor, himself replacing the hanging by one from Cyprus. (*Ep. ad Johan. Hierosol.*) The first mention of pictures we find at the close of the fourth century; when Paulinus, bishop of Nola, to keep the country people employed, when they came together to observe the festival of the dedication of the church of St. Felix, ordered the church to be painted with the images of saints, and stories from Scripture history, such as those of Esther and Job, and Tobit and Judith. (*Paulinus Natal.* 9. *Felicis*, p. 615.) The reader will find a learned historical investigation of this subject in note B to the translation of Tertullian's Apology in the *Library of the Fathers*, which is thus summed up: 1. In the first three centuries it is positively stated that Christians had no images. 2. Private individuals had pictures, but it was discouraged. 3. The cross, not the crucifix, was used; the first mention of the cross in a church is in the time of Constantine. 4. The first mention of pictures in churches, except to forbid them, is at the end of the fourth century, and these historical pictures from the Old Testament, or of martyrdoms, not of individuals. 5. No account of any picture of our Lord being publicly used occurs in the first six centuries; the first is A.D. 600. 6. Outward reverence to pictures is condemned. We find frequent allusion to pictures in the writings of St. Augustine. We thus see that the use of pictures in churches is to be traced to the fourth century; and we may presume that the practice of the age, when the Church was beginning to breathe after its severe persecutions, when the great creed of the Church Universal was drawn up, and when the canon of Scripture was fixed, is sufficient to sanction the use of pictures in our sanctuaries. That in the middle ages, pictures as well as images were sometimes worshipped, as they are by many Papists in the present day, is not to be denied. (See *Images; Image Worship.*) It was therefore natural that the Reformers, seeing the abuse of the thing, should be strongly prejudiced against the retention of pictures in our churches. But much of Roman error consists in the abuse of what was originally good or true. We may, in the present age, return to the use of what was originally good; but being warned that what has led to Popish corruptions may lead to them again, we must be very careful to watch against the recurrence of those evil practices to which these customs have been abused or perverted.

ALTAR RAILS, as such, and as distinguished from the chancel screen, were not known in the Western Church before the Reformation. We probably owe them to Archbishop Laud, who, in order to guard against a continuance of the profanations to which the holy table had been subjected, while standing in the nave of the church, or in the middle of the chancel, ordered that it should be placed at the east end of the chancel, and protected from rude approach by rails. As the use of altar rails arose out of, and visibly signified respect for, the great mysteries celebrated at the altar, they were, of course, a mark for the hostility of the Puritans; and accordingly, in the journal of William Dowsing, parliamentary visitor of churches in the great rebellion, we find that they were everywhere destroyed. They have generally, however, been restored; and there are now few churches in England where they are not found. In the East, the altar has been enclosed by a screen or an enclosure resembling our rails, from ancient times. These were at first only the cancelli, or κίγκλιδες, or, as Eusebius styles them, *reticulated* wood-work. They were afterwards enlarged into the holy doors, which now wholly conceal the altar, and which Goar admits to be an innovation of later times. (pp. 17, 18.) These are not to be confounded with the enclosure of the choir; which, like the chancel screen, was originally very low, a mere barrier, but was enlarged afterwards into the high screens which now shut out the choir from the church.—Jebb's *Choral Service.*

ALTAR SCREEN, now often called a Reredos, though that rather means some ornamental structure on the screen. A screen behind the altar, bounding the presbytery eastward, and in our larger churches separating it from the parts left free for processions between the presbytery and the Lady Chapel, when the latter is at the east end. (See *Cathedral.*) These screens were of comparatively late invention. They completely interfered with the ancient arrangement of the *Apsis.* (See *Apsis.*) The most magnificent specimens of altar screens are in the cathedrals at Winchester and St. Alban's. In college chapels, and churches where an apse would be altogether out of place, and where an east window cannot be inserted, as at New College, All Souls, and Magdalene, Oxford, they are as appropriate as they are beautiful.—Jebb's *Choral Service.*

ALTAR STEPS. Steps round three sides of the table were pronounced illegal in *Bradford* v. *Fry*, L. R. 4 Prob. 193.

AMBO, or AMBON (from ἀνα βαίνειν, "to go up.") A kind of raised platform or reading desk, from which, in the primitive Church, the Gospel and Epistle were read to the people, and sometimes used in preaching. Its position appears to have varied at different times; it was most frequently on the north side of the entrance into the chancel. Sometimes there was one on each side, one for the Epistle, the other for the Gospel, as may still be seen in the ancient churches of St. Clement and St. Lawrence, at Rome,

&c. The word Ambo has been popularly employed for a reading desk within memory, as in Limerick cathedral, where the desk for the lessons in the centre of the choir was so called. The singers also had their separate ambo, and in many of the foreign European churches it is employed by the precentor and principal singers; being placed in the middle of the choir, like an eagle, but turned towards the altar.—Jebb's *Choral Service.* [H.]

AMBROSE, St., BISHOP, and one of the four doctors of the Church. Commemorated in the English Calendar on April 4. He was the governor of a Roman province, and while exercising his authority in quelling some disturbances at the election of a bishop to the see of Milan, was himself, by the unanimous voice of the people, chosen bishop. He was at the time only a catechumen, but his nomination by the people was ratified by the secular and ecclesiastical authorities, and, after being baptized, he was presently consecrated bishop, being of the age of 34 (A.D. 374). He at once gave up all secular pursuits, and made over all his property to the Church. His influence was very great, and a remarkable instance of his moral power was shown by his forbidding the Emperor Theodosius admittance to his cathedral, and participation in the Holy Communion, on account of his massacre of 7000 persons on a trivial pretext at Thessalonica. He introduced great improvements in the conduct of public worship, especially with regard to music. The works of St. Ambrose now existing are composed of sermons and treatises in three folio volumes. He died A.D. 397. [H.]

AMBROSIAN RITE. An ancient form of liturgy retained at Milan, which derives its name from St. Ambrose, though probably it is even of earlier date. Attempts were made at different times by Charlemagne, Pope Pius V., and Pope Nicolas II., to impose the Roman rite on all churches, but that of Milan sheltered itself under the name and authority of St. Ambrose, and the Ambrosian Ritual has continued in use. It must be added that gradual approaches to the Roman ritual have been made, though it must still be considered a distinct rite. The music connected with this rite had a very distinct character, like the English cathedral music. It is impossible to state accurately the nature and extent of the influence exerted by St. Ambrose over the music of the Western Church; but there is no doubt that he popularized hymn singing in the West, and introduced antiphonal psalm chanting. This was used for the relief of the people during their night-long services at the time of the Arian controversy; and St. Augustine dwells in touching terms on the effect produced on himself at the services at Milan. (Conf. ix. 7.) From Milan probably the antiphonal system of chanting spread through all parts of Western Christendom. Ambrose is said to have learnt his system at Antioch, and it is evidently of Greek, not Jewish, origin. (See *Gregorians.*) The Doric, Phrygian, Lydian, and Mixo-Lydian scales which he used, being modifications of the ancient Greek scales, correspond to our scales of D, E, F, and G, only without accidentals. The influence of St. Ambrose's system is evidenced by the fact that church song came to be called generally "Cantus Ambrosianus," and this may account for the title given to the old melody of the "Te Deum," which cannot date from such early times. (See *Te Deum.*)—Dr. Dykes in *Blunt, P. B.* lvii. [H.]

AMEDIEU, or Friends of God. A kind of religious congregation in the Church of Rome, who wore grey clothes and wooden shoes, had no breeches, girding themselves with a cord; they began in 1400, and grew numerous; but Pius V. united their society partly with that of the Cistercians, and partly with the Soccolanti.

AMEN. This, in the phraseology of the Church, is denominated *orationis signaculum,* or *devotæ conscionis responsio,* the token for prayer—the response of the worshippers. It intimates that the prayer of the speaker is heard, and approved by him who gives this response. It is also used at the conclusion of a doxology. (Rom. ix. 5.) Justin Martyr is the first of the fathers who speaks of the use of the response. In speaking of the Eucharist he says, that, at the close of the benediction and prayer, all the assembly respond, "Amen," which, in the Hebrew tongue, is the same as, "So let it be." St. Jerome, who lived in the fourth century, tells us that the Amen was pronounced with such heartiness by the people, as to sound like a clap of thunder. According to Tertullian, none but the faithful were permitted to join in the response. The general meaning is "truly," or "verily." At the conclusion of a prayer, as the Catechism teaches, it signifies *so be it;* after the repetition of the Creed it means *so it is.* When in the Prayer Book the Amen is printed in Roman characters, as at the end of the Lord's Prayer, Confession, Creeds, &c., it is to be pronounced by the minister and people together; when printed in italics, the Amen is to be said by the people only.

At the reception of the elements the communicants in the ancient church always said Amen, which custom is mentioned in the Apostolic Constitutions, and by Cyril, Tertullian, Ambrose, Augustine, Jerome, and others. Bishops Andrewes, Sparrow, Cosin, and Wilson recommended it, but it is not enjoined in the English Liturgy. At the administration of baptism also, the witnesses and sponsors uttered this response in the same manner. In the Greek Church it was customary to repeat this response as follows: "This servant of the Lord is baptized in the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen; both now and for ever, world without end;" to which the people responded, "Amen." This usage is still observed by the Greek Church in Russia. The repetitions were given thrice, with reference to the three Persons of the Trinity.—Coleman's *Christian Antiquities.*

AMERICAN CHURCH. (See *Church in America.*)

AMERICAN PRAYER BOOK. After the separation of the North American Colonies from England, it appeared likely that there would be endeavours on the part of some to introduce unauthorized alterations in the Prayer Book, and that thus disorder might spring up in Divine Worship. It was therefore determined to draw up a form of Common Prayer and Liturgy, which should be national. The greatest care was taken, and though the first step was made at the General Convocation at Philadelphia in 1785, it was not till the General Convocation in 1789 that the Prayer Book was authorized. There were proposals that an entirely new book should be prepared, but other counsels prevailed, and the Preface declares that the American Church "is far from intending to depart from the Church of England, in any essential point of doctrine, discipline, or worship, or farther than local circumstances require." (See *Church in America.*)

Some of the alterations and additions are: (1) The language is in some cases modernized. (2) The Nicene may be used instead of the Apostles' Creed. (3) A rubric prefaces the Apostles' Creed; "and any church may omit the words 'He went into Hell,' or may instead of them use the words 'He went into the place of departed spirits.'" (4) The Athanasian Creed is omitted, and the Absolution in the Visitation of the Sick. (5) The priest may read our Lord's summary of the law (St. Matt. xxii. 37) after or instead of the Ten Commandments. (6) The prayer of oblation and the invocation in the Liturgy are used in immediate connexion with the prayer of consecration, as in the old liturgies. (7) A selection of psalms is appointed instead of our daily order. (8) The words of commendation in the Burial office are slightly changed. (9) The words "*verily and indeed* taken" are changed to "verily and *spiritually.*" [H.]

AMICE, The. (Amictus.) A broadish, oblong piece of linen, sometimes much embroidered and adorned, with two strings to fasten it. When used it is first placed round the head and loosely tied, then slipped down and worn on the shoulders beneath the alb; so that, when in place, it has the appearance of an ornamental collar. (See "*Rationale*" *Vestments.*)

The word *amice* is sometimes used with greater latitude. Thus Milton (*Par. Reg.* iv.):

> "——morning fair
> Came forth, with pilgrim steps, in *amice* grey."

The *grey amice* would seem to be the *almutium, almuce*, or *aumusse*—a tippet or cape of fur. W. Gilbert French, in an interesting and curiously illustrated Essay on "The Tippets of the Canons Ecclesiastical," considers that there is a distinction between the *amice* and the *almuce.* The former he identifies with the definition given above. The latter he considers to be the choir tippet, worn by all members of cathedral churches, of materials varying with the ecclesiastical rank of the wearer. The hood part of the almuce was in the course of time disused, and a square cap substituted; and the remaining parts gave rise to the modern cape, worn in foreign churches, and perhaps the scarf now worn by bishops and dignitaries in our Church. The almuce, or "aumusse," is now an ornament of fur or other materials carried over the arm by the canons of many French and other continental cathedrals.—*Dictionnaire de Droit Canonique*, 1787.

Cardinal Bona only mentions the *amictus*, describing it as in the first paragraph of this article. There seems nothing improbable in the various terms above mentioned having been originally identical. (See *Band, Hood, Scarf*, and *Tippet.*) [H.]

AMPHIBALUM. (See *Chasible.*)

ANABAPTISTS. Certain fanatical sectaries whose designation is derived from the Greek **ἀναβαπτίζειν,** to baptise again, because it was one of their tenets, although not the most distinctive, that persons baptized in infancy ought to be baptized anew.

The first appearance of this fanatical body was in 1521, at Zwickau, where a draper named Nicholas Storch and other enthusiasts, who were called the "prophets of Zwickau," began to teach: (1) That a visible kingdom of Christ composed of none but holy persons would shortly be established on earth. (2) That the members of this kingdom would be guided by a divine light within which would place them above the elementary teaching of Holy Scripture, and render the restraints of human law, as well as all forms of religious discipline, unnecessary. The practical results of these doctrines were attempts of the fiercest and wildest kind to overthrow all existing institutions in order to set up, as was alleged, the pure kingdom of Christ upon earth. The first outbreak was connected with the Peasants' War, a rebellion provoked by the tyrannical oppressions of the feudal nobility. Under the leadership of Thomas Munzer, the pastor of Zwickau, the revolt became a kind of religious nihilism which raged over a great part of Germany. It was crushed for a time by the battle of Frankenhausen (May 15, 1525), when the army of the fanatics was entirely defeated; and Munzer having been taken prisoner, was afterwards executed.

But nine years later, in 1534, there was a more fearful outbreak of Anabaptist communism, at Münster, in Westphalia, under the leadership of Bernard Rothman, the pastor, and two burghers, Knechting and Knipperdolling. John Bockhold, a tailor of Leyden, became the head of the society under the title of "King of Zion." His deluded followers beheld in him the representative of God himself, and under him the movement became a revolting compound of fanaticism and sensuality. For a whole year Münster was a scene of appalling bloodshed and profligacy carried on in the name of religion. The town was taken, however, on June 24, 1535, when John of Leyden was executed after cruel torture.

After some short-lived insurrections in Holland, the continental Anabaptists abandoned their efforts to establish their principles by violence, and under Menno of Friesland, who became their leader about the year 1537, they gradually subsided into a peaceable, and more rational community, yet retaining to the last some tincture of fanaticism, including the doctrine that a Christian man ought not to undertake the duties of a secular functionary.

In England immigrations of Anabaptists from time to time during the sixteenth century caused considerable annoyance and some alarm. The first direct notice of them is in a royal proclamation issued in 1534, in which certain strangers who in contempt of the Holy Sacrament of Baptism had re-baptised themselves, are ordered to quit the realm in twelve days under pain of death. (Wilkins, *Conc.* iii. 779.) In 1535, nineteen men and six women (all from Holland), holding Anabaptist opinions, after being examined at St. Paul's, were condemned to be burnt. Throughout the reign of Henry VIII., rigorous measures were taken to prevent the importation of Anabaptist books, and to enforce the expulsion or execution of all persons holding Anabaptist opinions. The sect consequently made little progress until the accession of Edward VI., when it rapidly increased in the South of England, especially in Kent and Essex. (See *Orig. Letters, Parker Soc.* pp. 65, 66, 87.)

In Queen Elizabeth's reign on three different occasions, all persons, whether foreigners or natives, who were Anabaptists, were ordered to leave the kingdom under the severest penalties. But neither argument nor terror could subdue their obstinacy, and Peeters and Turwert, and several others, were burnt at the stake. The last execution of Anabaptists in England was in 1575. At the beginning of the Protectorate the Anabaptists, under Harrison, had great power, and deemed themselves called by God to prepare the way for the reign of Christ with His saints upon earth. But their aggressive fanaticism bringing them under the displeasure of Cromwell, he reduced them "to their original nothing." In 1658 the Anabaptists sent an address to King Charles II., together with five propositions with regard to parliaments, regal authority, liberty of conscience, tithes and amnesty of all political offenders. The king returned a general answer, and expressed himself "willing to confer with some persons of that party," at Bruges. (Clar. *Hist.* bk. xv.; Lingard, viii. 151; xi. 9; Collier, iv. 283; vi. 332. For general history of the sect see Stubbs' Soames' *Mosheim,* vol. iii. pp. 136–144; Hardwick's *History of the Reformation*, pp. 252–258; Blunt's *Dictionary of Sects.*) Allusion is made to this sect in the 39th Article, but neither community of goods, nor tenets subversive of civil government, are now held by the Anabaptists, or Baptists. See *Baptists.*) [H.]

AMMONIAN SECTIONS. In the middle of the third century Ammonius, an Egyptian monk, divided the Gospels into sections, in order that he might construct a Harmony, in which the four narratives of the Evangelists might be continued. He took St. Matthew as the normal Gospel, divided it into sections, and then arranged against it, in parallel columns, the corresponding portions of the other Gospels. The numbers which denote these Ammonian sections are often found in the margin of the MSS. of the Greek Testament.

In the following century Eusebius drew up the Tables which are commonly called his *Canons.* In these the Ammonian sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each *canon.* The numbers of the canons were subjoined by Eusebius to the Ammonian sections, as they stood in the margin of a Greek copy of the Gospels; hence they became generally known and used. In some MSS. they appear as placed by Eusebius; in others, the Ammonian sections alone are to be found in the margin; while at the foot of the page those numbers are repeated with a short table of the sections in the other Gospels which correspond.—Wordsworth's *Gk. Test.* vol. ii., xxvii. xxviii. (See *Diatessaron: Eusebius' Canons.*) [H.]

ANAPHORA. (*ἀναφορά*, a raising up.) The most solemn portion of the Eastern Liturgy, beginning with the "Sursum Corda," and including the Prayer of Consecration. The old Liturgies are all divisible into two main parts—the Pro-Anaphora, and the Anaphora; and the latter was divided into (1) the great Eucharistic prayer; (2) the Consecration; (3) the great Intercession; (4) the Communion. The Anaphora is represented in our English office by the part which begins with the versicle "Lift up your hearts."

ANATHEMA (*ἀνάθεμα*), to be distinguished from Anathēma (*ἀνάθημα*), both, indeed, meaning something set apart or devoted to God; but the former for evil, the latter for good, as with regard to votive offerings, &c. (St. Luke xxi. 5). The word anathema, as in 1 Cor. xvi. 22, is generally used to express the cutting off of a person from the communion of the faithful. It was practised in the primitive Church against notorious offenders. Several councils, also, have pronounced anathemas against such as they thought corrupted the purity of the faith. The Church of England in her 18th Article anathematizes those who teach that eternal salvation is to be obtained otherwise than through the name of Christ, and in her Canons excommunicates all who say that the Church of England is not a true and apostolic Church.—*Can.* 3. All impugners of the public worship of God, established in the Church of England.—*Can.* 4. All impugners of the rites and ceremonies of the Church.—*Can.* 6. All impugners of episcopacy.—*Can.* 7. All authors of schism. —*Can.* 9. All maintainers of schismatics.— *Can.* 10. All these persons lie under the anathema of the Church of England. (See *Excommunication.*)

ANALOGY OF FAITH, [translated in our version, *proportion of faith,*] is the proportion or proper relation that the doctrines of the Gospel bear to each other. (Rom. xii. 6.)

Aristotle defines *ἀνὰλογία* as *ἰσότης λόγων*, equality of ratios (*Eth. N.* v. iii. 8), and hence comes our use of the word as signifying proportion. All things are to be done in the Church with a constant regard to this law of Ἀναλογία, or proportion. Scripture, that is to say, is to be expounded (1) not according to men's private notions, nor (2) from one or two texts or chapters taken singly and by themselves; but (3) according to the general harmony of the whole body of Christian doctrine—the Regula Fidei. It has always been the characteristic of heretics to interpret the words of Scripture piecemeal, without regard to the tenor of the whole. Against this St. Peter gives warning (2 Pet. iii. 16); and the warning has been repeated by divines in all ages of the Church. (Tert. *Præscr. Hæret.* cvi. p. 440, Oxf. Tr. and elsewhere; Iren. i. 19; Augustine, *Joann. Tract* 18, and elsewhere; Cranmer in *Reformatio Legum*, i. 13; Andrewes, v. 57; Waterland, vol. v. pp. 265 *seq.*; &c. &c.) "It is therefore a happy characteristic of the Church of England that she reads the *whole* of the New Testament, and a great part of the Old, publicly to her congregation, and thus endeavours to protect her clergy and her people against the danger of dwelling exclusively on *particular* texts, and directs them to interpret each several portion of Scripture 'according to the proportion of the Faith,' as displayed in the whole Bible." —Wordsworth's *Gk. Test.*, Rom. xii. 6.

ANCHORET or ANCHORITE, from *ἀναχωρεῖν*, to withdraw. A name given to a hermit, from his dwelling alone, apart from society. The anchoret is distinguished from the cœnobite, or the monk who dwells in a fraternity, or *Κοινόβια.* According to Cursian, the anchorets were derived from the cœnobites, who were the descendants of those who at Jerusalem "had all things common." (Curs. *Collab.* xviii. 5.) St. Paul and St. Anthony are claimed as the first anchorites.—Bingham, vii. 2; Newman's Fleury, xx. 5. (See *Monks; Cœnobites.*)

ANDREW'S DAY, ST.: Apostle. Celebrated by the Church of England, Nov. 30. After the Ascension of Christ, when the apostles distributed themselves in various parts of the world, St. Andrew is said to have preached the gospel in Scythia, in Epirus, in Cappadocia, Galatia, Bithynia, and the vicinity of Byzantium, and finally, to have suffered death by crucifixion at Patræ, in Achaia, by order of the proconsul. The instrument of his death is said to have been in the form of the letter X, being a cross decussate, or saltier, two pieces of timber crossing each other in the middle; and hence usually known by the name of St. Andrew's cross.

This festival is one of those for which an epistle and gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of Gregory. It is therefore of very ancient date in the Church.

ANGEL (ἄγγελος), a messenger. I. Those who were appointed by the Apostles as chief overseers of the churches in provinces and principal cities were first sometimes called Angels, probably owing to this designation being given to the presidents of the Seven Churches. It is not improbable that the Apostolical Bishops may have been called Angels, as ministering the New Testament, with reference to the fact of the law having been received by the disposition of angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 12), and of our Lord being called the Angel of the presence (Isa. lxiii. 9), and of the covenant (Matt. iii. 1; Psa. lxviii. 8; Numb. xx. 16; Exod. xxxii. 34; xxxiii. 2); and St. Paul says that the Galatians received him as an "angel of God" (Gal. iv. 14). The name did not last, and the three orders of Bishops, Priests, and Deacons, were determined and distinguished nominally, as in fact they had always been recognised. (St. Hieron. *Epist.* c. 1. *ad Evang.*, and *Comm. in Ep. ad Tit.* c. 1; St. Cypr. *Ep.* lv. See Introd. to the Ordinal, Blunt, *P. B.* p. 531.)

II. But the word is generally applied to those spiritual beings who surround the throne of glory, and who are sent forth to minister to them that be heirs of salvation. It is supposed by some that there is a subordination of angels in heaven, in the several ranks of seraphim, cherubim, thrones, dominions, principalities, &c. We recognise in the service of the Church the three orders of archangels, cherubim, and seraphim. Two archangels are named in the prophecy of Daniel, Michael and Gabriel, who are also mentioned in the New Testament. In the book of Tobit, the probable date of which is about 350 B.C., Raphael describes himself as one of the seven holy angels, which present the prayers of the saints, and go in and out before the glory of the Holy One. The office of the archangels appears to be (1) the ruling of the whole angelical host; (2) the peculiar charge and guardianship of the Church. (See Pusey, *Daniel*, pp. 513, 522.) Of the two other orders of angels, the cherubim are mentioned as forbidding the approach to Eden; as covering the ark; as in immediate attendance on the Almighty (Ezek. x.). The seraphim appear only in the vision of Isaiah. They are spirits of fire (the word in the Hebrew signifying to burn),—the fire of love. They are engaged in ceaseless praise, yet are sent to minister to us below, for they touched the prophet's lips with a coal of fire from the altar. It is possible that these two orders of angels are alluded to in Psa. civ. 4, "He maketh his angels spirits; and his ministers a flaming fire."

III. The worship of angels as mediators between God and man was a form of Gnostic error against which St. Paul warns the Colossians (Col. ii. 18), as incompatible with a right belief in the mediatorial office of Christ. It is clear, however, that it lingered amongst the Churches of Asia Minor, for in the middle of the fourth century it was condemned by the Council of Laodicea in the following terms (35th Canon): "Christians ought not to forsake the Church of God, and depart and call on angels, and make meetings, which are forbidden. If any one, therefore, be found, giving himself to this hidden idolatry, let him be anathema, because he hath left the Lord Jesus Christ, the Son of God, and hath betaken himself to *idolatry.*" The same principle applies to prayers made to any created being, and is therefore a condemnation of the Romish practice of invoking saints as well as angels. The worship of the creature was regarded by the Church in the fourth century as idolatry. See Bishop Beveridge's Expos. of Acts xxii.: see also Bishop Bull, on the Corruption of the Church of Rome, sect. iii., who, whilst showing that the ancient fathers and councils were express in their denunciation of it, (e.g. the Council of Laodicea, Theodoret, Origen, Justin Martyr, &c.,) says, "It is very evident that the Catholic Christians of Origen's time made no prayers to angels or saints, but directed all their prayers to God, through the alone mediation of Jesus Christ our Saviour. Indeed, against the invocation of angels and saints we have the concurrent testimonies of all the Catholic Fathers of the first three centuries at least." Bishop Bull then refers to his own *Def. Fid. Nic.* ii., for a refutation of Bellarmine's unfair citation of Justin Martyr, (*Apol.* i. 6, p. 47,) where he says, "I have evidently proved that that plan of Justin, so far from giving countenance to the religious worship of angels, makes directly against it." For the adoration paid to angels in Gregory's time see Milman's *Lat. Christ.* vol. i. p. 437. [H.]

ANGELIC HYMN. A title given to the hymn or doxology beginning with "Glory be to God on high," &c. It is so called from the former part of it having been sung by the angels on their appearance to the shepherds of Bethlehem, to announce to them the birth of the Redeemer. (See *Gloria in Excelsis.*)

ANGELICI or ANGELICS. 1. A very ancient sect whose name was derived either from their paying excessive reverence to angels, or from their maintaining that the world was created by angels. They were supposed to have their rise in the Apostles' time, but were most numerous about A.D. 180. 2. A congregation of nuns founded at Milan in 1534.

ANGELITES. A name assumed by the Alexandrian Jacobites, who called their church, erected A.D. 540, Angelium. Nicephorus (*Hist. Eccles.* xviii. 49) asserts that they held tritheistic opinions; but others say they held that there is but one Person in the Godhead—Broughton's *Biblio.*, vol. i. p. 49.

ANGELUS. A form of prayer, rehearsed three times a day at the sound of a bell rung for the purpose, and called the angelus bell. The service consisted of three antiphons, each followed by the angelic salutation (St. Luke i. 28, 42). It is of mediæval origin, and is never used in England.

ANGLO-CATHOLIC CHURCH. (See *Church of England.*)

ANNATES, or FIRST-FRUITS. The first year's income of newly appointed archbishops and bishops exacted by the pope before he would confirm the election, upon a pretence originally of defending Christendom from the infidels. Afterwards the pope prevailed on all those who were spiritual patrons to oblige their clerks to pay these annates; and so by degrees they became payable by the clergy in general. Some of our historians tell us that Pope Clement V. was the first who claimed annates in England, in the reign of Edward I.; but Selden, in a short account which he has given us of the reign of William Rufus, affirms that they were claimed by the pope before that reign. Chronologers differ also about the time when they became a settled duty. Platina asserts that Boniface IX., who was pope in the first year of Henry IV., *Annatarum usum beneficiis ecclesiasticis primum imposuit (viz.) dimidium annui proventus fisco apostolico persolvere.* Walsingham affirms it to be above eighty years before that time, viz. in the time of Pope John XXII., who was pope about the middle of the reign of Edward II., and that he *reservavit cameræ suæ primos fructus beneficiorum.* The truth would seem to be that the old and accustomed fees paid here to the feudal lords were called *beneficia;* and that the popes, assuming to be lords or spiritual heads of the Church, were not contented with an empty though very great title, without some temporal advantage, and therefore Boniface VIII., about the latter end of the reign of Edward I., having assumed an absolute dominion in beneficiary matters, made himself a kind of feudal lord over the benefices of the Church, and as a consequence thereof, claimed a year's profits of the Church, as a beneficiary fee due to himself, the chief lord. But though the usurped power of the pope was then very great, the king and the people did not comply with this demand; insomuch that, by the statute of Carlisle, which was made in the last year of his reign, and about the beginning of the popedom of Clement V., this was called a new imposition *gravis et intolerabilis, et contra leges et consuetudines regni;* and by reason of this powerful opposition the matter rested for some time: but the successors of that pope found more favourable opportunities to insist on this demand, which was a year's profits of each vacant bishopric, at a reasonable valuation, viz. a moiety of the full value: and having obtained what they demanded, they afterwards endeavoured to raise the value, but were opposed in this likewise by the parliament, in the 6th of Henry IV., and a penalty was inflicted on those bishops who paid more for their first-fruits than was accustomed. But, notwithstanding these statutes, such was the plenitude of the pope's power, and so great was the profit which accrued to him by this invention, that in little more than half a century, the sum of £16,000 was paid to him, under the name of annates, for expediting bulls of bishoprics only. The payment of these was continued till about the 25th year of Henry VIII., and then an act was made, reciting, that since the beginning of that parliament another statute had been made (which act is not printed) for suppressing the exaction of annates of archbishops and bishops. But the parliament being unwilling to proceed to extremities, remitted the putting that act in execution to the king himself; that if the pope would either put down annates, or so moderate the payment that they might no longer be a burthen to the people, the king, by letters patent, might declare the act should be of no force.

The pope, having notice of this, and taking no care to reform those exactions, that statute was confirmed; and because it only extended to annates paid for archbishoprics and bishoprics, in the next year another statute was made (26 Henry VIII. cap. 3), that not only those first-fruits formerly paid by bishops, but those of every other spiritual living, should be paid to the king. Notwithstanding these laws, there were still some apprehensions, that, upon the death of several prelates who were then very old, great sums of money would be conveyed to Rome by their successors; therefore, Anno 33 Henry VIII., it was enacted, that all contributions of annates for bishoprics, or for any bulls to be obtained from the see of Rome, should cease; and if the pope should deny any bulls of consecration by reason of this prohibition, then the bishop presented should be consecrated in England by the archbishop of the province; and if it was the case of an archbishop, then he should be consecrated by any two bishops to be appointed by the king; and that, instead of annates, a bishop should pay to the pope £5 per cent. of the clear yearly value of his bishopric. But before this time (viz. 31 Henry VIII. cap. 22) there was a court erected by the parliament, for the levying and government of these first-fruits, which court was dissolved by Queen Mary; and in the next year the payment was ordered to cease as to her. But in the first of Elizabeth they were again restored to the crown, and the statute 32 Hen. VIII., which directed the grant and order of them, was recontinued; and that they should be from thenceforth within the government of the exchequer. But vicarages not exceeding £10 per annum, and parsonages not exceeding ten marks, according to the valuation in the first-fruits' office, were exempted from payment of first-fruits. By the before-mentioned statute, a new officer was created, called a remembrancer of the first-fruits, whose business it was to take compositions for the same; and to send process to the sheriff against those who did not pay it; and by the Act 26 Henry VIII. he who entered into a living without compounding, or paying the first-fruits, was to forfeit double the value.

Queen Anne, taking into consideration the insufficient maintenance of the poor clergy, sent a message to the House of Commons by one of her principal secretaries, signifying her intention to grant the first-fruits for the better support of the clergy; and that they would find out some means to make her intentions more effectual. Thereupon an act was passed, by which the queen was to incorporate persons, and to settle upon them and their successors the revenue of the first-fruits; but that the statutes before mentioned should continue in force, for such intents and purposes as should be directed in her grant; and that this new act should not extend to impeach or make void any former grant made of this revenue. And likewise any person, except infants and *femmes-coverts*, without their husbands, might, by bargain and sale enrolled, dispose lands or goods to such corporation, for the maintenance of the clergy officiating in the Established Church, without any settled competent provision; and the corporation might also purchase lands for that purpose, notwithstanding the statute of *mortmain*.

Many acts relating thereto have since been passed, which will more properly be noticed under *Queen Anne's Bounty*.

ANNEXED BOOK OF COMMON PRAYER, The. The copy of the revised Book of Common Prayer which was attached or annexed to the Act of Uniformity in 1661, and is referred to in it as "the book annexed and joyned to this present Act." This Annexed Book was for many years supposed to have been lost, but a special search having been made in the year 1867, soon after the "Royal Commissioners appointed to inquire into the Rubrics," &c., began their labours, it was discovered in the Public Record Office. The book is in manuscript contained in 544 pages of stout writing paper, bound with leather. There are six small holes along the back, through which the strings whereby it was attached to the act were passed, the ends of the strings being still visible, and in the roll of parchment on which the act is written, there are also six holes corresponding exactly with those which are traceable on the back of the Annexed Book. At the end of the volume are three leaves containing the signatures of the members of the two houses of Convocation in the Province of Canterbury. These occupy five pages, and are followed by the signatures of the Convocation of York, which cover one page.

The discovery of this book has rather an important bearing, which has been very commonly overlooked, on the interpretation of the much-disputed "Ornaments Rubric." As in one of the English Printed "Sealed Books," and the Irish MS. copy, this rubric is omitted, it was maintained by some persons that there was reason to suspect that it was an unauthorised interpolation. This theory is completely disposed of by the fact that the rubric in question is contained in the Book "Annexed" to the Act of Uniformity. And it is to be observed that the words of the rubric are an *exact* transcript from the Act of Uniformity passed in the second year of Elizabeth, 1559, but the clause which follows in that act "until other order shall be therein taken," which has been supposed to give the act only a provisional force, is omitted. The "Annexed Book" being attached to the Act of Uniformity, is really an integral part of that act, and it thus appears that the rubric in question was simply transferred from the Act of 1559 to the Act of 1661, the additional clause, which seems to give a provisional character to the earlier of these two acts, being deliberately omitted. It follows that whatever force may havt resided in this clause during the reign of Elizabeth, James I. or Charles I., was cancelled when the Act of 1661 was passed, in which the directions immediately preceding the clause are repeated while the clause itself is omitted. The order concerning "the ornaments of the church and the ministers thereof," which had been provisional, was now made absolute, and therefore to lay any stress upon the Advertisements of 1564 or the Canons of 1604, in the interpretation of this order, appears to be altogether beside the question.—[W. R. W. S.] But the Privy Council rejected that view, in the Purchas and the Ridsdale cases. [G.]

ANNE, St., commemorated in the English Calendar, July 26,—the Mother of the Blessed Virgin Mary, and wife of Joachim. She is not mentioned in Scripture, but was doubtless honoured in the primitive Church as the parent of the Mother of our Lord, and her figure with her name attached is often found in the Catacombs, but the earliest writer who mentions her is Epiphanius (A.D. 368). Justinian built a church at Constantinople in honour of St. Anne about 550. [H.]

ANNOTINE EASTER. The day on which the primitive Christians commemorated their baptism. Low Sunday, or the octave of Easter, seems to have been the usual day (see *Low Sunday*); but sometimes the fourth Sunday after Easter was thus observed, while in the Lectionary of St. Jerome the *Pascha* Annotinum is set down for the third Sunday.—*Micrologus* lvi., quoted by Blunt, *Dictionary of Theology*, p. 25; *Annot. P. B.* p. 107. [H.]

ANNIVELAIS, or *Annualais*. The chantry priests, whose duty it was to say private masses at particular altars, were so called; as at Exeter Cathedral, &c. They were also called chaplains. (See *Annualia.*)

ANNUALIA. 1. Oblation anciently made by relations of a deceased person on the anniversary of the death, when mass was celebrated with great solemnity. 2. The priest's salary for celebrating mass annually.

ANNUNCIADA or ANNUNTIATA. A denomination common to several orders. (1) A religious order instituted in 1232 by seven Florentine merchants. (2) A military order founded by Amadeus VI., duke of Savoy. (3) A society founded at Rome, in the year 1460, by Cardinal John Turrecremata, for the marrying of poor maids. It now bestows, every Lady-day, sixty Roman crowns, a suit of white serge, and a florin for slippers, to above 400 maids for their portion. The popes have so great a regard for this charitable foundation, that they make a cavalcade, attended with the cardinals, &c., to distribute tickets for these sixty crowns, &c., to those selected to receive them. If any of the maids are desirous to be nuns, they have each of them 120 crowns, and are distinguished by a chaplet of flowers on their head. (4) A Popish order of women, founded by Queen Joan, of France, after her divorce from Lewis XII., whose rule and chief business was to honour, with a great many beads and rosaries, the ten principal virtues or delights of the Virgin Mary; the first of which they make to be when the angel Gabriel annunciated to her the mystery of the incarnation, from whence they have their name; the second, when she saw her son Jesus brought into the world; the third, when the wise men came to worship him; the fourth, when she found him disputing with the doctors in the temple, &c. This order was confirmed by the pope in 1501, and by Leo X. again in 1517. It was also called the Order of the Ten Virtues, or Delights, of the Virgin Mary. (5) A nunnery founded by a Genoese lady in 1600.

ANNUNCIATION of the BLESSED VIRGIN MARY. (1) This festival is appointed by the Church, in commemoration of that day on which it was announced to Mary, by an angel, that she should be the mother of the Messiah. (2) The observance of this festival is of great antiquity, though it is not mentioned in the Lectionary of St. Jerome. There is a collect for the day in both the sacramentaries of Gelasius (A.D. 492) and St. Gregory (A.D. 590). A homily written on it by Proclus, patriarch of Constantinople in the fifth century, is still extant. At the Council of Toledo (A.D. 656), the date of the festival was changed to December 18, so that it should never occur during Lent. The Council in "Trullo" (A.D. 692) forbade any festival to be observed in Lent, except the Sabbath, the Lord's Day, and the Annunciation, and restored this festival to its original place. The Church of England has always observed it on March 25, the collect, epistle, and gospel being the same in the modern English as in the Sarum Use. In the calendar the day is called the "Annunciation of our Lady," and hence the 25th of March is called Lady-day. It is observed as a "scarlet day" at the Universities of Cambridge and Oxford. [H.]

ANOINTING. In the Jewish Church, the ceremonial anointing of persons and things was very frequent, and in many cases was appointed by Divine authority (Ex. xxviii. 41; xxix. 7; xxx. 20–29; 1 Sam. x. 1; xv. 1; 2 Kings ix. 1–3, &c. &c.). It was adopted into the Christian Church from the first, and St. James speaks of it as a regular custom with regard to the sick (v. 14). It was also generally used at Baptism, Confirmation, Ordination, and afterwards at Coronations, in which latter ceremony it still has a place. In the office for the sick in the prayer-book of 1549 there was this direction, "If the sick person desire to be anointed, then shall the Priest anoint him on the forehead or breast only, making the sign of the cross, saying thus: As with this visible oil, thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost," &c.

The Church of Rome has converted this "godly custom" into a sacrament necessary to salvation (Council of Trent, Canons I.–IV.), which in early times it never was considered to be. In the Church of England anointing is at the present time never used, except at the Coronation of the Sovereign. (See *Extreme Unction.*)

ANOMŒANS. (From ἀνόμοιος, unlike.) The name of the extreme Arians in the fourth century, because they held the essence of the Son of God to be unlike that of the Father. They were sometimes called Aëtians after Aëtius, their first leader, or Eunomians after Eunomius his secretary. Their chief opponents were Gregory Nyssen. and St. John Chrysostom. They were condemned by the semi-Arians, at the Council of Seleucia, A.D. 359, and more decisively at the Council of Constantinople A.D. 381.

ANTELUCAN. In times of persecution, the Christians being unable to meet for divine worship in the open day, held their assemblies in the night. The like assemblies were afterwards continued from feelings of piety and devotion, and called *Antelucan*, or *assemblies before daylight.*

ANTHEM. A hymn, sung in parts alternately. Such, at least, would appear to be its original sense. The word is derived from the Greek Ἀντίφωνα, (not ἄνθυμνος, as Dr. Johnson gives it), which signifies, as Isidorus interprets it, "*Vox reciproca*," &c., *one voice succeeding another; that is, two choruses singing by turns.* (See *Antiphon.*) In the Greek Church it was more particularly applied to one of the Alleluia Psalms sung after those of the day. In the Roman and unreformed Western offices it is ordinarily applied to a short sentence sung before and after one of the Psalms of the day; so called, according to Cardinal Bona, because it gives the tone to the Psalms which are sung antiphonally, or by each side of the choir alternately; and then at the end both choirs join in the anthem. The same term is given to short sentences said or sung at different parts of the service; also occasionally to metrical hymns. The real reason of the application of the term in these instances seems to be this, that these sentences are a sort of response to, or alternation with, the other parts of the office. The preacher's text was at the beginning of the Reformation sometimes called the *Anthem.* (Strype, *Ann. of the Ref.* chap. ix. A.D. 1559.) In this sense it is applied in King Edward's First Book to the Sentences in the Visitation of the Sick, "Remember not," &c., &c., "O Saviour of the world," &c., which were obviously never intended to be sung. In the same book it is applied to the hymns peculiar to Easter-day, and to the prayer in the Communion Service, "Turn thou us," &c., both of which are prescribed to be said or sung. In our present Prayer Book it occurs only in reference to the Easter Hymn, and in the rubrics after the third Collects of Morning and Evening Prayer. These rubrics were first inserted at the last Review, though there is no doubt that the anthem had always been customarily performed in the same place. To the anthem so performed Milton alluded in the well-known words, "In service high and anthems clear;" these expressions, as well as the whole phraseology of that unrivalled passage, being technically correct: the service meaning the Church Hymns, set to varied harmonies; the anthems (of which two were commonly performed in the full Sunday morning service), the compositions now in question.

The English Anthem, as the term has long been practically understood, sanctioned by the universal use of the Church of England, has no exact equivalent in the service of other Churches. It resembles, but not exactly, the *Motets* of foreign choirs, and occasionally their Responsories or Antiphons. There are a few metrical anthems, corresponding to the hymns of those choirs. But, generally speaking, the English anthem is set to words from Holy Scripture, or the Liturgy; sung, not to a chant, or an air, like that of a hymn, but to varied consecutive strains, admitting of every diversity of solo, verse, and chorus. (See Jebb, *Choral Service*, p. 377, &c.) The Easter-day Anthem, at the time of the last Review, was not usually sung, as now, to a chant, but to varied harmonies, (as is still the case at Salisbury cathedral,) —and in the Sealed Book it is to be observed, that it is not printed like the Psalms, in verses, but in paragraphs. Properly speaking, our *services*, technically so called, (see *Service*,) are anthems.

An anthem in choirs and places where they sing is appointed by the rubric in the daily service in the Prayer Book, after the third Collect, both at Morning and Evening Prayer. [H.]

ANTHOLOGIUM. Book of Flowers. (In Latin, *Florilegium.*) The title of a book in the Greek Church, divided into twelve months, containing the offices sung throughout the whole year, on the festivals of our Saviour, the Virgin Mary, and other remarkable saints. It is observable from this book that the Greek Church celebrates Easter at the same time with the Church of England, notwithstanding that they differ from us in the lunar cycle.—Broughton, *Bibliotheca*, who quotes Cave's *Hist. Lit.* ii.

ANTHROPOLATRÆ. (*Man-worshippers.*) A name of abuse given to churchmen by the Apollinarians, because the former maintained that Christ, whom both admitted to be the object of the Christian's worship, was a perfect man, of a reasonable soul and human flesh subsisting. This the Apollinarians denied. It was always the way with heretics to apply to churchmen terms of reproach, while they assumed to themselves distinctive appellations of honour: thus the Manichees, for instance, while they called themselves *the elect*, *the blessed*, and *the pure*, gave to the churchmen the name of *simple ones*. It is not less a sign of a sectarian spirit to assume a distinctive name of honour, than to impose on the Church a name of reproach, for both tend to divided communion in spirit or in fact. There is this good, however, to be gathered from these slanderous and vain-glorious arts of heretics; that their terms of reproach serve to indicate some true doctrine of the Church: as, for instance, that of *Anthropolatræ* determines the opinion of Catholics touching Christ's human nature; while the names of distinction which heretics themselves assume, usually serve to throw light on the history of their own error.

ANTHROPOMORPHITES. Heretics who were so called because they maintained that God had a human shape, and held that such expressions as those in Gen. vi. 8, viii. 21; Psa. xxxiv. 15; Num. xi. 18; Is. v., ix. &c., were to be understood literally, not metaphorically. Tertullian has been supposed to hold this idea from his words, "Quis enim negabit Deum corpus esse, etsi Deus Spiritus est," &c. (*Adv. Prax.* cvii.), but in fact he only asserts that God is not a mere phantom, but has a substantial existence. Audæus or Audius (A.D. 340), a monk of Syria, founded a sect of this name (also called Audæans or Audians); and at the end of the century the ignorant monks of Nitria (Egypt) held very gross ideas with regard to the person of God, as related by Socrates (*H. E.* vi. 7–17) and Sozomen (viii. 1–19). Ratherius, bishop of Verona in the tenth century (A.D. 939), had a controversy with Anthropomorphites; but these poor people are not to be classed among heretics, they were simply ignorant, and formed their ideas from the pictures, &c., they saw in churches.—Stubbs' Soames' *Mosheim*, i. 316, 339, 378, 612.

ANTICHRIST. The man of sin, who is to precede the second advent of our blessed Saviour Jesus Christ.

I. Two texts in Daniel (vii. 8, viii. 4–8) and one in St. Paul's Epistles (2 Thess. ii. 3–8) have always been considered as referring to Antichrist. (See Pusey on Dan.) And although there are no other passages in the New Testament which speak of Antichrist as a person, yet St. John several times mentions the spirit of Antichrist, and in one passage writes of the matter as one with which his readers must be conversant. "This is that spirit of Antichrist," he says, "of which *ye have heard.*" (1 St. John iv. 3). With the passages in Daniel and St. Paul may be compared the mystical account of the dragon in Rev. xiii. 4–18.

II. Early writers seem to agree in two points, namely, that Antichrist will appear in the age immediately preceding the second coming of Christ, and that he will be a person especially under the influence of Satan, if not Satan himself in human form. In later times many writers have asserted that the Pope of Rome is Antichrist, while others imagine that the spirit of infidelity will prove to be the destructive dragon. But it would be impossible to give all the ideas that have been promulgated on this most mystical subject. It is dealt with to some extent in every commentary on Daniel and the Apocalypse.

ANTIDORON. A name given by the Greeks to that portion of the bread which at Holy Communion has been offered, but not consecrated. It is distributed to non-communicants, and would seem to be a relic of the agape.—Neale's *Introd. Hist. of E. Church*, 525.

ANTILEGOMENA. Things spoken against. An ecclesiastical term for disputed books, claiming to be portions of Holy Scripture. Eusebius, *H. E.* iii. 24, 25, makes three principal divisions of all writings which laid claim to apostolical authority: (i.) the acknowledged τὰ ὁμολογούμενα; (ii.) the disputed τὰ ἀντιλεγόμενα; (iii.) the heretical; and he subdivided the second class into two: (*α*) "the generally known," consisting of the Epistles of St. James and St. Jude, i. St. Peter, ii. & iii. St. John. (*β*) "the spurious," consisting of the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas, and the "Teaching of the Apostles." This last work has been lately discovered by Bryennios, archbishop of Nicomedia.

ANTINOMIANS. (ἀντὶ, νόμος). Those who hold that the moral law, the law of God, is not binding upon believers under the Gospel.

In the earliest times error upon this point seems to have been derived partly from the Gnostic theory (see Iren. *Adv. Hær.* i.-vi. 2, 3) that some men were incapable of salvation, while others, being of divine origin, however licentious their lives, must be saved, partly from a perversion of St. Paul's teaching respecting liberty from the law of Moses. Allusion is probably made to this by St. Paul (Col. ii. 18, 19; 1 Tim. iv. 1–5, vi. 20, 21), and by St. John (1 St. John ii. 18, iii. 7). St. James when he wrote his epistle had evidently the object of contradicting certain ideas which had been erroneously based on some of St. Paul's teaching, in this respect. (Bishop Bull on *Inst.* ii. c. 4). Cerinthus, who was contemporary with St. John, promulgated these Antinomian fallacies (Eusebius, *Ecc. Hist.* iii. c. 38); and the followers of Simon Magus, of whom it was said, "ex quo universæ hæreses substituerunt," were guilty of the grossest immoralities under the covering of "faith unto salvation." (Irenæus, lib. i. c. 24.)

II. Of the more modern Antinomian heresy the founder was John Agricola, a Saxon divine, a contemporary, a countryman, and at first a disciple, of Luther. He was of a restless temper, and wrote against Melanchthon; and having obtained a professorship at Wittemberg, he first taught Antinomianism there, about the year 1535. The Papists, in their disputes with the Protestants of that day, carried the merit of good works to an extravagant length; and this induced some of their opponents, as is too often the case, to run into the opposite extreme. The doctrine of Agricola was in itself obscure, and perhaps represented worse than it really was by Luther, who wrote with acrimony against him, and first styled him and his followers Antinomians — perhaps thereby "intending," as Dr. Hey conjectures, "to disgrace the notions of Agricola, and make even him ashamed of them." Agricola stood on his own defence, and complained that opinions were imputed to him which he did not hold.

About the same time, Nicholas Amsdorf, bishop of Naumburg in Saxony, fell under the same odious name and imputation, and seems to have been treated more unfairly than even Agricola himself. The bishop died at Magdeburg in 1541, and some say that his followers were called for a time Amsdorfians, after his name. The Anabaptists of Münster were Antinomians of the grossest kind (see *Anabaptists*), and Antinomian principles were common among the Independents in England, during the Protectorate of Oliver Cromwell, who was himself an Antinomian of the worst sort.

According to them, it was one of the essential and distinctive characters of the elect, that they could not do anything displeasing to God, or prohibited by the law. "Let me speak freely to you, and tell you," says Dr. Tobias Crisp, (who may be styled the *primipilus* of the more modern scheme of Antinomianism, and whose doctrines were vigorously opposed by Tillotson, Baxter, and especially Williams, author of 'Gospel Truth Stated and Vindicated'), "that the Lord hath no more to lay to the charge of an elect person, yet in the height of his iniquity, and in the excess of riot, and committing all the abominations that can be committed; I say, even then, when an elect person runs such a course, the Lord hath no more to lay to that person's charge, than God hath to lay to the charge of a believer: nay, God hath no more to lay to the charge of such a person than He hath to lay to the charge of a saint triumphant in glory. The elect of God, they are the heirs of God; and as they are heirs, so the first being of them puts them into the right of inheritance, and there is no time but such a person is the child of God."

While the Socinian Unitarians place the whole of their religion in morality, in disregard of Christian faith, the Antinomians rely so on faith as to undervalue morality. Their doctrines at least have too much that appearance.

In short, according to Dr. Williams, Dr. Crisp's scheme is briefly this: "That by God's mere electing decree all saving blessings are by Divine obligation made ours, and nothing more is needful to our title to these blessings: that on the cross all the sins of the elect were transferred to Christ, and ceased ever after to be their sins: that at the first moment of conception a title to all those decreed blessings is personally applied to the elect, and they are invested actually therein. Hence the elect have nothing to do, in order to an interest in any of those blessings, nor ought they to intend the least good to themselves in what they do: sin can do them no harm because it is none of theirs; nor can God afflict them for any sin." And all the rest of his opinions "follow in a chain," adds Dr. W., "to the dethroning of Christ, enervating his laws and pleadings, obstructing the great design of redemption, opposing the very scope of the gospel, and the ministry of Christ and his prophets and apostles."—Adams, *Dict. of all Religions*, art. *Antinomians*; Bogue & Bennet's *Hist. of Dissenters*, vol. i. p. 399.

ANTI-PÆDOBAPTISTS. (From *ἀντὶ*, against, *παῖς*, child, *βάπτισμα*, baptism.) Persons who are opposed to the baptism of infants. In this country, this sect arrogate to themselves the title of Baptists *par excellence*, as though no other body of Christians baptized: just as the Socinians extenuate their heresy by calling themselves *Unitarians;* thereby insinuating that those who hold the mystery of the Holy Trinity do not believe in one God. (See *Anabaptists; Baptism.*)

ANTIOCH, PATRIARCH OF. The chief bishop of one of the four provinces into which the Eastern Church is still nominally divided, the other three being Constantinople (which ranks first), Alexandria, and Jerusalem. There are three prelates who claim this title and rank (1) the head of the Greeks, Melchites, or Syrian Christians, (2) of the Syrian Monophysites, (3) of the Maronites. To these may be added a fourth with the same title, created by the Pope of Rome "in partibus infidelium." The orthodox patriarch resides at Damascus, and has sixteen bishops under him. (See *Colon. Church Chron.* 1860, p. 231.)

ANTIPHON. In its earliest form this seems to have been a single verse out of any psalm, repeated after or even before the recitation of the psalm, with a view of bringing into prominence, and fastening attention upon, some special idea connected with it. Afterwards antiphons came to be selected, not exclusively from the particular psalms to which they were affixed, but from appropriate passages of Scripture which might be similarly applied. (Blunt, *P. B.* lxii.). The antiphon, "O Saviour of the world," in the office of the Visitation of the Sick, is the only one left of the many antiphons with which our services were formerly studded. It emphasises the leading idea of the previous psalm, and converts it into a Christian prayer.—*P. B., its History, &c.*, Evan Daniel. (See *Anthem.*) [H.]

ANTIPHONY, or antiphonal singing. The chant or alternate singing of a Christian choir. This is the most ancient form of church music. Diodorus and Flavian, the leaders of the orthodox party at Antioch during the ascendency of Arianism, in the fourth century, and St. Ambrose at Milan, instead of leaving the chanting to the choristers, as had been usual, divided the whole congregation into two choirs, which sang the psalms alternately. The custom is said, by Socrates the historian, to have been first introduced among the Greeks by Ignatius. St. Basil tells us that, in his time, about A.D. 370, the Christians, "rising from their prayers, proceeded to singing of psalms, dividing themselves into two parts, and singing by turns." Tertullian remarks, that "when one side of the choir sing to the other, they both provoke it by a holy contention, and relieve it by a mutual supply and change." In the cathedral worship of the Church Universal, the psalms of the day are chanted throughout. And in order to preserve their responsive character, two full choirs are stationed one on each side of the church. One of these having chanted one or two verses (the usual compass of the chant-tune) remains silent, while the opposite choir replies in the verses succeeding; and at the end of each psalm (and of each division of the 119th Psalm) the *Gloria Patri* is sung by the united choirs in chorus, accompanied by the peal of the great organ.

The reading of the psalms by parson and clerk, in alternate verses, and the usage now prevalent in foreign churches subject to Rome, of chanting one verse by a single voice, and the other by the full choir, is not ancient, and is admitted to be incorrect by some continental ritualists themselves. This method is quite destructive of the genuine effect of antiphonal chanting, which ought to be equally balanced on each side of the choir. It may indeed be accepted as a sort of modification of the ordinary parochial mode; but in regular choirs it would be a clear innovation, a retrograde movement, instead of an improvement.—Jebb, *Choral Service*, pp. 277 *et seq.*

ANTIPHONAR. The book which contains the invitatories, responsories, verses, collects, and whatever else is sung in the choir; but not including the hymns peculiar to the Communion Service, which are contained in the *Gradual*, or *Grail.*

ANTI-POPE. He that usurps the popedom in opposition to the right pope. Geddes gives the history of no less than twenty-four schisms in the Roman Church caused by anti-popes, though according to Gautier and Bergier (*Dict. de Théologie*, i. 135, *Paris*, 1863) there were more. Some took their rise from a diversity of doctrines or belief, which led different parties to elect each their several pope; but they generally took their rise from dubious controverted rights of election. During the great schism, which, commencing towards the close of the fourteenth century, lasted for over sixty years, there was always a pope and anti-pope; and as to the fact which of the two rivals was pope, and which anti-pope, it is impossible even now to decide. The greatest powers of Europe were at this time divided in their opinions on the subject. As is observed by some Roman Catholic writers, many pious and gifted persons, who are now numbered among the saints of the Church, were to be found indifferently in either obedience; which sufficiently proved, as they assert, that the eternal salvation of the faithful was not in this case endangered by their error. The schism began soon after the election of Urban VI., and was terminated by the Council of Constance. By that Council three rival popes were deposed, and the peace of the Church was restored by the election of Martin V.—M. Geddes, Preb. of Sarum, *Miscell. Tracts*, vol. iii., Tract 4, London, 1706. See also Gibbon, especially viii. 351, ed. Smith, 1854.

ANTI-TYPE. A Greek word, properly signifying a type or figure corresponding to some other type: the word is commonly used in theological writings to denote the person in whom any prophetic type is fulfilled: thus, our Blessed Saviour is called the *Anti-type* of the Paschal lamb under the Jewish law.

APHORISMUS. (From *ἀφορίσμος*, separation. A term used in the primitive Church for the lesser form of excommunication. Those under this ban were excluded from participation in the Holy Eucharist, but were allowed to be present at those portions of the service at which catechumens could attend. With regard to the clergy it implied suspension, but did not involve excommunication.

APOCALYPSE. A revelation. The name sometimes given to the last book of the New Testament, the Revelation of St. John the Divine, from its Greek title, *ἀποκαλύψις*, which has the same meaning.

This is a canonical book of the New Testament. It was written, according to Irenæus, about the year of Christ 96, in the island of Patmos, whither St. John had been banished by the emperor Domitian. The Revelation has not at all times been esteemed canonical. There were many Churches of Greece, as St. Jerome informs us, which did not receive it; neither is it in the catalogue of the canonical books prepared by the Council of Laodicea; nor in that of St. Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the fathers of the fourth, fifth, and following centuries, quote the Revelations as a book then acknowledged to be canonical.

APOCRYPHA. (See *Bible*, *Scriptures.*) From *ἀπὸ* and *κρύπτω*, to hide, "because they were wont to be read not openly and in common, but as it were in secret and apart." Certain books appended to the sacred writings. (*Bible of* 1539, *Preface to Apocrypha.*) There is no authority, internal or external, for admitting these books into the sacred canon. They were not received as portions of the Old Testament by the Jews, to whom "were committed the oracles of God;" they are not cited and alluded to in any part of the New Testament; and they are expressly rejected by St. Athanasius and St. Jerome in the fourth century, though these two fathers speak of them with respect. There is, therefore, no ground for applying the books of the Apocrypha "to establish any doctrine," but they are highly valuable as ancient writings, which throw considerable light upon the phraseology of Scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, the Church of England doth read them for "example of life and instruction of manners." (*Art.* VI.) They are frequently quoted with great respect in the Homilies, although persons who bestow much praise upon the Homilies are wont to follow a very contrary course. The Church of Rome, at the fourth session of the Council of Trent, admitted them to be of equal authority with Scripture. Thereby the modern Church of Rome differs from the Catholic Church; and by altering the canon of Scripture, and at the same time making her dictum the rule of communion, renders it impossible for those Churches which defer to antiquity to hold communion with her. Divines differ in opinion as to the degree of respect due to those ancient writings. The reading of the Apocryphal books in churches formed one of the grievances of the Puritans: our Reformers, however, made a selection for certain holy days; and for the first lesson from the evening of the 27th of September, till the morning of the 23rd of November, inclusive. But this by the new Lectionary has been changed, and though passages in Ecclesiasticus, Wisdom, and Baruch are appointed to be read between October 27 and Nov. 18, and on certain Saints' days, the Apocryphal stories of Susanna and Bel and the dragon, and other parts, have been eliminated.

APOLLINARIANS. Followers of Apollinaris or Apollinarius, about the middle of the fourth century. In his early life Apollinaris was a friend of St. Athanasius, and about A.D. 362 was consecrated to the see of Laodicea, which, notwithstanding his heretical opinions, he held till his death in 392. He denied that our Saviour had a reasonable human soul (*νοῦς*), and asserted that the Logos or Divine nature supplied the place of it. As Arius denied that Christ was perfect God, so Apollinaris, not perhaps intentionally, but in effect, denied that He was perfect man. This is one of the sects we anathematize when we read the Athanasian Creed. The doctrine of Apollinaris was condemned by several provincial councils, and at length by the General Council of Constantinople, in 381. In short, it was attacked at the same time by the laws of the emperors, the decrees of councils, and the writings of the learned, and sank, by degrees, under their united force.—Stubbs' Soames' *Mosheim*, i. 254, 308; Blunt's *Dict. of Sects.*

APOLOGY (**ἀπὸ, λόγος**), in its primary sense, and always in theology, means a defence from attack; an answer to objections. Thus the Greek word **ἀπολογία**, from which it comes, is, in Acts xxii. 1, translated by *defence*; in xxv. 16, by *answer*; and in 2 Cor. vii. 11, by "clearing of yourselves." The speech of the first martyr, St. Stephen, in answer to his accusers, is commonly called his "apology." There were several *Apologies* for Christianity in early times, the chief of which were as follows: (1) That of Quadratus, presented to Hadrian in A.D. 123 or 131, (Euseb. iv. 3,) in which appeal is made for witness, to the many persons healed by our Lord; (2) of Aristides, presented about the same time; (3) two of Justin Martyr, the one addressed to Antoninus Pius, A.D. 138, the other to Marcus Aurelius; and also those of Athenagoras and Tatian, all of which are extant; (4) of Melito, bishop of Sardis: and (5) Apollinaris, bishop of Hierapolis, both presented to Marcus Aurelius; (6) of Miltiades; (7) of Theophilus, bishop of Antioch, presented to Antylocus, A.D. 160; (8) of Tertullian, A.D. 194 written first in Latin, and afterwards translated into Greek; (9) of Arnobius of Sicca in Africa, A.D. 303. The object of the Apologists, besides proving the reasonableness of their faith and religion and the errors of heathenism, was to break the force of those falsehoods and contumelies by which they were unjustly assailed—atheists, magicians, self-murderers, haters of the light, being amongst the ignominious epithets employed against them by Tacitus, Suetonius, Celsus, &c.—Eusebius, iv. 3, *seq.*; Bingham, *Ant.* i. c. ii. p. 5; Stubbs' Soames' *Mosheim*, i. 137, 162, 168, 169, &c.

APOSTASY. (**ἀποστάσις**, falling away.) A forsaking or renouncing of our religion, either formally, by an open declaration in words, or virtually, by our actions. The word has several degrees of signification. The primitive Christian Church distinguished several kinds of apostasy: the first, of those who went entirely from Christianity to Judaism. The second, of those who mingled Judaism and Christianity together. The third, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without formally professing their religion; and the fourth, of those who, after having been some time Christians, voluntarily relapsed into Paganism. It is expressly revealed in Holy Scripture that there will be a very general falling away from Christianity, or an apostasy, before the second coming of our Lord. (2 Thess. ii. 3; 1 Tim. iv. 1; 2 Tim. iv. 3, 4.)

In the Romish Church the term *apostasy* is also applied to a renunciation of the monastic vow.

APOSTLE. (**ἀπόστολος, ἀποστέλλω.**) A missionary, messenger, or envoy. The highest order in the ministry were at first called Apostles; but the term is now generally confined to those first bishops of the Church who received their commission from our Blessed Lord himself, and who were distinguished from the bishops who succeeded them, by their having acted under the immediate inspiration of the Holy Spirit, and by their having frequently exercised the power of working miracles.

I. *Their number and names.* Lists of the Apostles are given in three of the gospels, and there is also a list in the Acts of the Apostles (chap. i.). Comparing these lists together we find that the first five names are but little changed in order. St. Peter is always the first, St. Philip always the fifth. In St. Matthew's and St. Luke's Gospels, St. Andrew is mentioned directly after St. Peter; in St. Mark's Gospel and in the Acts, SS. James and John are placed before him. St. James the Less is in each case placed ninth, while between him and St. Philip, SS. Bartholomew, Thomas, and Matthew are differently arranged. Judas Iscariot is named last in the three gospels, and before him are placed in different order, Judas the brother of James, called also Thaddæus, and Lebbæus, and Simon Zelotes, called also Simon the Canaanite. Though it is interesting thus to compare the order in which the Apostles are mentioned, it is to be remembered that they had equal power; a fact which is emphatically asserted by St. Paul. After the Ascension, St. Matthias was chosen into the place of Judas Iscariot, as it was necessary that "another should take his bishopric." This was done by solemn casting of lots, after prayer; but after the descent of the Holy Spirit on the first Whitsunday a similar ceremony was not required. The number 12 was for the time kept up, and some time after the martyrdom of St. James, St. Paul was named an Apostle, and it may be that Barnabas, called by the Church an Apostle, was so appointed after the death of one of the original Apostles. But even if there were more than the original number of the Apostles, it may be said that they were called *the twelve*, as the name of their college, so to speak; in the same way as the LXXII. translators of the Old Testament into Greek are called the LXX.

II. *Their commission.* Our Lord's first commission to his Apostles was in the third year of his public ministry, about eight months after their solemn election; at which time he sent them out by two and two. (Matt. x. 5, &c.) They were to make no provision of money for their subsistence in their journey, but to expect it from those to whom they preached. They were to declare that the kingdom of heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles or the Samaritans, and to confine their preaching to the people of Israel. In obedience to their Master, the Apostles went into all the parts of Palestine inhabited by the Jews, preaching the gospel, and working miracles. (Mark vi. 12.) The evangelical history is silent as to the particular circumstances attending this first preaching of the Apostles, and only informs us, that they returned, and told their Master all that they had done. (Luke ix. 10.)

Their second commission, just before our Lord's ascension into heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19, 20.) Accordingly they began publicly, after the descent of the Holy Ghost on the Day of Pentecost, to exercise the office of their ministry, working miracles daily in proof of their mission, and making great numbers of converts to the Christian faith. (Acts ii. 42–47.) This alarmed the Jewish Sanhedrim; whereupon the Apostles were apprehended, and, being examined before the high priest and elders, were commanded not to preach any more in the name of Christ. But this injunction did not terrify them from persisting in the duty of their calling; for they continued daily, in the temple, and in private houses, teaching and preaching the gospel. (Acts ii. 46.)

III. *Their subsequent labours.* It is stated by Clemens Alexandrinus that after the Apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world, and agreed to determine by lot what parts each should take. But there is no reference made in Holy Scripture to casting lots after the election of St. Matthias, which was before the descent of the Holy Spirit; although the custom under some circumstances lasted in the Christian Church till the seventh century. (Bingham, *Eccles. Ant.* iv. 1.) St. Paul, we know from the Acts of the Apostles, worked in Asia Minor, Macedonia, Arabia, Greece, and Italy, and according to tradition he went also to Spain, Gaul and Britain. Tradition also associates St. Peter and St. Jude with Mesopotamia (Turkey in Asia); St. Bartholomew and St. Jude with Persia; St. Bartholomew and St. Thomas with Judæa; St. Andrew with Thrace (Turkey in Europe) and Scythia; St. Simon Zelotes with North Africa; St. Matthew with Ethiopia; and St. John with Asia Minor. St. James the Younger, spent his life in Judæa, as bishop of the Church at Jerusalem, and suffered martyrdom a short time before the destruction of the holy city. It has generally been believed that all the Apostles, except St. John, suffered martyrdom; but with regard to this there is no evidence. (See Robertson, *Ch. Hist.* i. p. 1–4.) Another account of the work of the Apostles is given in Stubbs' Soames' *Mosheim*, vol. i. p. 38.

The several Apostles are usually represented with their respective badges or attributes; St. Peter with the keys; St. Paul with a sword; St. Andrew with a cross; St. James the Less with a fuller's pole; St. John with a cup, and a winged serpent flying out of it; St. Bartholomew with a knife; St. Philip with a long staff, whose upper end is formed into a cross; St. Thomas with a lance; St. Matthew with a hatchet; St. Matthias with a battle-axe; St. James the Greater with a pilgrim's staff, and a gourd-bottle; St. Simon with a saw: and St. Jude with a club. [H.]

APOSTLES' CREED. (See *Creeds.*)

APOSTOLIC, APOSTOLICAL, something that relates to the Apostles, or descends from them. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, &c. In the primitive Church it was an appellation given to all such Churches as were founded by the Apostles, and even to the bishops of those Churches, as the reputed successors of the Apostles. These were confined to four: Rome, Alexandria, Antioch, and Jerusalem. In succeeding ages, the other Churches assumed the same title, on account, principally, of the conformity of their doctrine with that of the Churches which were apostolical by foundation, and because all bishops held themselves successors of the Apostles, or acted in their respective dioceses with the authority of apostles. The first time the term *apostolical* is attributed to bishops, is in a letter of Clovis to the Council of Orleans, held in 511; though that king does not in it expressly denominate them apostolical, but *apostolicâ sede dignissimi*, highly worthy of the apostolical see. In 581, Guntram calls the bishops, assembled at Mâcon, apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem having fallen into the hands of the Saracens, the title apostolical came to be restricted to the pope and his Church alone. At length some of the popes, and among them Gregory the Great, not content to hold the title by this tenure, began to insist that it belonged to them by another and peculiar right, as the successors of St. Peter. In 1406, the Romish Council of Rheims declared that the pope was the sole apostolical primate of the Universal Church.

APOSTOLICAL CONSTITUTIONS AND CANONS. These two collections of ecclesiastical rules and formularies were attributed, in the early ages of the Church of Rome, to Clement of Rome, who was supposed to have committed them to writing from the mouths of the Apostles, whose words they pretended to record. The authority thus claimed for these writings has, however, been entirely disproved; and it is generally supposed by critics, that they were chiefly compiled during the second and third centuries; or that, at least the greater part must be assigned to a period shortly before the first Nicene Council. We find indeed references to them in the writings of Eusebius, Epiphanius, and Athanasius, writers of the third and fourth centuries; but it is the general opinion that they did not attain their complete form till the fifth century (Pearson, *Vind. Ignat.*, pt. i. c. 94; Usher, *Cotel. Patr. Apost.*, vol. ii. p. 220.) I. The *Constitutions* are comprised in eight books. In these the Apostles are frequently introduced as speakers. They contain rules and regulations concerning the duties of Christians in general, the constitution of the Church, the offices and duties of ministers, and the celebration of Divine worship. The tone of morality which runs through them is severe and ascetic. They forbid the use of all personal decorations and attention to appearance, and prohibit the reading of the works of heathen authors. They enjoin Christians to assemble twice every day in the church for prayers and psalmody, to observe various fasts and festivals, and to keep the Sabbath (i.e. the seventh day of the week) as well as the Lord's day. They require extraordinary marks of respect and reverence towards the ministers of religion; commanding Christians to honour a bishop as a king or a prince, and even as a kind of God upon earth, to render to him absolute obedience, to pay him tribute, and to approach him through the deacons or servants of the Church, as we come to God only through Christ! This latter kind of (profane) comparison is carried to a still greater extent, for the deaconesses are declared to resemble the Holy Spirit, inasmuch as they are not able to do anything without the deacons. Presbyters are said to represent the Apostles; and the rank of Christian teachers is declared to be higher than that of magistrates and princes. We find here, also, a complete liturgy or form of worship for Christian churches; containing not only a description of ecclesiastical ceremonies, but the prayers to be used at their celebration.

This general description of the contents of the books of Constitutions is alone enough to prove that they are no productions of the apostolic age. Mention also occurs of several subordinate ecclesiastical officers, such as readers and exorcists, who were not introduced into the Church until the third century. And there are manifest contradictions between several parts of the work. The general style in which the Constitutions are written is such as had become prevalent during the third century.

It is useless to inquire who was the real author of this work; but the date and probable design of it are of more importance, and may be more easily ascertained. Epiphanius, towards the end of the fourth century, appears to be the first author who speaks of these books under their present title, Apostolical Constitutions. But he refers to the work only as one containing much edifying matter, without including it among the writings of the Apostles; and indeed he expressly says that many persons had doubted of its genuineness. On the whole, it appears probable, from internal evidence, that the Apostolical Constitutions were compiled during the reigns of the heathen emperors, towards the end of the third century, or at the beginning of the fourth; and that the compilation was the work of some one writer (probably a bishop) of the Eastern Church. The advancement of episcopal dignity and power appears to have been the chief design of the work.

II. The *Canons* relate chiefly to various particulars of ecclesiastical polity and Christian worship; the regulations which they contain being, for the most part, sanctioned with the threatening of deposition and excommunication against offenders. The first allusion to this work by name is found in the Acts of the Council which assembled at Constantinople in the year 394, under the presidency of Nectarius, bishop of that see. But there are expressions in earlier councils, and writers of the same century, which appear to refer to the Canons, although not named. In the beginning of the sixth century, fifty of these Canons were translated from the Greek into Latin by the Roman abbot Dionysius the Younger; and, about the same time, thirty-five others were appended to them in a collection made by John, patriarch of Constantinople. Since that time, the whole number have been regarded as genuine in the East; while only the first fifty have been treated with equal respect in the West. It appears highly probable that the original collection was made about the middle of the third century, or somewhat later, in one of the Asiatic Churches. The author may have had the same design as that which appears to have influenced the compiler of the Apostolical Constitutions. The eighty-fifth Canon speaks of the Constitutions as sacred books; and from a comparison of the two books, it is plain that they are either the production of one and the same writer, or that, at least, the two authors were contemporary, and had a good understanding with each other. The rules and regulations contained in the Canons are such as were gradually introduced and established during the second and third centuries. In the canon or list of sacred books of the New Testament, given in this work, the Revelation of St. John is omitted; but the two Epistles of St. Clement and Apostolical Constitutions are inserted.—Dr. C. W. J. Augusti, *Denkwürdigkeiten aus der Christlichen Archäologie*, vol. i.; Krabbe; Dr. J. S. V. Drey; Gieseler, i. 259; Stubbs' *Mosheim*, i. 97, 252 *et seq.*; Smith's *Dict. Christ. Antiq.* i. 12.

APOSTOLICAL FATHERS. An appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity. Of these writers, Cotelerius (Paris, 1672), and after him Le Clerc (Amsterd. 1724), have published a collection in two volumes, accompanied both with their own annotations and the remarks of other learned men. Among later editions may be particularly mentioned that by the Rev. Dr. Jacobson (1847), Regius Professor of Divinity at Oxford, and afterwards Bishop of Chester, which, however, does not include Barnabas or Hermas. The Epistles of Clement have been edited by Bishop Lightfoot (1869). See also 'The Genuine Epistles of the Apostolic Fathers,' by Archbishop Wake, and a translation of them in one volume 8vo, by the Rev. Temple Chevallier, B D., formerly Hulsean lecturer in the University of Cambridge. Also Tillemont, *Mémoires pour servir à l'histoire de l'Eglise*, vol. i., pt. iii., p. 1043; vol. ii., pt. ii., p. 287, &c. The Apostolical Fathers were, (1) Clement, bishop of Rome, probably the same Clemens referred to by St. Paul (Phil. iv. 3). His first epistle was written to reprove the spirit of schism in the Corinthian Church, and is called by Eusebius *ἐπιστόλη μεγάλη τε καὶ θαυμάσια*. The second epistle has no title, and is rarely referred to by the Church historian (Euseb. *Hist.* iii. 38); (2) Ignatius, bishop of Antioch, supposed to have been martyred about A.D. 107. Of twelve epistles ascribed to him, five are doubtless spurious; two of these were addressed to St. John, and one to the Virgin Mary. Of the remaining seven, there is little doubt as to the authenticity, and they are referred to by Irenæus, Origen, Eusebius, Chrysostom, and many other early writers. (3) Polycarp, bishop of Smyrna, martyred at an extreme age in the middle of the second century. His epistle was addressed to the Philippians, and is spoken of in high terms by Irenæus (*adv. Hær.* iii. 3), and often quoted by Eusebius. (4) Hermas, perhaps the same mentioned by St. Paul (Rom. xvi. 14), but more probably the brother of Pius, the bishop of Rome. The authorship of the 'Shepherd of Hermas' is really unknown, but the work is quoted by many of the most ancient writers. (5) Barnabas, clearly a different person from the companion of St. Paul. The epistle which goes by his name was probably written early in the second century. This, however, and the 'Shepherd of Hermas,' are very far removed from the apostolic dignity of the epistles mentioned above, than which a more admirable appendix to the pure word of God, and a more trustworthy comment on the principles taught by inspired men, cannot be conceived. As eye-witnesses of the order and discipline of the Church, while all was fresh and new from the hands of the apostles, their testimony forms the very summit of uninspired authority. None could better know these things than those who lived and wrote at the very time. None deserve a greater reverence than they who proclaimed the Gospel, while the echo of inspired tongues yet lingered in the ears of the people. [H.]

APOSTOLICAL SUCCESSION. (See *Bishops.*) We learn from the gospels that our Lord Jesus Christ chose from among His disciples twelve Apostles whom He sent forth to preach. After His resurrection from the dead He gave to the eleven a more extended commission. They were to evangelise all nations; to be witnesses concerning Christ unto the uttermost part of the earth (Matt. xxviii. 19; Acts i. 8). "As my Father hath sent me," He said, "even so send I you" (John xx. 21). Other chosen men were associated with them in their office; particularly St. Matthias and St. Paul, whose call to the apostolate was the immediate act of Christ Himself.

Under the direction of the Holy Ghost, the Apostles became the founders and builders up of the Church. They ordained other ministers to whom they committed subordinate parts of their work. There are mentioned in the Acts *presbyters* (to whom the name *ἐπίσκοποι*, *bishops*, is also given in the New Testament), and *deacons*, as having been thus appointed by the Apostles (Acts vi. 3, xiv. 23, xx. 17, 28).

When we turn to the records of the early Church, we find that by the middle of the second century there were everywhere three classes of ministers, bishops, priests (or presbyters), and deacons. The names bishop, and presbyter, were now distributed to different persons. The right of ordination belonged to bishops, and by episcopal ordination a succession of ministers was kept up. This confessedly was the rule of the transmission of holy orders throughout the universal Church.

The question then arises, what is the connexion of this fact with the former fact of the ministry of the Apostles? There is clearly a presumption, in the absence of testimony to the contrary, that a rule universally followed at so early a period must have been in accordance with the Apostles' intention and practice. "What is held by the universal Church, and not ordained by any council, but has always been retained in the Church, is to be believed to have come down from apostolical authority." (St. Augustine, quoted by Bishop Harold Browne *On the Articles*, p. 549, 11 ed.) The phrase APOSTOLICAL SUCCESSION expresses the belief that the rule of episcopal ordination and government was in its essence no fresh departure in the history of the organisation of the Church, but rather the continuance of the order which prevailed from the beginning; the Episcopate being "historically the continuation in its permanent elements of the Apostolate" (Haddan, *Dict. of Christ. Antiq.* v. i. p. 212); so that bishops may be called the successors of the Apostles. That this belief prevailed generally among Christians at a very early time is well known. It is sufficient here to refer to the often quoted testimony of Tertullian (*De Præscript.* c. 32), "Let [the heretics] produce the original records of their churches: let them unfold the roll of their bishops running down in due succession from the beginning in such a manner that their first distinguished bishop (primus ille episcopus) shall be able to show for his ordainer and predecessor some one of the Apostles or of apostolic men,—a man moreover who continued steadfast with the Apostles. For this is the manner in which the apostolic churches transmit their registers." (Translation in Ante-Nicene Library.)

There are not wanting facts in the history of the Apostolic age itself which confirm this inference. St. James, the "brother" of the Lord, superintended as bishop the Mother Church of Jerusalem. (Acts xii. 17; xv. 13; xxi. 18.) Timothy and Titus were appointed by St. Paul to exercise a like superintendence, the one at Ephesus, the other in Crete. The angels of the Seven Churches of Asia addressed by St. John seem to have occupied a like position. (See Abp. Trench, *Commentary on the Seven Epp.*, pp. 47 flg.; Lee *on Rev.* i. 20, and Note F in *Speaker's Commentary.* For objections, Bishop Lightfoot, *On the Philippians*, pp. 199 flg.) These persons in the lifetime of some of the Apostles exercised locally a superintendence like that which the Apostles exercised more widely. The earliest Christian writer next to the writers of the New Testament, St. Clement of Rome, speaks of the provision which the Apostles made for keeping up a succession in the ministry. In the Epistle of Clement, indeed, as apparently in the recently discovered *Teaching of the Twelve Apostles*, the title *ἐπίσκοπος*, *bishop*, is still given to presbyters. But Clement (1 *Ep. ad Cor.* c. 44) speaks of the appointment of presbyters by the Apostles, "or afterwards by other eminent men" (**καταστaθέντας ὑπ' ἐκείνων ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν**), who therefore must have exercised this part of the apostolic office. That the Apostles were not localised, or diocesan, bishops may very well be conceded. If St. James of Jerusalem was an Apostle, an opinion not generally entertained, he was an exception to the rule. The localisation of the episcopate is a matter of Church order and arrangement, not belonging to the essence of the office. (In *Ecclesiast. Pol.* bk. vii. diocesan bishops are called "Bishops by restraint," the Apostles "Bishops at large.") Some of the high functions committed to the Apostles may have been peculiar to them, and not transmissible to others. Timothy and Titus may perhaps be more correctly described as apostolic delegates than as diocesan bishops. But the functions which they were commissioned to perform were the functions of a bishop. That bishops should have sometimes been called presbyters, as by Irenæus and Augustine, is no bar to the belief that the episcopal office is essentially the higher one. St. Peter (1 Pet. v. 1) called himself a fellow-presbyter. All this consists with the belief that certain important functions have been committed to the episcopal order in succession to the apostolate. "A bishop," writes Hooker, "is a minister of God, unto whom, with permanent continuance, there is given not only power of administering the word and sacraments, which power other presbyters have; but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over presbyters as well as laymen, a power to be by way of jurisdiction a pastor even to pastors themselves." (*Eccl. Pol.* bk. vii. 2.)

The theory that episcopacy arose out of the presbyterate, and was adopted in order to check the growth of schisms in the Church, was put forth by Jerome. (See Bp. Lightfoot, *On the Philippians*, pp. 205, 206, 227, &c., who maintains substantially the same view.) According to this view the presbyterate would be historically the link between episcopacy and the Apostles. That the statements of Jerome, and of Hilary the Deacon, are not conclusive is shown by Bp. Harold Browne, *On the Articles*, pp. 553 flg., and Haddan, *Dict. of Ch. Antiq.* vol. i. p. 212. (See also Bp. Wordsworth, *Theoph. Anglic.* c. xi.; Prof. J. J. Blunt, *Early Ch. Hist.* c. iv., and the references in Hook's *Lives of the Abps. of Canterbury*, vol. ix. p. 198.)

The promoters of the English Reformation were careful to preserve in the English Church the ancient episcopal succession, and thus, as they believed, the apostolical succession also. There has been no break in the regular transmission of holy orders in the English Church. By all Church writers of note episcopacy is regarded as a sacred institution possessing the highest sanction. "The threefold ministry," writes Bishop Lightfoot, "can be traced to apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction." (*On the Philippians*, p. 267.) Episcopal succession is carefully guarded by all who have authority in the English Church, or in Churches which are in communion with her. "We must conclude with Hooker," writes Bishop Harold Browne, "'If anything in the Church's government, surely the first institution of bishops was from Heaven, even of God.' And with Bishop Hall, 'What inevitable necessity may do, we now dispute not,' yet 'for the main substance,' episcopacy 'is utterly indispensable, and must so continue to the world's end.'" (*On the Articles*, p. 568.) [J. G. H.]

APOSTOLICI, or APOSTOLI. I. A sect of the twelfth century, whom St. Bernard assailed with great earnestness. (St. Bernard, opp. vol. iv. p. 1495, ed. Mabillon.) Their desire was to exemplify in their conduct the apostolic mode of living. They were for the most part people of lowly condition, but they had friends and supporters in every rank and order. They allowed their hair and beards to grow long; deemed it unlawful to take an oath: preferred celibacy, calling themselves the chaste brethren and sisters; yet each man, after the manner of the Apostles, as they asserted, had a spiritual sister with whom he lived in a domestic relation.—Stubbs' Soames' ***Mosheim***, vol. ii. p. 159.

II. Another sect, perhaps the offspring of the above, was founded by Gerhard Sagarelli of Parma, who was burned at the stake A.D. 1300. For he not only held the ideas of the Apostolici, but also denounced the "deformed Roman Church," and foretold its speedy downfall, and the rise of a holier Church. His followers moreover were fanatical communists, dangerous to society like the Anabaptists. His successor, Dulcinos of Novara, was even more bold and energetic in his preaching. He was tortured to death, together with Margaretta, his spiritual sister, A.D. 1307.—Stubbs' Soames' ***Mosheim***, vol. ii. p. 246.

APOSTOOLIANS. A party of the Mennonites which derived its name from Samuel Apostool of Amsterdam, 1664. Apostool defended the original doctrines of the Mennonites against Galenus, who held different views with regard to the Divine nature of Christ, &c.—***Mosheim***, iii. 459. (See ***Mennonites.***)

APOTACTITÆ, or APOTACTICI. Heretics who sprang from the Manichæans. Severe laws had been passed against the Manichæans, especially one of Theodosius the Great (A.D. 381) which, pronouncing them infamous, deprived them of all the rights of citizens. To avoid this severity the Manichæans assumed various names, as Encratites, Saccophori, Apotactics. The word is derived from ἀποτάσσω, and implied a renunciation of all their possessions, after the manner of the Apostles. Hence they have been also called Apostolici.

APPARITOR. Apparitors (so called from the principal branch of their office, which consists in summoning persons to appear) are officers appointed to execute the orders and decrees of the ecclasiastical courts. The proper business and employment of an apparitor is to attend in court; to receive such commands as the judge shall please to issue forth; to convene and cite the defendants into court; to admonish or cite the parties to produce witnesses, and the like. Apparitors are recognised by the 138th English Canon, which wholly relates to them.

APPEAL. The provocation of a cause from an inferior to a superior judge. (1 Kings xviii.; Acts xxv.) Appeals are divided into judicial and extra-judicial. Judicial appeals are those made from the actual sentence of a court of judicature. In this case the force of such sentence is sometimes suspended until the cause is determined by the superior judge; but that requires an order of either the inferior or superior court, which is seldom refused. Occasionally it is so by Act of Parliament. Extra-judicial appeals are those made from extra-judicial acts, by which a person either is, or is likely to be, wronged. He therefore resorts to the legal protection of a superior judge. By the civil law, appeals ought to be made *gradatim*; but by the canon law, as it existed before the Reformation, they might be made *omisso medio*, and *immediately to the* pope; who was reputed to be the ordinary judge of all Christians in all causes, having a concurrent power with all ordinaries. Appeals to the pope were first sent from England to Rome in the reign of King Stephen, by the pope's legate, Henry of Blois, bishop of Winchester (A.D. 1135–1154). Prior to that period, the pope was not permitted to enjoy any appellate jurisdiction in England. William the Conqueror refused to do him homage. Anglo-Saxon Dooms do not so much as mention the pope's name; and the laws of Edward the Confessor assert the royal supremacy in the following words:—"Rex autem, qui vicarius Summi Regis est, ad hoc constitutus est, ut regnum et populum Domini, et super omnia sanctam ecclesiam, regat et defendat ab injuriosis; maleficos autem destruat et evellat." The Penitential of Archbishop Theodore (A.D. 668–690) contains no mention of appeals to Rome; and in the reign of Henry II., at the Council of Clarendon (A.D. 1164), it was enacted, "De appellationibus si emerserint ab archidiacono debebit procedi ad episcopum, ab episcopo ad archiepiscopum, et si archiepiscopus defuerit in justitia exhibenda, ad dominum regem perveniendum est postremo, ut præcepto ipsius in curia archiepiscopi controversia terminetur; ita quod non debeat ultra procedi absque assensu domini regis." Notwithstanding this law, and the statutes made against "provisors" in the reigns of Edward I., Edward III., Richard II., and Henry V., appeals used to be forwarded to Rome until the reign of Henry VIII., when, by the statutes of the 24 Henry VIII. c. 12, and the 25 Henry VIII. c. 19, all appeals to the pope from England were abolished. By these statutes, appeals were to be finally determined by the High Court of Delegates, to be appointed by the king in chancery under the great seal. This jurisdiction was, in 1832, by 2 & 3 William IV. c. 92, transferred from the High Court of Delegates to the Privy Council, and to the Judicial Committee thereof in 1833; which was modified as to the episcopal members in 1840, 1873, and 1876. Their "report or recommendation," when sanctioned by the Crown, which is a matter of course (see below), is a final judgment.

The Crown used to have the power to grant a commission of review after the decision of an appeal by the High Court of Delegates. (26 Henry VIII. c. 1; 1 Eliz. c. 1, *Goodman's Case* in Dyer's Reports.) This prerogative Queen Mary exercised by granting a review after a review in Goodman's case, regarding the deanery of Wells. (See Lord Campbell's Judgment in the Court of Queen's Bench in *Gorham* v. *The Bishop of Exeter*, in Brodrick & Fremantle's Ecc. Judgments.) But commissions of review were abolished by the Act of 1832, and the P. C. at large will not rehear. (*Hebbert* v. *Purchas*, L. R. 3 P. C. 671.) Consequently the decision of the Judicial Committee is practically final, because the Crown itself of course adopts it. (See *Courts Christian.*) It is a remarkable fact that, although the statutes for restraint of appeals had been repealed on Queen Mary's accession, no appeal in Goodman's case was permitted to proceed out of England to the pope. The commissions of review were not granted by Queen Mary under the authority of Protestant enactments, but by virtue of the common law regarding the regalities of the Crown of England. [G.]

APPELLANT. Generally, one who appeals from the decision of an inferior court to a superior. Particularly those among the French clergy were called *appellants*, who appealed from the bull *Unigenitus*, issued by Pope Clement in 1713, either to the pope better informed, or to a general council. This is one of the many instances in which the boasted unity of the Roman obedience has been signally broken; the whole body of the French clergy and the several monasteries being divided into appellants and non-appellants.

APPROPRIATION is the annexing of a benefice to the use of a spiritual corporation. This was frequently done in England after the Norman Conquest. Most of the secular clergy were then Englishmen; and most of the nobility, bishops, and abbots being Normans, they had no kind of regard to the secular clergy, but reduced them as low as they could to enrich the monasteries; and this was the reason of so many appropriations. But some persons are of opinion, that it is a question undecided, whether princes or popes first made appropriations: though the oldest of which we have any account were made by princes; as, for instance, by the English kings, to the abbey of Crowland; by William the Conqueror, to Battle Abbey; and by Henry I., to the church of Salisbury. It is true the popes, who were always jealous of their usurped supremacy in ecclesiastical affairs, did in their decretals assume this power to themselves, and granted privileges to several religious orders, to take appropriations from laymen: but in the same grant they were usually required to be answerable to the bishop *in spiritualibus*, and to the abbot or prior *in temporalibus*, which was the common form of appropriations till the latter end of the reign of Henry II. For at first those grants were not *in proprios usus:* it was always necessary to present a clerk to the bishop upon the avoidance of a benefice, who, upon his institution, became vicar, and for that reason an appropriation and a rectory were then inconsistent. But because the formation of an appropriation was a thing merely spiritual, the patron usually petitioned the bishop to appropriate the church; but the king was first to give licence to the monks that, *quantum in nobis est*, the bishop might do it. The king being supreme ordinary, might of his own authority make an appropriation without the consent of the bishop, though this was seldom done. Appropriations at first were made only to spiritual persons, such as were qualified to perform Divine service; then by degrees they were extended to spiritual corporations, as deans and chapters; and lastly to priories, upon the pretence that they had to support hospitality; and lest preaching should by this means be neglected, an invention was found out to supply that defect by a vicar, as aforesaid; and it was left to the bishop to be a moderator between the monks and the vicar, for his maintenance out of the appropriated tithes; for the bishop could compel the monastery to which the church was appropriated to set out a convenient portion of tithes, and such as he should approve for the maintenance of the vicar, before he confirmed the appropriation.

Is is true the bishops in those days favoured the monks so much, that they connived at their setting out a portion of small tithes for the vicar, and permitted them to reserve the great tithes to themselves. This was a fault intended to be remedied by the statute 15 Rich. II. cap. 6; by which it was enacted, that in every licence made of an appropriation this clause should be contained, viz. that the diocesan should ordain that the vicar shall be well and sufficiently endowed. But this statute was eluded; for the abbots appointed one of their own monks to officiate; and therefore the parliament, in the 4th year of Henry IV. cap. 12, provided that the vicar should be a secular clergyman, canonically instituted and inducted into the church, and *sufficiently* endowed; and that no regular should be made vicar of a church appropriate. But long before the making of these statutes the kings of England made appropriation of the churches of Feversham and Milton in Kent, and other churches, to the abbey of St. Augustine in Canterbury, by these words: "Concessimus, &c., pro nobis, &c., abbati et conventui, &c., quod ipsi ecclesias predictas appropriare ac eas sic appropriatas in proprios usus tenere possint sibi et successoribus in perpetuum." The like was done by several of the Norman nobility, who came over with the king, upon whom he bestowed large manors and lands; and out of which they found tithes were then paid, and so had continued to be paid even from the time they were possessed by the English: but they did not regard their law of tithing, and therefore they held it reasonable to appropriate all, or at least some part of, those tithes to those monasteries which they had founded, or to others as they thought fit; and in such cases they reserved a power to provide for him who served the cure; and this was usually paid to stipendiary curates. But sometimes the vicarages were endowed, and the very endowment was expressed in the grant of the appropriation, viz. that the church shall be appropriated upon condition that a vicarage should be endowed; and this was left to the care of the bishop. But whenever the vicar had a competent subsistence by endowment, the monks took all opportunities to lessen it; and this occasioned several decretals prohibiting such usage without the bishop's consent, and that no custom should be pleaded for it, where he that served the cure had not a competent subsistence. And it has been a question whether an appropriation is good when there is no endowment of a vicarage, because the statute of Henry IV. positively provides that vicarages shall be endowed. But it is now settled, that if it is a vicarage in reputation, and vicars have been instituted and inducted to the church, it shall be presumed that the vicarage was originally endowed. Thus much for the tithes: but the abbot and convent had not only the tithes of the appropriate churches, but the right of patronage too; for that was extinct, as to the former patron, by the appropriation, unless he had reserved the presentation to himself; and that made the advowson disappropriate, and the church presentable as before, but not by the old patron, but by the abbot and convent, who were then bound, upon a vacancy, to present a person to the bishop. Sometimes the bishop would refuse the person presented unless they consented to such an allowance for his maintenance as he thought fit, and therefore they would present none. This occasioned the making another decretal, which gave the bishop power to present; but this did not often happen, because the monks were favoured by the bishops; that is, the poorer sort, for the rich would not accept his kindness. They always got their appropriations confirmed by the pope, and their churches exempted from the jurisdiction of the bishop. But all those exemptions were taken away by the statute 31 Henry VIII. cap. 13, and the ordinary was restored to his ancient right.

APSE, or APSIS. A semicircular or polygonal termination of the choir, or other portion of a church. The word signified in Greek architecture a semi-dome, or a quarter of a sphere, over a half-cylindrical wall. Literally it only means a returned wall of any shape, as in astronomy it means the returning place in an orbit. It was called in Latin *testudo* or *concha*, from the same reason that a hemispherical recess in the school-room at Westminster was called *the shell.* The ancient Basilicas, as may still be seen at Rome, had universally a semicircular apse, round which the superior clergy had their seats; at the upper end was the bishop's throne; the altar was placed on the chord of the arc; the transept, or gallery, intervened between the apse or the choir. There the inferior clergy, singers, &c., were stationed, and there the lessons were read from the ambon. (See *Choir* and *Chant.*) This form was generally observed, at least in large churches, for many ages, of which Germany affords frequent specimens. And as Mr. Neale has shown in his very valuable remarks on the Eastern Churches (*Hist. of the Holy Greek Church*), the apse is the almost invariable form even in parish churches in the East. Of this arrangement there are traces in England. Then large Saxon churches, as we collect from history, generally had an eastern apse at least, and often several others. In Norman churches of large size, the apse was very frequent, and it was repeated in several parts of the church. These inferior apses represented the oriental *exedræ*, which usually terminate their sacristies. Norwich and Peterborough cathedrals convey a good impression of the general character of Norman churches in this respect. Traces of the apse are found also at Winchester, Rochester, Ely, Lincoln, St. Alban's, Ripon, Gloucester, and Worcester cathedrals, besides Malvern, Tewkesbury, and other conventual churches, and it is known to have existed in others where no actual traces remain now. At St. Alban's there were seven; for the transepts had each two apsidal chapels, besides those of the aisles and the choir. At Canterbury the apse seems to have been disturbed by subsequent arrangements. But it is remarkable that the ancient archiepiscopal chair stood behind the altar in a sort of apse till late in the last century. And the bishop or priest sometimes celebrated mass standing there, "before the altar" in the opposite sense to what we understand now. (Venables' Essay on Cathedrals.) Traces of the ancient apse at Chester have been discovered of late years. In small churches, as Steetley, Derbyshire, and Birkin, Yorkshire, the eastern apse alone is found, nor is this at all an universal feature. See Mr. Hussey's *Notice of recent discoveries in Chester Cathedral.* There are three very interesting English specimens in Herefordshire, viz. as at Kilpech, Moccas, and Peter Church; all small parish churches, and of Norman date; and with regular chancel below the apse. In the early British and Irish churches there is no trace of an apse, even in those which the learned Dr. Petrie, in his essay on round towers, attributes to the fifth and sixth centuries. With the post-Norman styles the apse was almost wholly discontinued, though an Early English apse occurs at Tidmarsh, Berkshire, and a Decorated apse at Little Maplestead; the latter is, however, altogether an exceptional case. There seems to have been some tendency to reproduce the apse in the fifteenth century, as at Trinity church, Coventry, and Henry VII.'s chapel, and the choir of Westminster; but the latter examples are all polygonal instead of semicircular, and generally miss the grandeur of the Norman apse. The polygonal apse, however, of the Lady Chapel at Lichfield, erected about 1310, is dignified as well as graceful. And the later styles have one great advantage in the treatment of this feature in their flying buttresses spanning the outer aisle of the apse, which is often so striking a feature in foreign churches, and to which the perpendicular clerestory to the Norman apse of Norwich makes some approach. In the modern church of St. Chad's Headingley, near Leeds, an apsidal aisle or "periapse" is thus curved round the main one, with excellent architectural effect and very useful. Some writers have confounded the apse with the choir or chancel; and think that, according to primitive usage, the holy table ought to stand between the latter and the nave: whereas in fact it always stood above the choir; so that in churches where there is no apse (and none was required when there were no collegiate or capitular clergy) its proper place is close to the eastern wall of the church. (See *Cathedral.*)

AQUARII. A sect of heretics, who, in the Primitive times, consecrated water at the Holy Eucharist, instead of wine Still they did it under the delusion that it was universally unlawful to drink wine; although, as St. Chrysostom says, our blessed Lord instituted the Holy Eucharist in wine, and himself drank wine at his communion table, and after his resurrection, as if by anticipation to condemn this pernicious heresy. It is lamentable to see so bold an impiety revived in the present day, when certain men, under the cloak of temperance, pretend a Eucharist without wine, or any fermented liquor. These are not to be confounded with another sect, who allowed the use of wine, but in their morning assemblies used water, for fear the smell of wine should discover them to the heathen. It was very wrong and unworthy of the Christian name, but far less culpable than the pretence of a temperance above that of Christ and the Church, in which the Aquarii boasted. St. Cyprian, giving an account of these, tells us that it was the custom of the Church to use watermixed with wine. (See *Mixed Chalice.*)—Epiph. *Hæres.* xlvi.; August. *de Hæres.* c. 46; Cyprian, *Ep.* lxiii. *ad Cæcilium.*; Bingham, *Antiq. Chr. Ch.* bk. xv. c. 2, § 7; Newman's Fleury, xxiv. 55.

ARABICS, ARABICI, or ARABIANS. Heretics who appeared in Arabia in the third century. According to Eusebius, they taught that the soul died, and was corrupted with the body, and that they were to be raised together at the last day. —Euseb. *Hist. Eccl. Lit.* vi. c. 26.

ARCADE. In church architecture, a series of arches supported by pillars or shafts, whether belonging to the construction, or used in relieving large surfaces of masonry: the present observations will be confined to the latter, that is, to ornamental arcades.

These were introduced early in the Norman style, and were used very largely to its close, the whole base story of exterior and interior alike, and the upper portions of towers and of high walls being often quite covered with them. They were either of simple or of intersecting arches: it is needless to say that the latter are the most elaborate in work, and the most ornamental; they are accordingly reserved in general for the richer portions of the fabric. There is, moreover, another, and perhaps even more effective, way of complicating the arcade, by placing an arcade within and behind another, so that the wall is doubly recessed, and the play of light and shadow greatly increased. The decorations of the Transitional, until very late in the style, are so nearly those of the Norman, that we need not particularise the semi-Norman arcade. In the next style the simple arcade is the most frequent. This, like the Norman, often covers large surfaces. Foiled or cusped arches are often introduced at this period and greatly vary the effect. The duplication of arcades is now managed differently from the former style. Two arcades, perfect in all their parts, are set the one behind the other, but the shaft of the outer is opposite to the arch of the inner series, the outer series is also more lofty in its proportions, and the two are often of differently constructed arches, as at Beverley and Lincoln, where the outer series is of trefoil, the inner of simple arches, or *vice versâ*, the two always being different. The effect of this is extremely beautiful.

But the most exquisite arcades are those of the Geometrical period, where each arch is often surmounted by a crocketted pediment, and the higher efforts of sculpture are tasked for their enrichment, as in the glorious chapter-house of Salisbury, Southwell, and above all York; these are, however, usually confined to the interior. In the Decorated period partially, and in the Perpendicular entirely, the arcade gave place to panelling, greatly to the loss of effect, for no delicacy or intricacy of pattern can compensate for the bright light and deep shadows of the Norman and Early English arcades. There are so many varieties, both in form and size, that we must refer to architectural books for other examples.

ARCANI DISCIPLINA. The name given to a part of the discipline of the early Church in withdrawing from public view the sacraments and higher mysteries of our religion: a practice founded on a reverence for the sacred mysteries themselves, and to prevent their being exposed to the ridicule of the heathen. Irenæus, Tertullian, and Clement of Alexandria are the first who mention any such custom in the Church. This secrecy, however wise at the time, had the effect of aggravating the hostility of the heathen, as they could assert that as the Christian rites were carried on thus privately, there must be something in them contrary to the law of common morality. The Disciplina Arcani gradually fell into disuse after the time of Constantine, when Christianity had nothing to fear from its enemies.—Bingham, *Antiq.* x. v.; Freeman's *Princ. Div. Serv.* ii. 386.

ARCH. All architecture may be divided into the architecture of the *entablature* and of the *arch.* The subject is much too large to discuss here, and we must refer to architectural books for a multitude of examples of all kinds of arches, round, pointed, cusped, moulded, ogee, four-centred, stilted, elliptic, segmental, equilateral, &c.

ARCHBISHOP. (See also *Metropolitan; Patriarch; Primate.*) The head of the hierarchy in a whole province, who has the oversight of the bishops as well as of the inferior clergy in that province.

I. *General history.* According to Beveridge, *Cod. Can. Vindicat.* ii., c. v., s. 12, Hammond, *Præfat. ad Titum*, Usher, *de Orig. Episcop. et Metropolit.*, and others, the office, though not the title, was of apostolical institution. This view is founded mainly on the fact that the Apostles commonly made the chief city in each province the starting point and centre of their missionary work, and that St. Paul, in his epistles, sometimes addresses the faithful in each province as forming one community—e.g. "the Church of God which is at Corinth, *with all the saints which are in all Achaia*" (2 Cor. i. 1), and "*unto the Churches of Galatia*" (Gal. i. 2). It is obvious that a Church once established in the chief city of a province would be likely to rank above the other Churches. And, in many cases, this pre-eminence would be twofold, depending partly on the civil importance of the capital, partly on the fact that the

Church there was the earliest, and so was looked upon as the mother-Church of all the rest in that district.

The 4th Canon of the Council of Nicæa clearly accepts the civil division as the basis of the ecclesiastical, for it decrees that bishops shall be appointed by all the bishops in the province, and that the right of confirmation belongs to the metropolitan in each province. And the 6th Canon declares that if any one was made bishop without the consent of the metropolitan, the appointment ought to be held invalid. Epiphanius, writing in A.D. 376 (*Hæres.* lxviii., n. 1), says that it was the *custom* for the *Archbishop* in Alexandria to have the ecclesiastical administration of all Egypt, Libya, the Thebaid, &c. And similar metropolitical rights are stated in the 6th Canon of Nicæa to pertain to the sees of Antioch, Rome, and other capitals of provinces *by ancient custom* (*τὰ ἀρχαῖα ἔθη κρατείτω*). When Constantine made a new partition of the empire into dioceses, each of which comprised several provinces, an arrangement nearly analogous followed in the Church. The bishop of the capital city in each province was designated Metropolitan or Archbishop, while the bishop of the chief city in the diocese ranked above the other metropolitans, and had the title in the East sometimes of Exarch, in the West, of Primate, but the most eminent were afterwards commonly called Patriarchs, a name originally applied to any bishop. The first express mention of this title in the more restricted sense is at the Council of Chalcedon in 451, when the see of Jerusalem was made patriarchal, in addition to those of Rome, Constantinople, Alexandria, and Antioch, which already enjoyed that dignity. This, however, was on account of its pre-eminent sanctity, for Cæsarea, and not Jerusalem, was the capital of the province.—Robertson, *Hist.* i. 313, 461, 475; Suicer, *sub v.* *διοίκησις*; Bingham, ii. 17, s. 8.

II. *In Britain.* There is no evidence of the existence of archbishoprics in the early British Church. We may presume that the three bishops who attended the Council of Arles in 314, Eburius of York, Restitutus of London, and Adelphius, whose see has not been identified, but was probably Caerleon (Haddan and Stubbs, i. 7), were the most eminent in the island, but they are not styled archbishops. At the time of Augustine's mission to England in 597, London and York were no doubt considered the most important cities in the south and north, and it is evident, from a letter written to Augustine in 601 by Gregory the Great (Bede, i. 29, and *Ep. ad Ecgbertum*, s. 5), that the latter thought the principal sees should, as in the Roman Empire, be planted in the principal cities, and that the dioceses should be framed upon the lines of some existing civil divisions. There were to be twelve dioceses in the south, over which the Bishop of London was to preside as archbishop, and to be always consecrated by his own synod of suffragans. Augustine was to consecrate a bishop for York, who, in his turn, was to consecrate twelve suffragans, and be their archbishop; but Augustine was, during his life, to be supreme over the northern metropolitan. This scheme, however, was defeated by the course of events. London did not become Christian for many years after the coming of Augustine, and the see originally established at Canterbury by King Ethelberht and Augustine has always retained its metropolitan rank. The see of York was founded in 625, but it was not made archiepiscopal till 735, when the Northumbrian kingdom was in a condition of remarkable prosperity and independence. (Bede, *Ep. ad Ecgb.*, s. 5, *Sax. Chron.*)

During a brief supremacy of the Mercian kingdom, Offa made the see of Lichfield an archbishopric, but it only lasted from 787 to 803. Down to the time of the Norman Conquest, the Archbishops of York acquiesced in the supremacy of the see of Canterbury, but after that event it was frequently disputed. At the consecration of Anselm in 1093, Thomas of York objected to the Archbishop of Canterbury being styled "Metropolitan of Great Britain," and it was then decided that the Archbishop of York should be called "Primate of England and Metropolitan," the Archbishop of Canterbury "Primate of *all* England and Metropolitan." The contest, however, did not end here. In 1119, Thurstan, Archbishop elect of York, refused to make profession of obedience at his consecration to the Archbishop of Canterbury, and was consecrated by the pope instead. The struggle for precedence, which was carried on at intervals during the 12th, 13th, and part of the 14th centuries, turned mainly on this question of profession of obedience, on the position which each archbishop was to occupy at national ceremonials, and on the right of the Archbishop of York to have his cross carried before him within the province of Canterbury. These questions were finally settled in 1353, during the pontificates of Simon Islip of Canterbury, and John Thoresby of York, when, on all essential points, precedence was secured for the see of Canterbury.—Hook, *Archbishops*, ii. 157, 195, 288, 416; iv. 122–124.

Both archbishops have the title of "Grace" and "Most reverend father in God by divine Providence": but the Archbishop of Canterbury ranks as the first peer in the realm after dukes of royal blood, the Lord Chancellor ranks second, and the Archbishop of York third. The Archbishop of Canterbury has the right of crowning the sovereign and of granting certain dispensations to hold two livings, to be ordained before the statutable and canonical age, to be married anywhere and at any hour, by special licence. These are relics of the pope's dispensing power, which was transferred to the archbishop when not contrary to God's word, by 25 Henry VIII. c. 31.

Method of Electing. (1) In the early Church the election of archbishops was made by the bishops of the province, subject to the consent of the clergy and laity. (Bingham, ii., c. xvi., s. 15). When the kingdoms which grew out of the ruins of the Western Empire were converted to Christianity, their sovereigns naturally exercised much influence upon the election, and the popes early acquired the right of confirmation. From the sixth century it became a custom (which was formally ratified in 742 by the Synod of Frankfurt) for all metropolitans to obtain a vestment from the pope called the "pallium," without which they were not qualified to consecrate bishops; and when they received it, they made a kind of profession of obedience to the pope.

(2) *In England*, prior to the Norman Conquest, the archbishops, like the bishops, were commonly appointed by the king and the Witan in the great national Gemotes. After the Conquest, and prior to the Reformation, the appointments to the see of Canterbury were the results sometimes of a concurrence, more often of a conflict between several parties, who all claimed to have some voice in the election—the king, who nominated or recommended, the suffragan bishops, who approved, the Chapter of Canterbury, who elected, the pope who confirmed. The popes, however, in various ways acquired an increasing power over the appointments. In cases of disputed election, appeal was made to them, and Innocent III. laid down the rule that if the electors had chosen an unworthy person, the appointment lapsed to the pope. He also rejected the claim of the bishops to take part in the elections, and it was never raised again. Stephen Langton was pressed into the see by the sole authority of the pope, and, after this, the king and the pope often conspired to defeat the election of the Chapter. The appointment of Robert Winchelsey in 1294 was one of the rare cases in which all the electing parties agreed. —Stubbs, *Const. Hist.* iii. 305, 306; Wilkins, *Conc.* ii. 197.

Besides giving the pallium, the pope bestowed the legatine commission on the archbishops in England. A prescriptive right to it was asserted for the see by Anselm, and finally acknowledged in the time of Stephen Langton, 1291. Legates "a latere" were admitted for special purposes, but the archbishops of Canterbury were regarded as "legati nati," who had an exclusive right to a permanent commission. The effect of this was to enhance the Papal power by giving to the archbishop's jurisdiction the colour of delegated authority from Rome. The archbishops of York had the pallium and (from about the year 1350) the legatine commission also. During the vacancy of any see in his province, the archbishop is guardian of the spiritualities, as the king is of the temporalities, and during such vacancy all episcopal rights belong to him; but the visitatorial power over suffragans has not been exercised since the time of Archbishop Laud.

Some of the Archbishop of Canterbury's suffragans rank as his officials under various titles. The Bishop of London is his dean, the Bishop of Winchester his chancellor, the Bishop of Salisbury his precentor, the Bishop of Worcester his chaplain, the Bishop of Rochester his crosier-bearer, the Bishop of Lincoln his vice-chancellor. The suffragans of the province of Canterbury are now 22—London, Winchester, Bangor, Bath and Wells, Chichester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Norwich, Oxford, Peterboro', St. Alban's (founded in 1877), St. Asaph, St. David's, Salisbury, Southwell (founded 1884), Truro (founded 1879), Worcester. The Archbishop of York has eight suffragans —Durham (who ranks between London and Winchester), Carlisle, Chester, Liverpool (founded 1880), Manchester (founded 1848), Newcastle (founded 1882), Ripon (founded 1836), Sodor and Man. Wakefield will make a ninth, if the Act of 1878 is carried into effect, which authorised the foundation of sees in Liverpool, Newcastle, Southwell, and Wakefield, whenever an endowment of £3000 a year is provided for them, or £2500 with a house of the value of £500 a year.

The term suffragan is also applied to any bishop appointed to assist another. Under the Act of 26 Henry VIII., there are now four such in England—Dover, Nottingham, Bedford, and Colchester. (See *Suffragan.*)

Jurisdiction of the Archbishops. (1) In province of Canterbury. From the Norman Conquest to the Reformation there were four courts.

(*a*) The Court of the Arches (because held in Bow Church, Sancta Maria de Arcubus), presided over by the archbishop's "official principal," was the court of appeal from all the diocesan courts of the province, and also a court of first instance in all ecclesiastical cases. The "official principal" was the representative of the archbishop in his judicial capacity as completely as the "chief justice" was the representative of the king.

(*b*) The Court of Audience, in which the archbishop himself tried cases reserved for his own personal hearing.

(*c*) The Prerogative Court, in which the testamentary jurisdiction was transacted under a judge called Master-keeper, or Commissary.

(*d*) The Court of Peculiars, held in Bow Church, adjudicated on causes arising within the thirteen London parishes which were peculiars of the archbishops. The Dean of the Arches presided in this court; he was originally distinct from and subordinate to the official principal, but ultimately the two offices were always held by the same person.

Cases of heresy were frequently tried, or at least investigated, by the archbishop in convocation.

The provincial courts of the Archbishop of York were (i.) the Chancery Court, nearly equivalent to the Canterbury "Court of Arches; (ii.) the Prerogative Court. From the year 1559 to 1832 a right of appeal lay from the Archbishop's Court to the Court of Delegates created by the statute 25 Henry VIII. c. 19. By 3 & 4 William IV. c. 41, the appellate jurisdiction was conferred on the Judicial Committee of the Privy Council. —*Report of Royal Commission on Eccles. Courts, and Historical Appendix.*

By the Public Worship Regulation Act, 37 & 38 Vict. c. 85, the office of official principal, both of Canterbury and York, has been transferred to a judge to be appointed by the archbishops, subject to the approval of the Crown.

For Archbishops in Ireland and Scotland, see under *Church in Ireland, Scotland, &c.* [W. R. W. S.]

ARCHDEACON. Ἀρχιδιάκονος, Ἀρχιδιάκων, Ἀρχιλευίτης, in Latin sometimes Levita Septimus. (*Johannes Secundus Vit. Greg. Max.* lib. i. c. 25.)

Origin and development of the office. (i.) in the Church at large; (ii.) in the Church of England.

(i.) It is very probable that there was even in apostolic times a primacy amongst deacons, but upon what it depended, whether upon seniority or ability, and whether it was part of a fixed system, there is really no evidence to determine. St. Lawrence (who died A.D. 260) is called Archdeacon by St. Augustine, *Serm. de Diversis*, cxi. c. 9, and so is St. Cæcilian of Carthage by Optatus (Lib. i. p. 18, ed. Paris, 1679), but some lines in Prudentius (*Perist. Hymn.* II.) would seem to indicate that the former was only the principal of seven deacons who served at the altar.

> "Hic primus e septem viris
> Qui stant ad aram proximi,
> Levita sublimis gradu."

In the Eastern Church the office does not distinctly appear before the end of the fourth or beginning of the fifth century. Serapion, who helped to make St. John Chrysostom unpopular by advising him to rule his clergy with more severity (Socr. vi. 4), is called his archdeacon (Sozomen, viii. 9). John of Antioch dealt with the envoys of the Council of Ephesus, 431, through his archdeacon (Mansi, iv. 1223), and St. Athanasius seems to have held a like confidential relation towards his bishop at Alexandria. In the East, however, the office never became very prominent, nor were its duties very clearly defined.

In the Western Church, on the other hand, where the office appears in the fourth century, it gradually increases in importance. From a letter of Jerome (*Ep. ad Rusticum*, xcv.) we learn that the rule was to have one chief presbyter, and one chief deacon in each diocese ("singuli ecclesiarum episcopi, singuli archipresbyteri, singuli archidiaconi"), and a larger number was forbidden by the Council of Merida (Emerit) A.D. 666, but after the eighth century there was commonly more than one, the number varying with the size or population of the diocese. In St. Jerome's time an archdeacon thought himself injured if he was ordained a presbyter "injuriam putat si presbyter ordinetur" (*Com. in Ezek.* c. 48), but after the 9th century the custom of not raising archdeacons to the priesthood began to be dropped. The functions of archdeacons were gradually developed from very humble beginnings. Out of the simple duty of distributing the alms of the faithful as applied to the threefold purposes of the relief of the poor, the maintenance of the clergy, and the repair of the churches, grew the right of overseeing the general condition of ecclesiastical fabrics, furniture, and ceremonial, the morals, the manners, the dress of the clergy, and even the mode of cutting their hair; and ascertaining by examination or enquiry the qualification of candidates for holy orders. Being the constant companion of the bishop (as Jerome expresses it, a pontificis latere non recedit, *Com. in Ezek.* c. 48), not only at celebrations of the Holy Eucharist (Ambrose, *de Off.* lib. i. c. 41), when it was his duty to minister the cup after the bishop, but also very often in the capacity of private chaplain or secretary, he became intimately acquainted with the bishop's mind, whence he was called "cor episcopi," the "bishop's heart"; and his principal agent in the oversight of the diocese, whence his appellation, "oculus episcopi," the bishop's eye (*Apost. Const.* ii. 44; Bingham, ii. c. xx. § 18). And so Isidore of Pelusium, *Ep.* i. 29, tells his archdeacon that he ought to be "all eye," "ὅλος ὀφθαλμὸς ὀφείλεις ὑπάρχειν."

Before the end of the ninth century it is certain that the archdeacons were occasionally at least deputed by the bishop to hold visitations, and exercise some kind of jurisdiction over the clergy; for in A.D. 874, Hincmar, Archbishop of Reims, addressed a letter to his archdeacons, Gunthar and Odelhard, instructing them how to act when they were making their visitations (Mansi, xv. 497). And the Council of Chalons in 813 censured the custom of exacting fees for archidiaconal visitations.

From the tenth century onward the archdeacons, as a rule, obtained a delegatio perpetua, which made them irremovable, and gave them a formidable power of jurisdiction, sometimes almost co-ordinate with that of the bishop himself.

(ii.) In the Church of England the earliest direct notice of archdeacons occurs in the Pontifical of Ecgbert, Archbishop of York (A.D. 735–766), where they are described as assisting at ordination, and allusions are made to them in some of Alcuin's letters, but there do not seem to have been any territorial archdeaconries in the Northern Province till after the Norman Conquest, when Archbishop Thomas divided the diocese into five. And in the Province of Canterbury, although we find the signature of an Archdeacon Wulfred to a statute of Archbishop Æthelhard in A.D. 803, Lanfranc was the first to invest the archdeacons with powers of jurisdiction in accordance with the edict of the Conqueror, separating the civil and ecclesiastical courts. The large amount of secular business in which the bishops were involved after the Conquest, partly as great landowners, partly as state officials, leading to frequent and protracted absence from their dioceses, threw an increasing quantity of so-called spiritual business upon the archidiaconal courts. These courts, which were originally executive departments merely under the bishop, had generally acquired a customary jurisdiction before the middle of the twelfth century; and by the Constitutions of Clarendon, 1164, appeals lay from the archdeacon's court to the bishop's. This increase in the archdeacon's independent power was a subject of alarm to the bishops, and attempts were commonly made in the twelfth century to check it by the creation of the office of "official," to act as judge ordinary in all cases pertaining to the bishop's jurisdiction. But the check seems to have been of little avail, and a large amount of business continued to be swept into the archidiaconal courts. They were very unpopular both with the clergy and laity, partly on account of the petty and vexatious nature of the suits which were brought into them, and partly owing to the exorbitant fees which were exacted by the officials. The inquisitorial character, too, of the archdeacon's visitations, and the insolence of the numerous apparitors and grooms who formed his retinue, were a continual source of complaint. Archbishop Stratford, in 1343, endeavoured to redress these grievances by various regulations (Hook, *Archbishops*, iv. 64–66), but probably with little success; for the common feeling respecting them fifty years later is reflected in some very uncomplimentary lines in Chaucer (*Prologue to Canterbury Tales*, and the *Friar's Tale*). *See* Hook, *Archbishops*, iii. 39, 40.

The archidiaconal courts survived the Reformation in England in the sixteenth century, being recognised by the statute 24 Henry VIII. c. 12. But the character of the business transacted in them was necessarily in many respects changed, as they became instruments for suppressing many of the opinions and practices which they had formerly enforced. Some of the old abuses, however, such as extortionate fees and malicious information, still clung to them, and against these a large number of the canons of 1603 are directed. Speaking generally, we may say that during the sixteenth and seventeenth centuries the courts were mainly concerned with the registration of wills and cases which arose out of the presentments made by churchwardens and other witnesses on oath at visitations, embracing a great variety of questions, the condition of the churches and their furniture, cases of slander, fornication, brawling, unlawful labour or sports on Sunday, negligence of the clergy in discharge of their duties, or of the laity in attending the ordinances of religion. The archdeacon could compel churchwardens to levy rates for the repair of the fabrics or the purchase of the needful furniture of the church, they could enjoin restitution or penance according to the nature of the offence, or pronounce excommunication, and in the event of the latter being disregarded, could call in the aid of the civil power.

During the eighteenth century, the business of the archdeacon's court steadily diminished from a variety of causes; some departments of it became transferred to civil courts; others were rendered inoperative by Acts of Parliament. And to these must be added a growing indifference to ecclesiastical censures, and the general religious apathy of the age which infected the archdeacons themselves, as well as those who might have resorted to their courts. As the power to do very much declined, the inclination to do very little increased.

The revival of energy in the Church during the last fifty years has infused new life into the office of archdeacons as well as every other department. Although their powers are not as yet legally enlarged, still their definite duties are not few or insignificant, and the influence which they can exercise in various indirect ways is very considerable, supposing, of course, that they are men of ability and force of character.

Amongst the regular duties of archdeacons may be specially mentioned examination of candidates for Holy Orders, induction of persons instituted to benefices, conducting the election of proctors for the clergy in Convocation, holding annual visitations of the clergy and churchwardens, visiting churches and churchyards, either in answer to an official request, or periodically with a view to ascertaining the general condition of the parishes, and composing parochial misunderstandings or quarrels, if there be any. If churchwardens disregard his lawful orders, the archdeacon can "signify" them to the Queen in Chancery for contempt of court, and they will thereupon be imprisoned until they submit. He can also try complaints against parish clerks and remove them from their office, if proved to be unfit for it by reason of any misconduct (7 & 8 Vict. c. 59). He holds commissions under the Clergy Resignation Act, and of inquiry whether there are primâ facie grounds for proceedings against a clergyman whose character or conduct has been impugned. He has, if desired by the bishop, to inquire into the boundaries of parishes with a view to their readjustment, to preach in his turn in the cathedral if he is a canon, and to attend the sittings of Convocation. [W. R. W. S.]

By 1 & 2 Vict. c. 106, s. 2, an archdeacon may hold with his archdeaconry two benefices under certain restrictions: or a benefice and a cathedral preferment. But these restrictions are by no means clearly expressed, and are made still more obscure as to certain archdeaconries by the subsequent Cathedral Reform Act, 3 & 4 Vict. c. 113, which in different ways annexes some archdeaconries to canonries. So much as this is clear from the first, which may be called the Plurality Act, s. 2: that nothing therein shall prevent an archdeacon from holding a canonry (annexed or not) and a living in his archdeaconry diocese, the general prohibition there being against taking any third preferment; and an archdeaconry is defined by s. 124 to be a "*cathedral* preferment," though archdeacons are not, as such, members of the chapter. But the Cathedral Act authorised the new canonry at St. Paul's and Lincoln to be given by the bishops only to one of their archdeacons, s. 33, with a power also to give a third part of its endowment to another archdeacon, who is also to be reckoned a holder of cathedral preferment, s. 35; which is something short of absolute annexation, and requires two collations. Opinions of several diocesan chancellors have been given that this, and à fortiori absolute annexation, overrides the prohibition of the previous Act, and enables the holder of a living in another diocese to take an archdeaconry and canonry of London. But the Act is so expressed that such an archdeacon could not take a fresh living out of the diocese. And s. 34 of the Cathedral Act requires all newly endowed archdeacons to reside in their diocese eight months a year; while s. 38 of the Plurality Act allows them to reckon as residence any time that they are visiting "or otherwise engaged in the exercise of archidiaconal functions." Probably the author did not know what he meant thereby, and prohibitions and penalties have to be construed strictly. [G.]

ARCHES, COURT OF. The Court of Arches is an ancient court of appeal, belonging to the Archbishop of Canterbury, whereof the judge is called the Dean of *Arches*, because he anciently held his court in the church of St. Mary-le-Bow (*Santa Maria de Arcubus*); where the confirmation of the election of bishops of the province of Canterbury still takes place as in an archiepiscopal court. The Court of Arches used to sit in Doctors' Commons, until that establishment was broken up and the ecclesiastical courts thrown open to the bar and solicitors in general, and all the probate and divorce business taken away, and referred to a common law judge in 1857. Since then it has generally sat either in the Lambeth Library or one of the rooms in the Houses of Parliament. A room still remains for it in Doctors' Commons. A change was made also in its constitution by the Public Worship Regulation Act, 1874, which (after a temporary arrangement) enacted that on the next vacancies in the offices of the Dean of Arches and the Provincial Judge of York, the two archbishops should appoint the same person to both with the approval of the Crown, or the Crown alone if they do not agree—a mere usurpation of the Crown for which no reason was even alleged. The two provincial judges accordingly resigned very soon, and Lord Penzance, who had been already appointed "a judge" of both courts, became the judge of both provinces; but in all other respects the old jurisdiction was retained, as was decided finally by the House of Lords in one of the many phases of the Mackonochie case. [G.]

ARCHIMANDRITE. The word is derived from μάνδρα, literally an enclosed space, and so a fold or stable. It is explained in old glossaries by σπέος, σπήλαιον (Dufresne). The mandrite at first would be a person who lived in a solitary cave; then the cave (for caves are used in the East as folds) would gradually enclose a fold of monks. The head was called the archimandrite, but this term afterwards was limited to a general abbot, or head of an aggregation of monasteries (*Conc. Eph.* p. 751); and so the word is still used in Mt. Athos. In the Russian Church archimandrites are the heads of superior, the Hegumens of inferior monasteries. In the Coptic Church the archimandrite is second only in dignity to the patriarch, being grand-prior of all the convents of the country.—*Dr. Newman's note to Fleury, E. Hist.* bk. xxv. 43.

ARCHPRIEST, or ARCHPRESBYTER. An ancient title of distinction, corresponding in some degree to our title, *rural dean.* Mention is made in the sixth and ninth centuries of archpriests. There seem to have been two kinds of cures, the smaller governed by simple priests, and the baptismal churches by archpriests, who also had the inspection of the other inferior priests, and gave account of them to the bishop. There are archpresbyters still in the Greek Church, with authority similar to that of chorepiscopi. (See *Chorepiscopi.*) The archpriest in foreign churches, in Italy especially, answers to our cathedral dean: in some Italian dioceses, somewhat to our rural dean. The title was revived under most unhappy pretensions among the Romanists of England, in the year 1598. These men, finding themselves without bishops, importuned the pope, Clement VII., to supply their need; but instead of sending them, as they desired, a number of bishops, he gave them, or rather sanctioned, one ecclesiastical superior, Robert Blackwell, who after all was merely a priest; an archpriest indeed he was called, but as such having no episcopal power. He could not ordain priests, confirm children, nor consecrate chapels, should circumstances permit or require. It is plain, then, that the archpriest was a very imperfect and insufficient substitute for a bishop. Nevertheless English Romanism was placed under the superintendence of three archpriests in succession!—Darwell, *Visitation Serm.*; Stubbs' Soames' *Mosheim*, iii. 392.

ARCHONTICS. Heretics who appeared in the second century, about A.D. 175, and who were an offshoot of the Valentinians. They held strange doctrines concerning the Divinity and the creation of the wrold, which they attributed to sundry archspirits (ἄρχοντες), whence probably the name of the sect, but others derive the name from an anchorite called Archon, said to be their founder. They rejected baptism.—Aug. *Hær.* c. 20; Epiphan. *adv. Hær.* lib. i. iii. 40.

ARIANS. Heretics, deriving their name from Arius.

I. *History.* The Divinity of the Son of God was a subject on which heresies arose in the earliest ages. The Gnostics, the Ebionites, Theodotas, and Paul of Samosata, with others, fell into error on this vital point of Christian doctrine (Euseb. *Eccl. Hist.* v. c. 28, and vii. c. 30), but Arius reduced the erroneous ideas into a system, and having great intellectual power, as well as personal influence, headed a great schism. He first promulgated his theory, as it is said, at a convention of clergy under the Bishop Alexander of Alexandria. Afterwards he and his followers were excommunicated by a council of 100 bishops of Egypt and Libya. But the heresy gained ground, many distinguished men upholding him despite the firm attitude of Alexander and his bishops, and in A.D. 325 the Emperor Constantime called together the first council of Nice, at which 318 bishops were present from all parts of the world. At this the word "homoousios," that is, of "the same substance," was adopted with regard to our Lord in order to express the exact equality of the divine nature with that of the first person of the Trinity. Arius was excommunicated, but, three years afterwards, so explained, or coloured his doctrine, that Constantine was satisfied. Athanasius, the bishop of Alexandria, however, refused communion to Arius, on which an appeal was again made to the emperor, who said, "if Arius' profession was false, God would avenge the perjury," and ordered Alexander, bishop of Constantinople, to receive Arius into communion. Alexander refused, but before the matter came to a crisis Arius suddenly died. (Socrat. *Ecc. Hist.* i. c. 38.) But the spirit of Arianism was not checked. Constantius, the successor of Constantine, abetted it, and though Jovian recalled the Catholic bishops, under Valens it flourished, till Theodosius used every means to suppress it. (Socrat. iii. 53; Soz. vi. 37.) The mischief however remained. The Vandals in Africa, the Visigoths in France and Spain, had been converted to Arianism; and the orthodox were grievously persecuted, till the successes of Justinian, and the Council of Toledo (A.D. 589), established the Catholic faith among them. The Lombards in Italy remained Arians for nearly 100 years after (A.D. 673). In the sixteenth century this heresy was revived, and, as was the custom of the times, much cruelty was displayed towards its professors. Servetus, a Spaniard, was burnt at Geneva, Calvin consenting, and Gentilis was beheaded at Berne, for holding Arian doctrines. The heresy extended to Poland, where Anti-Trinitarianism obtained a great hold.—Rees' trans. of *Racovian Catechism*, p. 26 *seq.*

In England one George Paris was burnt

in the reign of Edw. VI., and up to the time of James I. there were executions for Arianism, but chiefly of ignorant persons.

In the seventeenth century Saunders and Biddle (see *Biddlians*), and in the eighteenth Whiston and S. Clarke, held opinions approaching Arianism. Dr. Clarke's book, 'The Scripture Doctrine of the Trinity,' was brought under the notice of Convocation in 1713. But as a sect Arianism has ceased to exist, though there are traces of it under other denominations. (See *Socinians; Unitarians.*)

II. *Doctrine.* The doctrine of Arius may be thus stated:—The Son sprang not from the nature of the Father, but was created from nothing; he had, indeed, an existence before the world, even before time, but not from eternity. He is, therefore, in essence different from the Father, and belongs to the order of creatures, whom he, however, precedes in excellence, as God created all things, even time, by his instrumentality; whence he was called the Son of God, the Logos, or Word of God. As a creature the Son is perfect, and as like to the Father as a creature can be to the Creator. But as he has received all things as a gift, from the favour of the Father,—as there was a period in which he was not,—so there is an infinite distance between him and the nature of the Father; of which nature he cannot even form a perfect idea, but can enjoy only a defective knowledge of the same. His will was originally variable, capable of good and of evil, as is that of all other rational creatures: he is, comparatively at least, free from sin; not by nature, but by his good use of his power of election; the Father, therefore, foreseeing his perseverance in good, imparted to him that dignity and sublimity above all other creatures, which shall continue to be the reward of his virtues. Although he is called God, he is not so in truth, but was deified in that sense in which men, who have attained to a high degree of sanctity, may arrive at a participation of the Divine prerogatives. The idea then of a generation of the Son from the essence of the Father is to be absolutely rejected.

This doctrine, which must have corresponded to the superficial understandings, and to the yet half-pagan ideas, of many who then called themselves Christians, attacked the very soul of the Christian doctrine of the redemption; for, according to this doctrine, it was not God made man, but a changeable creature, who effected the great work of the redemption of fallen man. The devout Christian, to whom faith in the God-man, Christ, the only Divine Mediator, opened the way to an intimate union with God, saw by this doctrine that his Redeemer and Mediator was as infinitely removed from the essence of God as himself; he saw himself driven back to the ancient pagan estrangement from God, and removed to an unattainable distance from him.—Dr. C. Walch, *Hist. der Ketzereien*, &c., vol. ii. 395, &c.; Stubbs' *Mosheim*, i. 283, &c.; Newman's *Fleury*, xviii. 1, &c.; Tillemont's *Hist. of Arians*, trans. by Deacon, 1721; Bp. Bull, vol. v., Clar. ed; Maimbourg, *Hist. of Arians. For an account of the revival of Arianism in the last century*, see *Van Mildert's Life of Waterland, prefixed to Waterland's Works*, vol. i. [H.]

ARK OF THE COVENANT. So the Jews called a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height (Prideaux, *Connect.* Part i. Book iii.), in which were contained "the golden pot that had manna, and Aaron's rod, and the tables of the covenant," as well the broken ones (according to the Rabbins) as the whole. (Heb. ix. 4.) Over the ark was the mercy-seat, and it was the covering of it. It was made of solid gold (Exod. xxv. 17–22); and at the two ends of it were two cherubims looking inward toward each other, with expanded wings, which, embracing the whole circumference of the mercy-seat, met on each side in the middle. Over this the Shechinah glory used to appear.

What became of the old ark, on the destruction of the temple by Nebuchadnezzar is a dispute among the Rabbins. Had it been carried to Babylon with the other vessels of the temple, it would have been brought back again with them, at the end of the captivity. But that it was not so, is agreed on all hands; whence it is probable it was destroyed with the temple. The Jews contend, that it was hid and preserved by Jeremiah. Some of them will have it, that King Josiah, being forewarned by Huldah the prophetess that the temple, soon after his death, would be destroyed, caused the ark to be deposited in a vault, which Solomon, foreseeing this destruction, had built on purpose for the preservation of it.—Buxtorf. *de Arca*, cap. xxi. xxii.

ARMENIANS. The Christians of Armenia, the first country in which Christianity was recognised as the national religion, in consequence of the preaching of Gregory, called *The Illuminator*, in the beginning of the fourth century. It has been commonly asserted that the Armenians fell into Nestorian and Monophysite errors, but an Armenian Synod held in A.D. 491 condemned both those heresies; and it has recently been denied that they ever held them.

"L'Eglise Arménienne a constamment reconnu Jésus-Christ vrai Dieu et vrai homme; par conséquent, deux natures en une personne, la personne du Verbe. Ainsi, dans tous les temps, elle a rejeté les erreurs opposées de Nestorius et d'Eutychès.

"La cause principale, et presque unique, des discussions qui s'élevèrent parfois entre les Grecs et les Arméniens, c'est l'ambiguité du mot Arménien pnoutioun (*φύσις, nature*), qui signifie plus proprement *personne*.

"C'est donc à tort que quelques auteurs donnent aux Arméniens les noms de *monophysites* et d'*eutychéens*. Ils n'ont qu'à lire le discours de Jean Otznétzi, surnommé *le Philosophe*, patriarche de l'Arménie du VIII^e siècle, discours publié à Venise avec une traduction latine, par le P. J.-B. Aucher, l'an 1816. Soumis à l'examen des plus célèbres théologiens de Rome, ce discours fut reconnu complètement conforme à la doctrine de l'Eglise universelle.

"En outre, Saint Nersès Glaiétzi, patriarche de l'Arménie du XII^e siècle, dit clairement:—'Dire aussi deux natures en Jésus-Christ, à cause de la réunion des deux en une seule personne, n'est pas contraire à la vérité, si toutefois l'on ne divise pas en deux l'unité.'

"Saint Nersès Lampronatzi plus clairement encore:—'Dire Jésus-Christ Dieu et homme, et le dire de deux natures, c'est la même chose.'"

[Letters from M. Boghos Dadian to the Archbp. of Paris; published by Rev. C. G. Curtis, Chaplain of Christ Church, Constantinople, in the *Guardian*, May 13, 1885.]

The Armenians do not deny the real presence in the Eucharist: they administer in both kinds to the laity: they do not mix water with their wine, nor do they consecrate unleavened bread. They abstain from eating blood and things strangled. They scrupulously observe fasting: they administer the Eucharist to infants: they reject purgatory and prayers for the dead: they fast on Christmas day, and they allow marriage in their priests. The Armenians were anciently subject to the patriarchs of Constantinople, but they now have their own patriarchs, three in number, of whom the chief resides in a monastery at Echmiazin, the other two are of subordinate rank. (Stubbs' Soames' *Mosheim*, ii. 547; Neale's *Hist. of the Eastern Church*, vol. ii. 8, 246.) Armenian Christians have settled for commercial purposes in many of the chief cities of Europe, and are for the most part an intelligent and enterprising people. The Armenian Convent of St. Lazaro, near Venice, has a large library and an excellent printing press from which books are issued printed in thirty-two languages. [H.]

ARMINIANS. A powerful party of Christians, so called from Arminius, whose real name was Harmensen, latinized into Arminius, professor of divinity at Leyden, who was the first that opposed the then received doctrines in Holland, of an absolute predestination. They took the name of Remonstrants, from a writing called a Remonstrance, which was presented by them to the States of Holland, 1609, wherein they reduced their peculiar doctrines to these five articles:—

1. That God, from all eternity, determined to bestow salvation on those who, as he foresaw, would persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishment on those who should continue in their unbelief, and resist, to the end of life, his Divine assistance; so that election was conditional; and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.

2. On the second point, they taught, That Jesus Christ, by his suffering and death, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of that Divine benefit.

3. On the third article they held, That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ.

4. On the fourth they believed, That this Divine grace, or energy of the Holy Ghost, begins, advances, and perfects everything that can be called *good* in man; and that, consequently, all good works are to be attributed to God alone; that nevertheless, this grace, which is offered to all, does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.

5. And on the fifth, That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state; and, though the first Arminians entertained some doubt with respect to the closing part of this article, their followers uniformly maintain, That the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.

The Synod of Dort, consisting of Dutch, French, German, and Swiss divines, and held in 1618, condemned these opinions. But the synod was entirely under Calvinistic influence. The sect of Arminians or Remonstrants still exists in Holland. The largest society is in Rotterdam, which numbers 600 members. (See Hallam, *Lit. Hist. of Europe* (1855), vol. ii. p. 431; Stubbs' Soames' *Mosheim*, iii. 420 *seq.*; Adams' *Religious World*, ii. p. 245; the works of Arminius translated by Nichols.)

ARMS. Armorial bearings, whether borne by individuals or by corporate bodies and corporations sole: among which are reckoned bishops, colleges, and other ecclesiastical persons and bodies. A bishop empales his family coat with the arms of his see, to denote his spiritual marriage with his Church; but the arms of the see occupy the *dexter side* of the escutcheon, or *the side of greater honour.* When a bishop is married, he empales the arms of his wife with his own family coat, on a separate escutcheon; and this escutcheon is placed by the sinister side of the shield, empaling his own coat with the arms of the see. Many of the arms of bishoprics contain allusions to the spiritual character of the person who bears them. Thus the archbishops of Canterbury, Armagh, and Dublin, each bear a pall, in right of their sees; as did the archbishop of York till his arms were changed about the beginning of the sixteenth century to two keys crossed saltierwise, and a crown royal in chief. Colleges often assume the family coat of their founder as their arms.

ARNOLDISTS. Followers of Arnold of Brescia (A.D. 1135–1155) who, seeing the great evils that arose from the enormous wealth of the pontiffs, bishops, and clergy, desired, in the interests of the Church, that they should be dispossessed. Arnold was strangled by the orders of the pope (Adrian IV.), his body was burnt, and the ashes thrown into the Tiber, to prevent the people from paying veneration to his corpse, but his followers were numerous, and in subsequent times often reappeared—Stubbs' Soames' *Mosheim*, ii. 153; Milman's *Lat. Christ.* iii. 274 *seq.*

ARTEMONITES. A sect mentioned by Eusebius (*Hist. Ecc.* v. 28) and Epiphanius (*Hær.* lib. iv. 464). They applied philosophy and geometry to the explication of the Christian doctrine. But the history of Artemon is obscure, and his doctrine is equally so. At the end of the sixteenth century one Samuel Crell called himself an Artemonite, in order to distinguish himself from the Socinians, with whom he did not fully agree.—Stubbs' *Mosheim*, i. 152.

ARTICLES OF THE CHURCH OF ENGLAND. In the great movement of the sixteenth century, when the unsettlement of the old mediæval system gave occasion to much wild speculation, "every man challenging to himself the right of private judgment, and many abusing it" (Blunt's *Reform.* 223), it was necessary for such religious bodies as had thrown off the allegiance to Rome to draw up some declarations of faith and discipline, stating definitely what they held and what they rejected. Therefore there were framed and published on the continent several "Confessions," or Articles of Faith, of which the Augsburg Confession was chief. (See *Augsburg Confession.*) It was, indeed, only one of many. Every reformed body put out its own confession. Even those who retained their obedience to Rome were obliged to define their position, as by the promulgation of the decrees of the Council of Trent, and the Creed of Pope Pius IV.

In England, where the Papal Supremacy was repudiated, it was expressly declared that there was no intention "to decline or vary from the congregation of Christ's Church, in things concerning the very Articles of the Catholic Faith, or in any other things declared by Holy Scripture, and the Word of God necessary to salvation." This was in 1533. Some years later, in order to define the position of the Church of England in relation to (1) the Church of Rome, (2) the proceedings of the continental reformers, (3) the revolutionary spirit naturally following a religious reform, or change, certain articles were drawn up, which were afterwards altered and modified.

1. *The Ten Articles* were issued by Henry VIII. in 1536 "for the purpose of removing difficulties which agitated the Church, and establishing Christian quietness."

These were prepared by a committee of divines, under the direction of the king, and his vicar-general, Thomas Cromwell, and declared that "while the worship of images, the invocation of saints, and ceremonies of public worship were highly profitable, and to be retained, they had no power in themselves to remit sin, or justify the soul." Convocation embodied these articles in a book called "The Institution of a Christian Man," but it was better known as the *Bishop's Book*, and was signed by the archbishops and many of the bishops, and put forth with all the influence of the royal authority. But shortly afterwards a call for further innovation, or reformation, was made which resulted in the framing of other articles.

2. *The Thirteen Articles* (1538) were the result of the controversy between the two parties headed on the one side by Cranmer and Cromwell, and on the other by Gardiner. The former were inclined to join with all those reformers of the Lutheran school, who in the face of the extreme Zwinglian and Calvinistic bodies were ready to acquiesce in a federation on the basis of episcopal government, in which the Church of England should take the lead. At a conference held at Lambeth between Lutheran and Anglican divines, these articles were drawn up, following the Augsburg Confession, with

certain modifications regarding justification, the rights of the civil authority, and the benefits of confessional absolution. But the king did not agree, and so the articles were not confirmed. There is a manuscript among Archbishop Cranmer's papers which is interesting not only as containing the result of this conference, but also as suggesting the groundwork of the present articles. The influence of Gardiner was manifested in the next edition of "Articles."

3. *The Six Articles* (1539) were brought forward in parliament by the Duke of Norfolk, and notwithstanding the strenuous opposition of Cranmer and his adherents, were adopted, and afterwards accepted by Convocation. By the statute of the six articles (called the whip with six strings) the doctrine of transubstantiation, the communion in one kind, vows of chastity, the use of private masses, the celibacy of the clergy, and auricular confession, were made obligatory, and severe penalties were ordered for those who held or expressed contrary opinions. A revised version, also, of the Bishop's Book was published, which bore the title of "A Necessary Doctrine and Erudition for any Christian Man," and was known as the *King's Book*. This prevented any further action in King Henry's reign, but on the accession of Edward VI., fresh measures were taken.

4. The first Prayer Book of 1549, with its preface, might have been thought sufficient to meet every want of the Reformers. Nevertheless it was deemed expedient to promulgate a more complete and definite body of Articles, and so *Forty-two Articles* were drawn up "and agreed upon by bishops and other learned men in Synod of London, 1552, for avoiding of controversy, and establishment of godly concord in certain matters of religion." These were published by the "King's Commandment" in June 1553, with the order that all beneficed clergymen should sign them on pain of deprivation. But the death of Edward put a stop to the whole proceeding.

5. When Elizabeth came to the throne, pending the consideration of the above-mentioned articles, a short and concise code was issued, called the *Eleven Articles*, which accepted Holy Scripture as the basis of faith, and the creeds as its interpretation; defined the authority of the Church, and the Royal Supremacy; enjoined the use of the Prayer Book and the restoration of the cup to the laity; rejected private masses, and the veneration of images and relics. In the meanwhile the forty-two articles were being considered, and were shortly after reduced to their present form.

6. *The Thirty-nine Articles*, based on the Forty-two Articles framed by Archbishop Cranmer and Bishop Ridley with the advice of many bishops and divines, whose opinions were asked and considered (Burnet, *Hist. Ref.* vol. ii. 343, Ox. Ed.), in the reign of Edward VI., were presented by the Archbishop of Canterbury, Parker, to the convocation of the province of Canterbury which was convened with the parliament in January, 1562, and by the convocation they were unanimously approved. In 1566 a bill was brought into parliament to confirm them. The bill passed the Commons, but by the queen's command was dropped in the Lords. In 1571 the convocation revised the articles of 1562, and made some alterations in them. In the same year an Act was passed, "to provide that the ministers of the Church should be of sound religion." It enacted that all ecclesiastical persons should subscribe to "all the articles of religion which only contained the confession of the true faith and of the sacraments, comprised in a book imprinted, entitled 'Articles,' whereupon it was agreed by the archbishops and bishops, and the whole clergy in convocation holden at London, in the year of our Lord God 1562, according to the computation of the Church of England, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion, put forth by the queen's authority." These Articles were revised, and some small alterations made in them, in the year 1571; since which time they have continued to be the criterion of the faith of the members of the Church of England on the subjects to which they relate. The Articles of 1562 were drawn up in Latin only (in reality the Articles both of 1552 and of 1562 were set forth in our authorized English version, as well as in Latin); but, in 1571, they were subscribed by the members of the two houses of convocation, both in Latin and English; and, therefore, the Latin and English copies are to be considered as equally authentic. The original manuscripts, subscribed by the houses of convocation, were burnt in the Fire of London; but Dr. Bennet has collated the oldest copies now extant, and it appears that there are no variations of any importance.

"These Thirty-nine Articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the ten next relate to Christians, as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all confessions of faith have had a reference to existing heresies, we shall here find, not only the positive doctrines of the Gospel asserted; but also the principal errors and corruptions of the Church of Rome, and most of the extravagancies into which certain Protestant sects fell at the time of the Reformation, rejected and condemned."—*Bp. Tomline.*

The various forms through which the Articles have passed, may be seen in Cardwell's *Synodalia*, and *Documentary Annals*, and in Hardwick's *History of the Articles.* In 1615, a set of Articles of a Calvinistic nature were compiled by the Irish Convocation; but it does not appear that they ever received the sanction of parliament. These, however, were superseded in 1635 by the English Articles, which were then adopted by the Irish Convocation. (See *Introduction to Stephens' Book of Common Prayer*, from the Dublin MS., vol. i., xxxvii.-xxxix.) [H.]

ARTICLES OF THE CHRISTIAN FAITH. (See *Creeds.*)

ARTS. One of the faculties in which degrees are conferred in the universities. In the English and Irish universities there are two degrees in arts, that of bachelor and that of master. The whole circle of the arts was formerly reduced to seven sciences, grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; and these again were divided into the *trivium*, including the first three, and the *quadrivium*, including the remaining four. Music is now considered as a separate faculty at Oxford, Cambridge, and Dublin; as the degrees of doctor and bachelor of music are given. Grammar was a separate but subordinate faculty at Oxford and Cambridge, in which there were three degrees; doctor, master, and bachelor There is an instance in Wood's *Athenæ Oxon.*, of a *doctor* in grammar and rhetoric (Robt. Whityndon, 1513). The last record of grammatical degrees at Oxford is in 1568; at Cambridge in 1539. The faculty of arts is called that of philosophy in some foreign and more modern universities, where the degrees are doctor and candidate. [H.]

ASAPH, *Psalms of.* One of the three Temple Choirs bore the designation of the *Sons of Asaph:* from Asaph, their leader in the time of David. They were descendants of Gershom, the eldest son of Levi. Twelve Psalms are entitled Psalms of Asaph: viz. the 50th, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, and 83rd. Commentators are divided in opinion, as to whether these were composed or adopted by the above-named Asaph, or by one of the same name, but of later date, or were appropriated to the peculiar use of the *Sons of Asaph* in the courses of attendance at the temple.

ASCENSION DAY. This holy day has been kept in the Christian Church from the earliest times. It is reckoned by the compiler of the Apostolic Constitutions among the other great festivals, Christmas day, the Epiphany, Easter, and Whitsunday; and St. Augustine (*Ep.* cxviii. *ad Januar*), speaks of it as either instituted by the Apostles, or by some early and numerously attended councils of the primitive bishops, whose authority he considered most beneficial in the Church. "On this day," says St. Chrysostom (Chrys. *Homil.* lxii. tom. vii.; *Homil.* xxxv tom. v.), "the reconciliation between God and mankind was completed, the long enmity was dissolved, the blasting war brought to an end." "On this day, we, who had been shown to be unworthy of earth, were raised to the hope of heaven; we, who were not fit to receive dominion even on earth below were exalted to the kingdom which is above; and our nature kept out by cherubim from an earthly paradise may now sit above the cherubim on high." Christ, the first-fruits of our nature, having obtained this perfection, we that are His members may hope to partake the same glory. This hope the returning day of His ascension should ever bring into our minds, and we should keep it for the sustaining of our hope, and in thankfulness for the grace it brought. It is one of the days which the Church especially recommends for the receiving of the Holy Communion. (See *the Special Preface in the Communion Office.*) It is difficult to account for the too prevalent neglect of this high festival of our Church, on any other ground than the encroachment of worldly principles upon the minds of men, to the displacing of the principles of the Church. Ascension day is one of the six holy days for which special psalms are appointed. The three Rogation days are appointed to prepare us for its right celebration, and yet, because it is not marked by worldly festivities, many neglect and pass it by. It is observed as a scarlet day at Oxford and Cambridge. It is popularly called Holy Thursday. By 27 Henry VI. cap. 5, the holding of fairs or markets was prohibited on *Ascension day*, as well as on other high holidays, and on Sundays, &c.; making an exception however of the four Sundays in harvest: and it was enacted that the fair should be held on some other day preceding or following. That part of the Act which related to Sundays in harvest was repealed by 13 & 14 Vict. cap. 23. The rest of the Act remains unrepealed.

ASCETICS. Men in the second century, who made profession of uncommon degrees of sanctity and virtue, and declared their resolution of obeying all the counsels of

Christ, in order to their enjoying communion with God here; and also, in expectation that, after the dissolution of their mortal bodies, they might ascend to him with the greater facility, and find nothing to retard their approach to the supreme centre of happiness and perfection. They looked upon themselves as prohibited the use of things which it was lawful for other Christians to enjoy, such as *wine*, *flesh*, *matrimony*, and *commerce*. They thought it their indispensable duty to attenuate the body by watchings, abstinence, labour, and hunger. They looked for felicity in solitary retreats, in desert places, where, by severe and assiduous efforts of sublime meditation, they thought to raise their souls above all external objects and all sensual pleasures. Both men and women imposed upon themselves the most severe tasks, the most austere discipline; all which, however it might be the fruit of pious intention, was in the issue extremely detrimental to Christianity, and tended to introduce the doctrine of justification by inherent righteousness. These persons were called *ascetics* (from *ἄσκησις*, exercise or discipline) and *philosophers;* nor were they only distinguished by their title from other Christians, but also by their garb. In the second century, indeed, such as embraced this austere kind of life submitted themselves to all these mortifications in private, without breaking asunder their social bonds, or withdrawing themselves from the concourse of men. But in process of time, they retired into deserts; and, after the example of the Essenes and Therapeutæ, they formed themselves into certain companies.—Origen, *contr. Cels.* lib. v.; Bingham, *Antiq. Chr. Ch.* bk. vii. c. 3; Stubbs' Soames' *Mosheim*, i. 176.

ASCETICISM. (*ἄσκησις*, used by heathen writers to express the training of athletes.—Hipp. *Vet. Med.* 10.)

I. In the first place this implies the practice of the ascetics, who often gave up the ordinary duties of life and went into deserts, &c., in order to practise extreme austerities (see preceding art.); though all did not so act. They are called by Eusebius and Epiphanius *σπουδαῖοι*.

II. The word also implies, in accordance with its derivation, the practice of those who endeavour, like St. Paul, to bring their bodies into subjection (1 Cor. ix. 27) by rules of self-denial and abstinence without neglecting the duties of their position in life. Such a one, in ancient times, was Daniel, who though surrounded by luxury, and busied with the cares and duties of his exalted position, always adhered to his prescribed rules. But there is no need to look further than to the example of our Blessed Lord, Who, while He mingled with the feasts of sinners, yet ever lived a life of abstinence, prayer, poverty, and obedience, that "He might do the will of Him that sent Him." The spirit of asceticism, in this sense, the Church has always encouraged, by appointing days and seasons for abstinence and fasting. At different times bodies of Christians have formed rules of greater strictness for themselves (as in the case of the Methodists), and private individuals constantly do so. The danger is that men are apt to regard the carrying out such rules of an ascetic character as meriting salvation instead of, as was always intended, a training of the body, that it may be subject to the spirit. [H.]

ASCODRUGITÆ. A fanatical sect at the end of the second century. They used to dance round an ornamented wine-skin (*ἀσκός*) as part of their mysteries. They denied the validity of sacraments, and are named amongst those for suppression in the Constitution of Theodosius.—*Cod. Theod.* xvi., v. 65.

ASCODRUTES, or **ASCODROUTES.** An heretical sect of the Marcosians. They rejected the sacraments, alleging that things spiritual cannot be conveyed in corporeal symbols. Perfect spiritual knowledge was their redemption.—Bingham, *Antiq. Chr. Ch.* bk. xi. 2, and xv. 2.

ASHES. Several religious ceremonies depend upon the use of *ashes*. St. Jerome relates, that the Jews, in his time, rolled themselves in ashes, as a sign of mourning. To *repent in sackcloth and ashes* is a frequent expression in Scripture, for mourning and being afflicted for our sins. (Numb. xix. 17, &c.) In the Roman Church, ashes are given among the people on Ash-Wednesday: they must be made from branches of olive, or some other trees, that have been blessed the foregoing year. (*Pescara Cerem. Eccles. Rom.*) The sacristan, or vestry-keeper, prepares these ashes, and lays them in a small vessel on the altar: after which the officiating priest blesses the ashes, which are strewed by the deacons, and assistants, on the heads of all that are present, accompanied with these words, *Memento, homo, quod pulvis es, &c.*; *Remember, man, that thou art dust*, &c.—*Religious Ceremonies of all Nations*, vol. iii. (See *Ash-Wednesday.*)

ASH-WEDNESDAY. (See *Lent* and *Commination.*) This day seems to have been observed as the first day of Lent in the time of Gregory the Great. It is supposed by some, that Gregory added three days at the beginning of Lent, to make the number forty, in more exact imitation of the number of days in our blessed Saviour's fast; and that before his time there were only thirty-six days, the Sundays being always kept as festivals. It was called, in his time, *Dies cinerum*, the day of sprinkling ashes, or *Caput jejunii*, the beginning of the fast. The custom of open penance, which the name of the day reminds us of, is one of those things which the Church of England, at the time of the Reformation, wished to see restored; but on account of the prejudices of the time, she could not carry out her wishes. (See *the Commination Service in the Prayer Book.*)

ASPERGILLUM. A brush, used in the Roman Catholic Church for the purpose of sprinkling holy water over objects to be blessed.

ASPERSION. The sprinkling with water in the sacrament of baptism. This was granted originally only in cases of emergency, but in subsequent times was very generally substituted for immersion. Our Rubric, however, orders "affusion," or *pouring* the water instead of *sprinkling*. (See *Affusion.*)

It is said by the Anabaptists that there is no authority in Scripture for thus administering the sacrament of baptism. But we find in the primitive Church, that although baptism was regularly administered by immersion, yet in cases of sickness, where clinic baptism was administered, aspersion was used. We conclude, then, that immersion is not essential to the sacrament; and if sickness were an excuse for not immersing under certain circumstances, it is still a sufficient excuse, if in our cold climate to immerse our children would be attended with danger. (See Bingham, *Ant.* xi. i. 9, and xi. 5.)

ASSEMBLY OF DIVINES. The title given to a notable assembly held at Westminster, 1st July, 1643, convoked by an ordinance of the Lords and Commons, but forbidden to be held by the king, to take the liturgy, government, and doctrines of the Church under consideration. The members were elected by the knights and burgesses, two being returned for each county. According to Clarendon (vol. iv. p. 260 *seq.*, Ox. Ed.), they were most of them men of mean learning, and some of them of scandalous morals. Among the exceptions to this condemnatory sentence were Lightfoot and Selden. Usher was nominated, but with the few Episcopalians elected did not serve. The Scottish covenant was taken by this assembly: and the confession of faith still received in the Scottish Presbyterian establishment, and the larger and shorter catechisms, were drawn up. But the opinions of the members differed so widely on many points, that the assembly broke up without accomplishing the principal end for which it was convened. (See *Confessions of Faith.*)

ASSUMPTION OF THE VIRGIN MARY. A festival of the Romish Church instituted in the seventh century, and fixed to the 15th of August, in honour of the imaginary ascension of the Virgin Mary into heaven, which, without any authority from Scripture or tradition, some in that Church teach to have occurred in a miraculous manner, some years after her death. In the early Calendars the festival was called the "Dormitio," "Κοίμησις," or "Μετάστασις," of the "most holy Mother of God;" the Assumption being a more recent name. (See *Virgin Mary.*)

ASYLUM. A place of refuge. The right of protecting from arrest all persons who fled for refuge within the walls of churches began to be a privilege of the Church in the time of Constantine. At first the privilege was confined to the choir, but it was afterwards extended to the nave, and finally to the precincts of some churches. In the middle ages this was sometimes an advantage, to prevent the excesses of private revenge; but in time it became an abuse, and the privilege was taken away.—Stubbs' Soames' *Mosheim*, i. 461; Bingham, bk. viii. c. 11. (See *Sanctuary.*)

ASSURANCE. A doctrine which has been developed from the word *πληροφορια* (Col. ii. 2; 1 Thess. i. 5; Heb. vi. 11; xii.), and implies that to truly converted persons there is a perfect assurance of peace with God—present pardon, and future salvation. While there is a substratum of truth in this doctrine, certain sects of Dissenters use it so as almost, if not quite, to bring them under the denomination of Antinomians.

ATHANASIAN CREED. (See *Creeds.*)

ATHEIST. (From ἀ and Θέος, without God.) One who denies the being and moral government, or what is called the personality of God.

The heathen, who vied with heretics in giving names of opprobrium to true Christians, called the primitive Christians *Atheists*, because they did not worship *their* gods.

ATONEMENT. (See *Propitiation*, *Covenant of Redemption*, *Sacrifice*, and *Jesus Christ.*) The word atonement signifies an act of reconciliation. The etymology of the word conveys the idea of two parties, previously at variance, being set *at one* again, and hence *at-one-ment*, from originally signifying *reconciliation*, comes, by a natural metonymy, to denote that by which the reconciliation is effected. The earliest authority for the noun "Atonement" in our language is our Authorized Version, and it was evidently used by the translators as better signifying the sense than the word "reconciliation." The doctrine of the atonement is thus stated in the 2nd Article of our Church: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."—*Article* 2. But it is to be observed that all the early writers of the Catholic Church invariably speak of the reconciliation of man to God, not of God to man, and this appears to be more consonant to the language of Holy Scripture in the passages cited above, and in others where the incarnation and death of Jesus Christ are represented as the result of God's abiding love for man. (St. Paul, Col. i. 20; Rom. v. 9, 10; Heb. ix. 14: x. 19; 1 Peter i. 2: i. 19; 1 John i. 7; Rev. v. 9, 10, &c.)

ATTRITION. (See *Contrition.*) The casuists of the Church of Rome have made a distinction between a perfect and an imperfect contrition. The latter they call attrition, which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven, on his deathbed, by confessing them to the priest with this imperfect degree of sorrow and repentance, whereas contrition by itself is of no avail. Pænitens ex attrito virtute absolutionis, fit contritus, et justificatur (Bellarmine, *Pæn.* ii. 18). "Therefore," says Jeremy Taylor, "there is no necessity of contrition at all; and attrition is as good, to all intents and purposes of pardon: and a little repentance will prevail as well as the greatest, the imperfect as well as the perfect!" (Taylor's Works, vol. x. p. 190, Heber's Ed.) This distinction was settled for the Church of Rome by the Council of Trent. (*Conc. Trident.* sess. xiv. cap. 4.) It might be easily shown that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AUDIENCE, COURT OF. The Court of Audience, which belongs to the Archbishop of Canterbury, was for the disposal of such matters, whether of voluntary or contentious litigation, as the archbishop thought fit to reserve for his own hearing. This court was afterwards removed from the archbishop's palace, and the jurisdiction of it exercised by the master-official of the audience, who presided in the Consistory Court at St. Paul's. But now the three offices of official-principal of the archbishop, dean or judge of the peculiars, and official of the audience, being united in the person of the judge appointed under the provisions of the Public Worship Regulation Act, its jurisdiction belongs to him. The Archbishop of York had likewise his Court of Audience, now merged in the same court of both provinces.

AUGSBURG or AUGUSTAN CONFESSION.

I. The gradual progress of the Reformation movement was, early in the sixteenth century, impeded by the rise of Anabaptism, and the difference between the German and Swiss Reformers with regard to the Holy Eucharist. There seemed to be no possibility of agreement on the latter subject, Luther considering the points of difference as fundamental. The Emperor Charles V. urged Pope Clement VII. to convoke a general council for the Scriptural determination of all controversies; but the pope refused. A diet of the German princes was therefore convened in 1530 by the Emperor Charles V., to meet in the city of Augsburg, on April 8, for the express purpose of pacifying the religious troubles, by which most parts of Germany were then distracted. "In his journey towards Augsburg," says Dr. Robertson, "the emperor had many opportunities of observing the dispositions of the Germans, in regard to the points in controversy, and found their minds everywhere so much irritated and inflamed, that nothing tending to severity or rigour ought to be attempted, till the other methods proved ineffectual. His presence seems to have communicated to all parties an universal spirit of moderation and desire of peace. With such sentiments, the Protestant princes employed Melanchthon, the man of the greatest learning, as well as the most pacific and gentlest spirit among the Reformers, to draw up a confession of faith, expressed in terms as little offensive to the Roman Catholics as a regard to truth would admit. Melanchthon, who seldom suffered the rancour of controversy to envenom his style, even in writings purely polemical, executed a task, so agreeable to his natural disposition, with moderation and success." (*Charles V.* ii. 256.)

The Confession was read, at a full meeting of the diet, on June 25, by the chancellor of the elector of Saxony. It was subscribed by that elector, and three other princes of the German empire, and then delivered to the emperor.

II. The singular importance of this document of Protestant faith seems to require, in this place, a particular mention of its contents. It consists of twenty-one articles. The subscribers of it acknowledge—1. The unity of God and the trinity of persons. 2. Original sin. 3. The two natures and unity of person in Jesus Christ, and all the other articles contained in the symbol of the apostles, respecting the Son of God. 4. They declare that men are not justified before God by their works and merits, but by the faith which they place in Jesus Christ, when they believe that God forgives their sins out of love for his Son. 5. That the preaching of the Gospel and the sacraments are the ordinary means used by God to infuse the Holy Ghost, who produces faith, whenever he wills, in those that hear his word. 6. That faith produces the good works to which men are obliged by the commandments of God. 7. That there exists a perpetual Church, which is the assembly of saints; and that the word of God is taught in it with purity, and the sacraments administered in a legitimate manner; that the unity of this Church consists in the uniformity of doctrine and sacraments; but that an uniformity of ceremonies is not requisite. 8. They profess that the word of God and the sacraments have still their efficacy, although administered by wicked clergymen. 9. That baptism is requisite for salvation, and that little children ought to be baptised. 10. That, in the sacrament of the last supper, both the body and blood of the Lord are truly present, and distributed to those who partake of it. 11. That confession must be preserved in the Church, but without insisting on an exact enumeration of sins. 12. That penance consists of contrition and faith, or the persuasion, that, for the sake of Jesus Christ, our sins are forgiven us on our repentance; and that there is no true repentance without good works, which are its inseparable fruits. 13. That the sacraments are not only signs of the profession of the Gospel, but proofs of the love of God to men, which serve to excite and confirm their faith. 14. That a vocation is requisite for pastors to teach in the Church. 15. That those ceremonies ought to be observed which keep order and peace in the Church; but that the opinion of their being necessary to salvation, or that grace is acquired, or satisfaction done for our sins, by them, must be entirely exploded. 16. That the authority of magistrates, their commands and laws, with the legitimate wars in which they may be forced to engage, are not contrary to the Gospel. 17. That there will be a judgment, where all men will appear before the tribunal of Jesus Christ; and that the wicked will suffer eternal torments. 18. That the powers of free-will may produce an exterior good conduct, and regulate the morals of men towards society; but that, without the grace of the Holy Ghost, neither faith, regeneration, nor true justice can be acquired. 19. That God is not the cause of sin, but that it arises only from the corrupt will of man. 20. That good works are necessary and indispensable; but that they cannot purchase the remission of sins, which is only obtained in consideration of faith, which, when it is sincere, must produce good works. 21. That the virtues of the saints are to be placed before the people, in order to excite imitation; but that the Scripture nowhere commands their invocation, nor mentions anywhere any other mediator than Jesus Christ. "This," say the subscribers of the Confession, "is the summary of the doctrine taught amongst us; and it appears from the exposition which we have just made, that it contains nothing contrary to Scripture; and that it agrees with that of the Catholic Church, and even with the Roman Church, as far as is known to us by their writers. This being so, those who wish that we should be condemned as heretics are very unjust. If there be any dispute between us, it is not upon articles of faith, but only upon abuses that have been introduced into the Church, and which we reject. This, therefore, is not a sufficient reason to authorize the bishops not to tolerate us, since we are agreed in the tenets of faith which we have set forth: there never has been an exact uniformity of exterior practice since the beginning of the Church, and we preserve the greater part of the established usages. It is therefore a calumny to say, that we have abolished them all. But, as all the world complained of the abuses that had crept into the Church, we have corrected those only which we could not tolerate with a good conscience; and we entreat your Majesty to hear what the abuses are which we have retrenched, and the reasons we had for doing it. We also entreat, that our inveterate enemies, whose hatred and calumnies are the principal cause of the evil, may not be believed."

They then proceed to state the abuses in the Church of Rome, of which they complain. The first is the denial of the cup in the sacrament of the Lord's supper; the second, the celibacy of the clergy; the third, the form of the mass. On this head their language is very remarkable: "Our Churches," they say, "are unjustly accused of having abolished the mass, since they celebrate it with great veneration: they even preserve almost all the accustomed ceremonies, having only added a few German hymns to the latter, in order that the people may profit by them." But they object to the multiplicity of masses, and to the payment of any money to a priest for saying them. The fourth abuse of which they complain, is the practice of auricular confession: but, they observe, that they have only taken from it the penitent's obligation to make to the priest a particular enumeration of his sins, and that they had retained the confession itself, and the obligation of receiving absolution from the priest. The fifth abuse is the injunction of abstinence from particular meats. Monastic vows they represent as the sixth abuse. The seventh and last abuse of which they complain, is that of ecclesiastical power. They say that "a view of the attempts of the popes to excommunicate princes, and dispose of their states, led them to examine and fix the distinction between the secular and ecclesiastical power, to enable themselves to give to Cæsar what belongs to Cæsar, and to the popes and bishops what belongs to them." That "ecclesiastical power, or the power of the keys, which Jesus Christ gave to his Church, consisted only of the power of preaching the Gospel, of administering the sacraments, the forgiveness of sins, and refusing absolution to a false penitent: therefore," say they, "neither popes nor bishops have any power to dispose of kingdoms, to abrogate the laws of magistrates, or to prescribe to them rules for their government;" and that, "if there did exist bishops who had the power of the sword, they derived this power from their quality of temporal sovereigns, and not from their episcopal character, or from Divine right, but as a power conceded to them by kings or emperors."

Notwithstanding the moderation of tone, especially with regard to the doctrine of consubstantiation, in the confession, the Zuinglians could not subscribe to it, and a separate confession was drawn up by four imperial cities, in which they held a real but not a physical presence of Christ's body. (See *Confession of Faith*, 4.) The confession of Augsburg became the basis of all subsequent confessions.

III. It is not a little remarkable, that considerable differences, or various readings, are to be found in the printed texts of this important document, and that it is far from certain which copy should be considered the authentic edition. The German copies printed in 1530, in quarto and octavo, and the Latin edition printed in quarto in 1531, are in request among bibliographical amateurs; but there is a verbal, and, in some instances, a material, discrepancy among them. The Wittenberg edition, of 1540, is particularly esteemed, and has been adopted by the publishers of the 'Sylloge Confessionum Diversarum,' printed in 1804, at the Clarendon press. [Later editions of the *Sylloge* include also the form of 1531.] One of the most important of these various readings occurs in the tenth Article. In some of the editions which preceded that of 1540, it is expressed, "that the body and blood of Christ are truly present, and distributed to those who partake of our Lord's supper;" and the contrary doctrine is reprobated. The edition of 1540 expresses that, "with the bread and wine, the body and blood of Christ are truly given to those who partake of our Lord's supper."—Cælestinus, *Hist. Conf. Aug.*; Butler's *Conf. Faith*; Robertson's *Sylloge Confessionum*; Stubbs' *Mosheim*, iii. 138 *seq.*

AUGUSTINES. A religious order in the Church of Rome, who followed St. Augustine's pretended rule, which was laid upon them by Pope Alexander IV., in 1256. It is divided into several branches, as hermits of St. Paul, the Jeronymitans, monks of St. Bridget, and the Augustines called Chaussez, who go without stockings. This branch was begun in 1574, by a Portuguese, and confirmed in 1600 and 1602, by Pope Clement VIII. They were to have all things in common; the rich on entering the order were to give up all: nothing was to be received without leave of the superior: and they were bound down by very minute precepts with regard to their conduct and mode of living.

The Augustine monks (commonly called Black Canons, from their dress,) in England were next to the Benedictines in power and wealth. The members of these two orders and their branches were called *Monks*, those of the Mendicant orders, as Dominicans and Franciscans, were called *Friars*. (See *Monastery*.) But *Canon* was the title more usually assigned to the Augustines. This order was more numerous and powerful in Ireland than the Benedictines, though inferior to them in England. The branches of this order were the Premonstratensians (or White Canons), the Victorines, and the Gilbertines. The Arroasians were merely reformed Augustines, not a separate branch of the order. The Augustines possessed two mitred abbeys, Waltham and Cirencester; one cathedral priory, Carlisle; one abbey, Bristol, afterwards converted into a cathedral by Henry VIII., (Hook's *Archbishops*, vi. 502.) At Paris they are known as the religious of St. Geneviève, that abbey being the chief house of the order.

AUGUSTINE, or AUSTIN, FRIARS. These are not to be confounded with the above, being one of the minor Mendicant orders, observing the rule of St. Augustine. Fuller says they first entered England in 1252: "and had (if not their first) their finest habitation at St. Peter's the Poor, London, thence probably taking the denomination of poverty. They were good disputants; on which account they were remembered at Oxford by an act performed by candidates for Mastership, called *Keeping of Augustines.*" This exercise, with other ancient forms, was abolished by the University Statute towards the beginning of the present century.

AUGUSTINE, ST. First archbishop of Canterbury. When abbot of St. Andrew's, Rome, he was sent by Gregory the Great to convert the English, who does not seem to have been aware that a Church was already in existence in Britain. He landed in Kent A.D. 597, converted Ethelbert, the king, who was married to a Christian princess, and was appointed archbishop of Canterbury, being consecrated by Vergilius, Bishop of Arles, November 16, 597. He afterwards had a conference with the bishops of the British Church, and endeavoured to exert jurisdiction over them, but they resisted on the ground that their Church was not dependent on the Church of Rome. He is commemorated on May 26 in the English Calendar. [H.]

AUGUSTINE, ST., Bishop of Hippo, Confessor, Doctor, commemorated on August 10. He was born in 354 at Tagaste in Numidia, and was piously trained by his mother, Monica. Nevertheless he fell into dissolute habits, and adopted the views of the Manichæans. He was afterwards converted and baptised by St. Ambrose, ordained, and after four years' retirement, consecrated bishop coadjutor of Hippo, to the sole charge of which see he succeeded in 396. He was one of the four great doctors of the Western Church, and has perhaps exercised a greater influence on the thought of subsequent ages than any other of the fathers. The history of his conversion is given by himself.—*Conf. of St. Augustine.* [H.]

AUDRY, ST. (See *Etheldreda.*)

AURICULAR CONFESSION. (See *Confession*, *Absolution.*) The confession of sins at the ear of the priest. This, the Church of Rome now affirms, is necessary to salvation. Yet it is a "new doctrine even in the Church of Rome, and was not esteemed any part of the Catholic religion before the Council of Trent." (Jer. Taylor, vol. xi. p. 11, Heber's Ed.) By the chapter on Confession in the Council of Trent, an attempt is made to invest the Christian priesthood with the prerogative of the Most High, who is a searcher of the hearts, and a discerner of the thoughts; in forgetfulness of the very distinction which God drew between himself and all men—"man looketh to the outward part, the Lord trieth the heart." As Christ has invested his ministers with no power to do this of themselves, the Tridentine Fathers have sought to supply what they must needs consider a grievous omission on his part, by enjoining all men to unlock the secrets of their hearts at the command of their priest, and persons of all ages and sexes to submit not only to general questions as to a state of sin or repentance, but to the most minute and searching questions as to their most inmost thoughts.

The extent to which the confessors have thought it right to carry these examinations on subjects concerning which the Apostle recommends that they be not once named among Christians, and which may be seen either in *Dens' Theology*, or *Burchard's Decrees*, c. 19, Paris, 1549, affords a melancholy, painful, and sickening subject for contemplation; especially when it is considered that they were Christian clergy who did this, and that it was done in aid, as they supposed, of the Christian religion. The effects of these examinations upon the priests themselves, we will do no more than allude to; he who may think it necessary to satisfy himself upon the point, may consult the cases contemplated and provided for (among others) by Cardinal Cajetan, in his *Opuscula*, Lugd. 1562, p. 114. In the Bull of Pius IV., *Contra solicitantes in confessione*, dated Ap. 16, 1561, (*Bullarium Magn.* Luxemb. 1727, ii. p. 48,) and in a similar one of Gregory XV., dated Aug. 30, 1622, (*Gregory XV. Constit. Rom.* 1622, p. 114,) there is laid open another fearful scene of danger to female confitents from wicked priests, "mulieres pœnitentes ad actus inhonestos dum earum audiunt confessiones alliciendo et provocando." Against which flagrant dangers, and the preparatory steps of sapping and undermining the mental modesty of a young person by examinations of particular kinds, it is vain to think that the bulls of the bishops of Rome can afford any security. These observations apply to the system of the Roman Church, peculiar to itself, of *compelling* the disclosure of the most minute details of the most secret thoughts and actions. As to *encouraging* persons whose minds are *burthened* with the remembrance of fearful sins, to ease themselves of the burthen by revealing it to one at whose hands they may seek guidance, and consolation, and prayer, it is a totally distinct question, and nothing but wilful art will attempt to confound the two.

In the sixth canon of the Council of

Trent it runs thus:—"If any shall deny that sacramental confession was instituted and is necessary for salvation by Divine right, or shall say that the custom of confessing secretly to the priest alone, which the Catholic Church has always observed from the beginning, and continues to observe, is foreign to the institution and command of Christ, and is of human invention, let him be accursed."

Here sacramental confession is affirmed to be of Divine institution, and auricular confession likewise, and he is accursed who shall deny it. Yet the Tridentine Fathers might have recollected that, in the Latin Church as late as A.D. 813, it was matter of dispute whether there was need to confess to a priest at all, as appears from the thirty-third canon of the Council of Caballlon, which is as follows: "Quidam Deo solummodo confiteri debere dicunt peccata, quidam vero sacerdotibus confitenda esse percensent: quod utrumque non sine magno fructu intra sanctam fit Ecclesiam. Ita dumtaxat ut et Deo, qui Remissor est peccatorum, confiteamur peccata nostra, et cum David dicamus, *Delictum meum cognitum tibi feci*, &c., et secundum institutionem apostoli, confiteamur alterutrum peccata nostra, et oremus pro invicem ut salvemur. *Confessio* itaque quæ *Deo* fit, *purgat peccata*, ea vero quæ sacerdoti fit, docet qualiter ipsa purgentur peccata," &c. (*Conc.* vii. 1279.) Was Leo the Third asleep, that he could suffer such heresy to be broached and not denounced? But it is well known, that, till 1215, no decree of pope or council can be adduced enjoining the *necessary* observance of such a custom. Then, at the Council of Lateran, Innocent III. commanded it. As the Latin Church affords no sanction to the assertion of the Tridentine Fathers, so is it in vain to look for it among the Greeks, for there, as Socrates (*Hist. Eccles.* v. 19) and Sozomen (*Hist. Eccles.* vii. 16) inform us, the whole confessional was abolished by Nectarius, the archbishop of Constantinople, in the fourth century, by reason of an indecency which was committed on a female penitent, when pursuing her penance; which, certainly, he would not have ventured to have done had he deemed it a Divine institution. Sozomen, in his account of the confessional, says, that the public confession in the presence of all tihe people, which formerly obtained, havnig been found grievous, *φορτικὸν ὡς εἰκὸς*, a well-bred, *silent*, and prudent presbyter was set in charge of it; thus plainly denoting the change from public to auricular confessions. It was this penitential presbyter whose office was abolished by Nectarius, who acted by the advice of Eudæmon, *συγχωρῆσαι δὲ ἕκαστον, τῷ ἰδιῷ συν ιδότι τῶν μυστηρίων μετέχειν.* And the reason he assigned is one which the Church of Rome would have done well to bear in mind; *οὕτω γὰρ μόνως ἔχειν τὴν ἐκκλησίαν τὸ ἀβλασφήμητον.* (See Perceval *on Roman Schism*; Hooker, *Eccl. Pol.* book vi.; Bp. Taylor, *Ductor Dubit.* part ii. sect. 11, vol. xi., Heber's Ed.)

The difference between the teaching of the Church of Rome and the Church of England in respect to this practice has been summed up in the following words: "The Church of Rome regards confession to man, as a means of grace; this we deny; at the same time we regard it as a means of comfort to weak minds, and scrupulous consciences, and to persons in difficulties, or in doubt. The Church of Rome makes it the rule, we the exception. The Church of Rome commands it; the Church of England permits it. The Church of England, in accordance with Scripture and the Primitive Church, and the Greek Church, asserts that confession to God alone is sufficient,—is the rule—is the course which ought to be pursued in all but exceptional cases; and in this respect to the Church of England, to the Primitive Church, and to the written and infallible Word of the living God, the Church of Rome stands opposed."—*Church and Her Ordinances*, vol. ii. p. 229. *Sermon on Auricular Confession*, by W. F. Hook, D.D.

AURORA. The title of a Latin metrical version of several parts of the Bible, by Petrus de Riga, canon of Rheims, in the twelfth century.

AUTOCEPHALI. **Αὐτοκέφαλοι**, *self-headed*, or *independent*. A name originally given to all metropolitans, as having no ecclesiastical superior, and being amenable only to the judgment of a synod. After the division of the Church into patriarchates, it was given to such metropolitans as preserved their independence, and were not subject to any patriarch—as the bishop of Constantia, or Salamis, in Cyprus. Bingham (book ii. chap. 18) specifies three kinds of autocephali. 1. All metropolitans, before patriarchates were established. 2. Certain metropolitans after the establishment of patriarchates, as those of Bulgaria, Cyprus, and Iberia: and the Churches of Britain before the coming of St. Augustine: to which may be added the Church of Ireland, before its submission to Rome in the twelfth century. 3. Bishops immediately subject to the patriarch of the diocese, who was to them as a metropolitan. There were twenty-five such subject to the bishop of Jerusalem. The immediate suffragans of Rome are of the same class. Bingham considers a fourth class mentioned by Valesius on Euseb. lib. v., c. 23, as very doubtful; viz. bishops wholly independent of all others.

AUTO DA FE (Spanish). *An Act of Faith.* In the Spanish Church a solemn day was wont to be held by the Inquisition for the execution of heretics, and the absolution of the innocent accused. They usually contrived that the *Auto* should fall on some great festival, that the execution might produce the more awe; and it was always on a Sunday. The executions were arranged with the most cold-blooded pomp, and cruellest barbarity. The victims were not merely burnt, but absolutely roasted to death; and the number so immolated was extraordinary. In one year (1481), 298 persons were burnt alive in Seville; and 2000 in other parts of Andalusia; and it is said that between 1481 and 1808, 32,000 persons thus perished. Even if the numbers are exaggerated, there can be no doubt that the working of the Inquisition in Spain was attended by an amount of cruelty it is impossible to contemplate without horror. The same may be said of Portugal. The Inquisition was abolished in Spain in 1835; in Portugal in 1821. (See *Inquisition.*) [H.]

AUSTRALIA. (See *Church in Colonies.*)

AVE MARIA. A form of devotion used in the Church of Rome, comprising the salutation addressed by the angel Gabriel to the Blessed Virgin Mary. (Luke i. 28.) The words "Ave Maria" are the first two, in Latin, of the form as it appears in the manuals of the Roman Church, thus: "Hail Mary (*Ave Maria*), full of grace, the Lord is with thee, &c. To which is appended the following petition: "Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen." Here we find, first, a misapplication of the words of Scripture, and then an addition to them. It was not used before the Hours, until the sixteenth century, in the Romish offices. It was then introduced into the Breviary by Cardinal Quignon. Cardinal Bona admits that it is modern.

"I cannot but observe," says Bingham, "that among all the short prayers used by the ancients before their sermons, there is never any mention made of an Ave Mary, now so common in the practice of the Roman Church. Their addresses were all to God; and the invocation of the Holy Virgin for grace and assistance before sermons was a thing not thought of. They who are most concerned to prove its use can derive its original no higher than the beginning of the fifteenth century." But Mosheim (*Eccl. Hist.* vol. ii. 304, Stubbs' Ed.) says that Pope John XXII. [1316–33] ordered Christians to add to their prayers those words with which the angel Gabriel saluted the Virgin Mary.

AVOIDANCE. Avoidance is where there is a want of a lawful incumbent on a benefice, during which vacancy the Church is *quasi viduata*, and the possessions belonging to it are in abeyance. There are many ways by which avoidance may happen; by death; by cession, or acceptance of a benefice incompatible; by resignation; by consecration, for when a clerk is promoted to a bishopric, all his other preferments are void the instant he is consecrated, and the right of presentation belongs to the Crown, unless he has a dispensation from the Crown to hold them *in commendam;* by deprivation, either first by sentence declaratory in the ecclesiastical court for fit and sufficient causes allowed by the common law, such as attainder of treason or felony, or conviction of other infamous crimes in the king's courts; for heresy, infidelity, gross immorality, and the like; or secondly, in pursuance of divers penal statutes, which declare the benefice void, for some nonfeasance or neglect, or else some malfeasance or crime; as for simony; for maintaining any doctrine in derogation of the king's supremacy, or of the Thirty-nine Articles, or *of the Book of Common Prayer;* for neglecting after institution to read the liturgy and articles in the church, or make the declarations against Popery, or take the abjuration oath; *for using any other form of prayer than the liturgy of the Church of England;* or for absenting himself sixty days in one year from a benefice belonging to a Popish patron, to which the clerk was presented by either of the universities; in all which, and similar cases, the benefice is *ipso facto* void, without any formal sentence of deprivation. No person can take any dignity or benefice in Ireland until he has resigned all his preferments in England; and by such resignation the king is deprived of the presentation.—*Stephens on the Laws relating to the Clergy*, p. 91.

AZYMITES. A name given to the Latins, by the Greek Church, because they consecrate the Holy Eucharist in unleavened bread (*ἐν ἀζύμοις*).

B.

BABYLON. (1) The capital of Chaldæa, built by Nimrod. (2) A mystical city referred to by St. John (Rev. xviii.) Lewis XII., King of France, designated by this name the Romish power: and it is the custom of certain commentators and writers on religious matters to call the Roman Church the modern Babylon. [H.]

BACHELOR. The first degree in English Universities in arts, divinity, law, music, or physic. It was first introduced in the thirteenth century by Pope Gregory IX., though it is now unknown in Italy. Bachelors of Arts are not admitted to that degree at Oxford, Cambridge, and Dublin, till after having studied four, or at the least three years, at those universities. Bachelors of Divinity, before they can acquire that degree either at Oxford or Cambridge, must be of fourteen years' standing in the university. Bachelors, as such, have no voice in the University convocations or senate; but Bachelors in Divinity have, because they must necessarily have been Masters of Arts previously.

BALDACHINO, a kind of tabernacle or canopy over the communion table, which was pronounced illegal in *White* v. *Bowron*, L. R. 4 Ecc. 207.

BAMPTON LECTURES. A course of eight sermons founded in 1779 by the Rev. John Bampton, canon of Salisbury, to be preached annually before the University of Oxford. According to the directions in the founder's will, they are to be preached upon any of the following subjects:—To confirm and establish the Christian faith, and to confute all heretics and schismatics, upon the Divine authority of the Holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord and Saviour Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian faith, as comprehended in the Apostles' and Nicene Creeds. For the support of this lecture he bequeathed his lands and estates to the chancellor, masters, and scholars of the University of Oxford for ever, upon trust that the vice-chancellor, for the time being, take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs in his will, that the lecturer should be chosen by the heads of colleges only, that no person shall be qualified to preach these lectures, unless he have taken the degree of Master of Arts, at least, in one of the two Universities of Oxford or Cambridge, and that the same person shall never preach the same sermon twice. Thirty copies of the lectures are always to be printed, and issued to the Bodleian Library, vice-chancellor, and others, before the preacher is paid, the cost to come out of the revenue, which in 1779 amounted to £120, but has since nearly doubled. A number of excellent sermons preached at this lecture are now before the public.

BAND or BANDS. Two oblong pieces of cambric or linen, four to nine inches long, and two or three wide, joined together, and worn under the chin. This is said by some to be a relic of the amice; but it is not an exclusively clerical vestment, being part of the full dress of the bar and of the universities, and of other bodies in which a more ancient habit is retained, as in some schools of old foundation. [H.]

BANGORIAN CONTROVERSY. This was a celebrated controversy within the Church of England in the reign of George I., and received its name from Hoadly, who, although bishop of Bangor, was little else than a Socinian heretic. Hoadly published "A Preservative against the Principles and Practice of the Non-jurors," and soon after, a sermon, which the king had ordered to be printed, entitled, "The Nature of the Kingdom of Christ." This discourse is a very confused production; nor, except in the bitterness of its spirit, is it easy, amidst the author's "periods of a mile," to discover his precise aim. (Hoadley's Works, vol. ii. 1773.) To the perplexed arguments of Bishop Hoadly, Dr. Snape and Dr. Sherlock wrote replies; and a committee of convocation passed a censure upon the discourse in 1717. An order from government arrested the proceedings of the convocation. Snape and Sherlock were removed from their office of chaplains to the king; and the convocation was not permitted to assemble again for the transaction of business until its revival in the year 1852. But the exertion of power on the part of the government was unable to silence those who were determined, at any sacrifice, to maintain God's truth. This controversy continued to employ the press for many years, until those who held Socinian views were entirely silenced by the force of argument. Of the works produced by the Bangorian Controversy, perhaps the most important is *Law's Letters to Hoadly*, which were reprinted in *The Scholar Armed*, and have since been republished, 1812. *Law's Letters* have never been answered, and may indeed be regarded as unanswerable. (See *Life and Opinions of William Law*, by J. H. Overton; and *English Church in the Eighteenth Century*, by Abbey and Overton.)

BANNER. In the chapels of orders of knighthood, as in St. George's Chapel, Windsor, the chapel of the order of the Garter; in Henry VII.'s chapel, at Westminster, the chapel of the order of the Bath; and in St. Patrick's Cathedral, the chapel of the order of St. Patrick; the banner of each knight, i.e. a little square flag bearing his arms, is suspended, at his installation, over his appropriate stall. The installation of a knight is a *religious cere-*

mony; hence the propriety of this act. The same decorations formerly existed in the chapel of Holyrood House, the chapel of the order of the Thistle.

BANNS OF MARRIAGE. "Bann" comes from a barbarous Latin word which signifies to put out an edict or proclamation. "*Matrimonial banns*" are such proclamations as are solemnly made in the church, or in some other lawful congregation of men, in order to the solemnization of matrimony.

Before any can be canonically married, except by a licence from the bishop's court, and now by a registrar of births, deaths, and marriages, the banns are directed to be published in the church; and this proclamation should be made on *three* days, in the churches of that place where the parties, willing to contract marriage, dwell. This rule is principally to be observed when the said parties are of different parishes; for the care of the Church to prevent clandestine marriages is as old as Christianity itself: and the design of the Church is to be satisfied whether there be any "just cause or impediment" why the persons so asked "should not be joined together in holy matrimony."

The following are the regulations under which the Church of England now acts on this subject:—

No minister shall be obliged to publish the banns of matrimony between any persons whatsoever, unless they shall, seven days at least before the time required for the first publication, deliver or cause to be delivered to him a notice in writing of their true Christian and surnames, and of the houses of their respective abodes within such parish, chapelry, or extra-parochial place, where the banns are to be published, and of the time during which they have inhabited or lodged in such houses respectively. This was first enacted by 26 Geo. II. c. 23, commonly called Lord Hardwicke's Marriage Act for preventing Clandestine Marriages, which is superseded and partly re-enacted by 4 Geo. IV. c. 76. By both Acts it is enacted, that where the persons to be married shall dwell in divers parishes or chapelries, the banns shall be published in the church or chapel belonging to such parish or chapelry wherein each of the said persons shall dwell. And where both or either of the persons to be married shall dwell in any extra-parochial place (having no church or chapel wherein banns have been usually published), then the banns shall be published in the parish church or chapel belonging to some parish or chapelry adjoining to such extra-parochial place. And the said banns shall be published upon three Sundays preceding the solemnization of marriage during the time of morning service, or of the evening service, if there be no morning service in such church or chapel on that Sunday, immediately after the second lesson.

It was for some years assumed that this last clause repealed the old rubric for publication of banns after the Nicene Creed in Morning Service, and the Universities' and Queen's printers took upon themselves to omit it, and print that section of the Act as a new rubric before the Marriage Service, in ignorance of the rule of law that statutes are not repealed inferentially unless the later is absolutely inconsistent with the earlier. Baron Alderson pointed out this mistake in a trial of *Reg.* v. *Benson*, in 1866, which arose as usual from the bad framing of the clause in the Act of Geo. IV., which only meant to provide for banns in the evening, when there is no morning service. The old rubric has not yet been reprinted, as it ought to be, with the additional provision for Evening Service; but the old practice is getting generally restored.

By 6 & 7 Will. IV. c. 85, and 1 Vict. c. 22, the bishop, with consent of patron and incumbent, may licence other chapels in the parish for marriages and banns, and the parties may be married either there or in the parish church. But that option ceases as soon as such chapels have a parish assigned to them, which thereupon become separate parishes for all *ecclesiastical* purposes, which does not, however, destroy the right of voting for churchwardens of the old parish. (*Reg.* v. *Stephens*, 3 B. & S. 333; 32 L. J., Q. B., 70.)

By sect. 8 of the Act of 4 Geo. IV. c. 76, clergymen are freed from ecclesiastical censures for marrying minors whose banns have been duly published, and not forbidden by parents or guardians, over-riding the 62nd Canon. Such forbidding makes the banns void. They also become void by ss. 2 and 9, if the marriage is not celebrated in one of the churches where the banns where published within three (calendar) months after publication. When churches are under repair, so that they cannot be used, the banns may be published in any adjoining church or building licensed for that purpose by the bishop, under that Act, and 5 Geo. IV. c. 32.

The Act of 1823 contains also this Draconian clause (21), unrepealed yet, that any person who shall knowingly celebrate a marriage without due publication of banns or a licence (which may include a mistake about the law by himself), or at any time before 8 A.M. and after 12 (now defined to be Greenwich time only), or falsely pretending to be in holy orders, *shall* be transported for fourteen years for felony. But it is only felony, with no prescribed punishment, to marry people without the due formalities in buildings licensed for civil or registrars' marriages. So a Dissenting minister or registrar may be imprisoned for a few days for the same offence for which a clergyman *must* be transported for fourteen years. The canons 62 and 63 relating to these matters being now superseded by the Acts, it is quite unnecessary to quote them. (See *Marriage*.)

Rubric. And the curate shall say after the accustomed manner:—"I publish the banns of marriage between M. of ———, and N. of ———. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first (second, or third) time of asking."

And in case the parents or guardians, or one of them, of either of the parties, who shall be under the age of twenty-one years, shall openly and publicly declare, or cause to be declared, in the church or chapel where the banns shall be so published, at the time of such publication, his dissent to such marriage, such publication of banns shall be void. (26 George II. c. 3, s. 3.)

Rubric. And where the parties dwell in divers parishes, the curate of one parish shall not solemnize marriage between them, without a certificate of the banns being thrice asked, from the curate of the other parish.

The statute 6 & 7 Will. IV. c. 85, s. 1, enacts also that where, by any law or canon in force before the passing of this act, it is provided that any "marriage may be solemnized after publication of banns, such marriage may be solemnized, in like manner, on production of the registrar's certificate as hereinafter provided." [G.]

BAPTISM. (*Βάπτειν*, to dip, and *βαπτίζειν*, to dip repeatedly, or thoroughly; to bathe.)

Baptism is one of the two sacraments, which, according to the Catechism, "are generally necessary to salvation." Our blessed Saviour says "that except a man be born again he cannot see the kingdom of God" (John iii. 3); and in explanation of his meaning he adds, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (ver. 5). Upon this the Church remarks in the Baptismal Service for Adults: "Beloved, ye hear in this Gospel the express words of our Saviour Christ, that, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: whereby ye may perceive the great necessity of this sacrament where it may be had. Likewise immediately before his ascension into heaven, as we read in the last chapter of St. Mark's Gospel, he gave command to his disciples, saying, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Which also showeth unto us the great benefit we reap thereby. For which cause, St. Peter the Apostle, when, upon his first preaching of this Gospel, many were pricked at the heart, and said unto him and the rest of the Apostles, 'Men and brethren, what shall we do?' replied and said unto them, 'Repent, and be *baptized* every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.' The same Apostle testifieth in another place, 'even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.'" The Church states in the Catechism, that a sacrament, as baptism is, hath two parts, the outward visible sign, and the inward spiritual grace; that the outward visible sign or form in baptism is water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost; and that the inward and spiritual grace, which through the means of baptism we receive, is a death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby, i.e. by baptism, made children of grace. Therefore the Church, as soon as ever a child is baptized, directs the minister to say, "Seeing now, dearly beloved brethren, that this child is *regenerate* and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning." The Church here first declares that grace has been given, even the grace of regeneration, and then implies that the grace, if not used, may be lost. On this subject more will be said in the article on *Regeneration.* See also *Infant Baptism.*

I. In the primitive Christian Church the office of baptizing was vested principally in the bishops and priests, or pastors of the respective parishes; but, with the consent of the bishop, it was allowed to the deacons, and in cases of necessity even to laymen, to baptize; but never, under any necessity whatever, was it permitted to women to perform this office. Nor was it enough that baptism was conferred by a person called to the ministry, unless he was also orthodox in the faith. This became matter of great excitement in the Church; and hence arose the famous controversy between Cyprian and Stephen, bishop of Rome, concerning the rebaptizing those who had been baptized by heretics, Cyprian asserting that they ought to be rebaptized, and Stephen maintaining the contrary opinion.

The persons baptized were either infants or adults. To prove that infants were admitted to the sacrament of baptism, we need only use this argument. None were admitted to the Eucharist till they had received baptism: but in the primitive Church children received the sacrament of the Lord's supper, as appears from what Cyprian relates concerning a sucking child, who so violently refused to taste the sacramental wine, that the deacon was obliged forcibly to open her lips and pour it down her throat. Origen writes, that children are baptized, "for the purging away of the natural filth and original impurity inherent in them. We might add the testimonies of Irenæus and Cyprian; but it will be sufficient to mention the determination of an African synod, held A.D. 254, at which were present sixty-six bishops. The occasion of it was this. A certain bishop, called Fidus, had some scruples concerning the time of baptizing infants, whether it ought to be done on the second or third day after their birth, or not before the eighth day, as was observed with respect to circumcision under the Jewish dispensation. His scruples were proposed to this synod, who unanimously decreed, that the baptism of children was not to be deferred so long, but that the grace of God, or baptism, should be given unto all, and most especially unto infants.—Justin Martyr, *Second Apology*; *De Lapsis*, § 20; *In Lucam*, Hom. xiv.; *Apud Cyprian.* Epist. lix. § 2–4; Tertull. *de Baptismo*, c. 19.

As for the *time*, or season, at which baptism was usually administered, we find it to have been restrained to the two solemn festivals of the year, Easter and Whitsuntide: at Easter, in memory of Christ's death and resurrection, correspondent to which are the two parts of the Christian life, represented and shadowed out in baptism, *dying* unto sin, and *rising* again unto newness of life; and at Whitsuntide, in memory of the Holy Ghost being shed upon the Apostles, the same, in some measure, being represented and conveyed in baptism. It is to be observed, that these stated returns of the time of baptism related only to persons in health: in other cases, such as sickness, or any pressing necessity, the time of baptism was regulated by occasion and opportunity.

The *place* of baptism was at first unlimited; being some pond or lake, some spring or river, but always as near as possible to the place of public worship. Afterwards they had their *baptisteries*, or *fonts*, built at first near the church, then in the church-porch, and at last in the church itself. There were many in those days who were desirous to be baptized in the river Jordan, out of reverence to the place where our Saviour himself had been baptized.

The person to be baptized, if an adult, was first examined by the bishop, or officiating priest, who put some questions to him; as, first, whether he abjured the devil and all his works; secondly, whether he gave a firm assent to all the articles of the Christian faith: to both which he answered in the affirmative. Concerning these baptismal questions, Dionysius Alexandrinus, in his letter to Xystus, bishop of Rome, speaks of a certain scrupulous person in his church, who, being present at baptism, was exceedingly troubled, when he heard the questions and answers of those who were baptised. If the person to be baptised was an infant, these interrogatories were answered by his *sponsores*, or godfathers. Whether the use of sponsors was as old as the Apostles' days, is uncertain; perhaps it was not, since Justin Martyr, speaking of the method and form of baptism, does not say a word of them.—Tertull. *de Coron. Milit.*; Cyprian, *Epist.* vii. § 5; Justin Martyr, *Apolog.* 2; *Apud Euseb.* lib. vii. c. 9; *Apolog.* 2.

After the questions and answers, followed *exorcism*, the manner and end of which was this. The minister laid his hands on the person's head, and breathed in his face, implying thereby the driving away, or expelling, of the devil from him, and preparing him for baptism, by which the good and holy Spirit was to be conferred upon him.

After exorcism followed *baptism* itself: and first the minister, by prayer, consecrated the water for that use. Tertullian says, "any waters may be applied to that use; but then God must be first invocated, and then the Holy Ghost presently comes down from Heaven, and moves upon them, and sanctifies them." The water being consecrated, the person was baptized "in the name of the Father, and of the Son and of the Holy Ghost;" by which "dedication of him to the blessed Trinity, the person" (says Clemens Alexandrinus) is "delivered from the corrupt trinity, the devil, the world, and the flesh." —Tertull. *de Baptismo*; Justin Martyr, *Apolog.* 2.

In performing the ceremony of baptism, the usual custom was to immerse and dip the whole body. Thus St. Barnabas, describing a baptized person, says, "We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts." And that all occasions of scandal and immodesty might be prevented in so sacred an action, the men and women were baptized in distinct apartments; the women having deaconesses to undress and dress them. Then followed the unction, by which (says St. Cyril) was signified that they were now cut off from the wild olive, and were ingrafted into Christ, the true olive-tree; or else to show that they were now to be champions for the gospel, and were anointed thereto, as the old Athletæ were against their solemn games. With this anointing was joined the sign of the cross, made upon the forehead of the person baptized; which being done, he had a white garment given him, to denote his being washed from the defilements of sin, or in allusion to the words of the Apostle, "as many as are baptized into Christ have put on Christ." From this custom some suppose that the feast of Pentecost, which was one of the annual seasons of baptism, came to be called Whit-Sunday, i.e. White-Sunday. But this is probably not the true derivation. (See *Whit-Sunday.*) This garment was afterwards laid up in the church, that it might be an evidence against such persons as violated or denied that faith which they had owned in baptism. Of this we have a remarkable instance under the Arian persecution in Africa. Elpidophorus, a citizen of Carthage, had lived a long time in the communion of the Church, but, apostatizing afterwards to the Arians, became a most bitter and implacable persecutor of the orthodox. Among several whom he sentenced to the rack, was one Miritas, a venerable old deacon, who, being ready to be put upon the rack, pulled out the white garment with which Elpidophorus had been clothed at his baptism, and, with tears in his eyes, thus addressed him before all the people. "These, Elpidophorus, thou minister of error, these are the garments that shall accuse thee, when thou shalt appear before the majesty of the Great Judge; these are they which girt thee when thou camest pure out of the holy font; and these are they which shall bitterly pursue thee, when thou shalt be cast into the place of flames; because thou hast clothed thyself with cursing as with a garment, and hast cast off the sacred obligation of thy baptism."—*Epist. Cathol.* § 9; Cave's *Primitive Christianity*, pt. i. c. 10; Epiph. *Hæres.* 79; Ambrose, *de Sacr.* lib. i. c. 21; Gal. iii. 27; Victor. Utic. *de Persecut. Vandal.* lib. iii.

But though immersion was the usual practice, yet sprinkling was in some cases allowed, as in clinic baptism, or the baptism of such persons as lay sick in bed. It is true, this kind of baptism was not esteemed so perfect and effectual as that by immersion or dipping; for which reason, in some Churches, none were advanced to the order of the priesthood, who had been so baptized; an instance of which we have in Novatian, whose ordination was opposed by all the clergy upon that account; though afterward, at the entreaties of the bishop, they consented to it. Notwithstanding which general opinion, Cyprian, in a set discourse on this subject, declares that he thought this baptism to be as perfect and valid as that performed more solemnly by immersion. — *Epist. Cornel. ad Fabium Antioch. apud Euseb.* lib. vi. cap. 43. *Epist.* lxxvi. § 9. *Apolog.* 2.

When baptism was performed, the person baptized, according to Justin Martyr, "was received into the number of the faithful, who then sent up their public prayers to God, for all men, for themselves, and for those who had been baptized."

Though baptism was esteemed by the Church as a Divine and heavenly institution, yet there wanted not sects, in the earliest ages, who either rejected it in whole or in part, or greatly corrupted it. (See *Ascodrutes; Archontics; Manicheans; Paulicians; Seleucians.*)—Bingham, *Orig. Eccles.* bk. x. cap. 2, § 1; Epiph. *Hæres.* 40; Theod. *Hær. Fab.* l. i. cap. 11; August. *de Hæres.* cap. 59; Philastr. *de Hæres. Prædestinat. Hæres.* 40; Euthym. *Panoplia*, par. ii. tit. 21.

Though the ancient Church considered baptism as indispensably necessary to salvation, it was always with this restriction, "provided it could be had:" in extraordinary, cases, wherein baptism could not be hard though men were desirous of it, they made several exceptions in behalf of other things, which in such circumstances were thought sufficient to supply the want of it. (Bingham, bk. x. 11, §§ 19, 20.) The chief of these accepted cases was martyrdom, which usually goes by the name of second baptism, or baptism in men's own blood, in the writings of the ancients. (Cyprian. *Ep.* lxiii. *ad Julian.*) This baptism, they suppose, our Lord spoke of, when he said, "I have another baptism to be baptized with," alluding to his own future martyrdom on the cross. In the *Acts of the Martyrdom of Perpetua*, there is mention of one Saturus, a catechumen, who, being thrown to a leopard, was, by the first bite of the wild beast, so bathed in blood, that the people, in derision of the Christian doctrine of martyrdom, cried out *salvum lotum, salvum lotum*, baptized and saved, baptized and saved. (Bingham, *ibid.* § 24.) But these exceptions and allowances were with respect to adult persons only, who could make some compensation, by acts of faith and repentance, for the want of the external ceremony of baptism. But, as to infants who died without baptism, the case was thought more difficult, because they were destitute both of "the outward visible sign and the inward spiritual grace of baptism." Upon which account they who spoke the most favourably of their case, would only venture to assign them a middle state, neither in heaven nor hell.—Greg. Naz. *Orat.* 40; *Sever. Catena in Johan.* iii.

For the rest, the rite of baptism was esteemed as the most universal absolution and grand indulgence of the ministry of the Church; as conveying a general pardon of sin to every true member of Christ; and as the key of the sacraments, that opens the gate of the kingdom of heaven. —Bingham, bk. xix. c. i. § 9.

Baptism is defined by the Church of Rome (see Alet's *Ritual*) to be "a sacrament, instituted by our Saviour, to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration, and the grace of Christ Jesus; and to unite them to him, as the living members to the head."

The Roman Church allows midwives, in cases of danger, to baptize a child before it is come entirely out of its mother's womb: where it is to be observed, that some part of the body of the child must appear before it can be baptized, and that it is baptized on the part which first appears: if it be the head it is not necessary to re-baptize the child; but if only a foot or hand appears, it is necessary to repeat baptism. A still-born child, thus baptized, may be buried in consecrated ground. A monster, or creature that has not the human form, must not be baptized: if it be doubtful whether it be a human creature or not, it is baptized conditionally thus, "If thou art a man, I baptize thee," &c.

The Greek Church differs from the Roman, as to the rite of baptism, chiefly, in performing it by immersion, or plunging the infant all over in the water, which the relations of the child take care to have warmed, and throw into it a collection of the most odoriferous flowers.—Rycaut's *State of the Greek Church.*

II. The Church of England (Article xxvii.) defines baptism to be, "not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased, by virtue of prayer to God." It is added, "that the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

In the rubric (see *Office for Ministration of Public Baptism*) the Church prescribes, that baptism be administered only on Sundays and holy days, except in cases of necessity. She requires sponsors for infants; for every male child two godfathers and one godmother; and for every female two godmothers and one godfather. We find this provision made by a constitution of Edmund, archbishop of Canterbury, A.D. 1236; and in a synod held at Worcester A.D. 1240. By the 29th canon of our Church, no parent is to be admitted to answer as godfather to his own child.—Bp. Gibson's *Codex*, vol. i. p. 439. (See *Sponsors.*)

The form of administering baptism is too well known to require a particular account to be given of it. We shall only observe some of the more material differences between the form, as it stood in the first liturgy of King Edward, and that in our Common Prayer Book at present. First, in that of King Edward, we meet with a form of exorcism, founded upon the like practice of the primitive Church, which our reformers left out, when they took a review of the liturgy in the 5th and 6th of that king. It begins:—

"*Then let the priest, looking upon the children, say;*

"I command thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation," &c.

The form of consecrating the water did not make a part of the office in King Edward's liturgy, as it does in the present, because the water in the font was changed and consecrated but once a month. The form likewise itself was something different from that we now use, and was introduced with a short prayer, that "Jesus Christ, upon whom (when he was baptized) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of baptism; which prayer was afterwards left out, at the second review.

In King Edward's First Prayer Book, the minister is directed to "dip the child in the water thrice; first dipping the right side; secondly, the left; the third time dipping the face toward the font." This trine immersion was a very ancient practice in the Christian Church, and used in honour of the Holy Trinity: though some later writers say, it was done to represent the death, burial, and resurrection of Christ, together with his three days' continuance in the grave. Afterwards, the Arians making an ill use of it, by persuading the people that it was used to denote that the three persons in the Trinity were three distinct substances, the orthodox left it off, and used only one single immersion.—Tertull. *adv. Prax.* c. 26; Greg. Nyss. *de Bapt. Christi;* Cyril, *Catech. Mystag.*

In the same book, after the child was baptised, the godfathers and godmothers were instructed to lay their hands upon it, and the minister was to put on him the white vestment commonly called the Chrysome, and to say: "Take this white vesture, as a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign, whereby thou art admonished, so long as thou livest, to give thyself to innocence of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen." As soon as he had pronounced these words, he was to anoint the infant on the head, saying, "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." This was manifestly done in imitation of the practice of the primitive Church. (See *Chrysome.*)

The custom of sprinkling children, instead of dipping them in the font, which at first was allowed in case of the weakness or sickness of the infant, has so far prevailed, that immersion is at length almost excluded. What principally tended to confirm the practice of affusion or sprinkling, was, that several of our English divines, flying into Germany and Swtzerland, during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant Churches beyond sea where they had been sheltered and received; and, having observed that at Geneva (Calvin, *Instit.* lib. iv. c. 15) and some other places baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font.

It remains to be observed, that, by a provincial constitution, made in the year 1236, (26th of Hen. III.,) neither the water, nor the vessel containing it, which have been made use of in private baptism, are afterwards to be applied to common uses: but, out of reverence to the sacrament, the water is to be poured into the fire, or else carried into the church and put into the font; and the vessel to be burnt, or else appropriated to some use in the church. But no provision is made for the disposition of the water used in the font at church. In the Greek Church, particular care is taken that it be not thrown into the street like common water, but poured into a hollow place under the altar (called *θαλασσίδιον* or *χωνεῖον*,) where it is soaked into the earth, or finds a passage.—Broughton; Bp. Gibson's *Codex*, tit. xviii. c. 2, vol. i. p. 435; Dr. Smith's *Account of the Gr. Church.* [H.]

BAPTISM, ADULT. "It was thought convenient, that some prayers and thanksgivings, fitted to special occasions, should be added; particularly an office for the baptism for such as are of riper years; which, although not so necessary when the former book was compiled, yet by the growth of anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith."—*Preface to the Book of Common Prayer.*

Rubric. "When any such persons of riper years are to be baptized, timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy sacrament. And if they shall be found fit, then the godfathers and godmothers (the people being assembled on the Sunday or holy day appointed) shall be ready to present them at the font, immediately after the second lesson, either at morning or evening prayer, as the curate in his discretion shall think fit. And it is expedient that every person thus baptized should be confirmed by the bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the holy communion."

BAPTISM, INFANT. *Article* 27.

"The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

Rubric. "The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between; unless upon a great and reasonable cause, to be approved by the curate."

The practice of infant baptism seems to be a necessary consequence of the doctrine of original sin and of the grace of baptism. If it be only by union with Christ that the children of Adam can be saved; and if, as the Apostle teaches, in baptism "we put on Christ," then it was natural for parents to ask for permission to bring their little ones to Christ, that they might be partakers of the free grace that is offered to all; but though offered to all, to be applied individually. It may be because it is so necessary a consequence of the doctrine of original sin, that the rite of infant baptism is not enjoined in Scripture. But though there is no command in Scripture to baptize infants, and although for the practice we must plead the tradition of the Church Universal, still we may find a warrant in Scripture in favour of the traditional practice. We find it generally stated that the apostles baptized whole households, and Christ our Saviour commanded them to baptize all nations, of which infants form a considerable part. And in giving this injunction, we may presume that he intended to *in*clude infants, from the very fact of his not *ex*cluding them. For he was addressing Jews; and when the Jews converted a heathen to faith in the God of Israel, they were accustomed to baptize the convert, *together with all the infants of his family.* And, consequently, when our Lord commanded *Jews*, i.e. *men accustomed to this practice*, to baptize nations, the fact that he did not positively *repel* infants, *implied* an injunction to *baptize* them; and when the Holy Spirit records that the Apostles, in obedience to that injunction, baptized whole households, the argument gains increased force. This is probably what St. Paul means, when, in the seventh chapter of the First Corinthians, verse 14, he speaks of the children of believers as being holy: they are so far holy, that they may be brought to the sacrament of baptism. From the Apostles has come down the practice of baptizing *infants*, the Church requiring security, through certain *sponsors*, that the children shall be brought up to lead a godly and a Christian life. And by the early Christians the practice was considered sufficiently sanctioned by the passage from St. Mark, which is read in our baptismal office, in which we are told, that the Lord Jesus Christ, having rebuked those that would have kept the children from him, took them up in his arms and blessed them. He blessed them, and his blessing must have conveyed grace to their souls; therefore, of grace, children may be partakers. They may receive spiritual life, though it may be long before that life develop itself; and that life they may lose by sinning.

BAPTISM, PRIVATE. *Rubric.* "The curates of every parish shall often warn the people, that without great cause and necessity, they procure not their children to be baptized at home in their houses."

Canon 69 insists on the obligation of ministers baptizing infants in danger of death. If, having been summoned, the minister neglect to go, and the infant dies unbaptized, the said minister shall be suspended for three months.

Rubric. "The child being named by some one that is present, the minister shall pour water upon it.

"And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet, nevertheless, if the child which is after this sort baptized do afterward live, it is expedient that it be brought into the church, to the intent that the congregation may be certified of the true form of baptism privately before administered to such child."

BAPTISM, PUBLIC. At first baptism was administered publicly, as occasion served, by rivers; afterwards the baptistery was built, at the entrance of the church or very near it, which had a large basin in it, that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches.

By the "Laws Ecclesiastical" of King Edmund, it is directed that there shall be a font of stone, or other competent material, in every church; which shall be decently covered and kept, and not converted to other uses.

And by canon 81, There shall be a font of stone in every church and chapel where baptism is to be administered; the same to be set in the ancient usual places: in which only font the minister shall baptize publicly.

"The rubric directs that the people are to be admonished, that it is most convenient that baptism shall not be administered but upon Sundays and other holy days, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism. Nevertheless, if necessity so require, children may be baptized upon any other day."

And by canon 68, No minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the church to him upon Sundays and holy days to be christened (convenient warning being given him thereof before). And if he shall refuse so to do, he shall be suspended by the bishop of the diocese from his ministry by the space of three months.

The rubric also directs, that when there are children to be baptized, the parents shall give knowledge thereof over-night, or in the morning before the beginning of morning prayer, to the curate.

The rubric further directs, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.

By the 29th canon it is directed, that no parent shall be urged to be present, nor admitted to answer as godfather for his own child; nor any godfather or godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf. Neither shall any persons be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion.

According to the rubric, the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint.

The rubric appoints that the priest coming to the font, which is then to be filled with pure water, shall perform the office of public baptism.

It may be here observed, that the questions in the office of the 2nd Book of Edward VI., "Dost thou renounce?" and so on, were put to the child, and not to the godfathers and godmothers, which (with all due submission) seems more applicable to the end of the institution; besides that it is not consistent (as it seems) with the propriety of language, to say to three persons collectively, "Dost *thou* in the name of this child do this or that?"

By a constitution of Archbishop Peckham, the ministers are to take care not to permit wanton names, which being pronounced do sound to lasciviousness, to be given to children baptized, especially of the female sex; and if otherwise it be done, the same shall be changed by the bishop at confirmation; which being so changed at confirmation (Lord Coke says) shall be deemed the lawful name, though this appears to be no longer the case. In the ancient offices of Confirmation, the bishop pronounced the name of the child; and if the bishop did not approve of the name, or the person to be confirmed, or his friends, desired it to be altered, it might be done by the bishop's then pronouncing a new name; but by the form of the present liturgy, the bishop doth not pronounce the name of the person to be confirmed, and therefore cannot alter it.

The rubric goes on to direct—The priest, taking the child into his hands, shall say to the godfathers and godmothers, "Name this child:" and then naming it after them, (if they shall certify him that the child may well endure it,) he shall dip it in the water discreetly and warily, saying, "*N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." But if they certify that the child is weak, it shall suffice to pour water upon it.

Here we may observe that the dipping by the office of the 2nd Book of Edward VI. was not of the whole body; but they first dipped the right side, then the left, then the face towards the font.

The rubric directs that the minister shall sign the child with the sign of the cross. And to take away all scruple concerning the same, the true explication thereof, and the just reasons for retaining of this ceremony, are set forth in the thirtieth canon. The substance of which canon is this, that the first Christians gloried in the cross of Christ; that the Scripture sets forth our whole redemption under the name of the cross; that the sign of the cross was used by the first Christians in all their actions, and especially in the baptizing of their children; that the abuse of it by the Church of Rome does not take away the lawful use of it; that the same has been approved by the reformed divines, with sufficient cautions nevertheless against superstition in the use of it; that it is no part of the substance of this sacrament, and that the infant baptized is by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock as a perfect member thereof, and not by any power ascribed to the sign of the cross; and therefore, that the same, being purged from all Popish superstition and error, and reduced to its primary institution, upon those rules of doctrine concerning things indifferent which are consonant to the word of God and to the judgments of all the ancient fathers, ought to be retained in the Church, considering that things of themselves indifferent do, in some sort, alter their natures when they become enjoined and not prohibited by lawful authority.

BAPTISM, REGISTRATION OF. When the minister has baptized the child he has a further duty to perform, in making an entry thereof in the parish register, which is a book in which formerly all christenings, marriages, and burials were recorded, and the use of which is enforced both by the canon law and by the statute.

The keeping of parochial registries of baptism, and also of burial, are, so far as regards the duties of clergymen in that respect, regulated by the statute 52 Geo. III. c. 146, whereby it is enacted that registers of public and private baptisms, marriages, and burials, solemnized according to the rites of our Church, shall be made and kept by the rector or other the officiating minister of every parish or chapelry, on books of parchment, or durable paper, to be provided by the king's printer, at the expense of the parishes; and the particular form of the book, and of the manner of making the entries, are directed according to a form in the schedule to the act.

The register book is to be deemed the property of the parish; the custody of it is to be in the rector or other officiating minister, by whom it is to be kept in an iron chest provided by the parish, either in his own house, if he resides in the parish, or in the church, and the book is to be taken from the chest only for the purpose of making entries, being produced when necessary in evidence, or for some of the purposes mentioned in the Act.

The Act 6 & 7 W. IV., called the General Registration Act, provides that nothing therein contained shall affect the registration of baptisms or burials, as now by law established; so that whatever any parishioner, incumbent, or curate had respectively a right to insist upon, with regard to the regulation of baptisms, may be equally insisted upon by either party now. There are, however, enactments of 6 & 7 W. IV. c. 86, which are to be observed in addition to those of 52 Geo. III. c. 146.

If any child born in England, whose birth shall have been registered according to the provisions of 6 & 7 W. IV. c. 86, shall, within six calendar months after it has been so registered, have any name given to it in baptism, the parents or persons so procuring such name to be given may, within seven days afterwards, procure and deliver to the registrar a certificate according to a prescribed form, signed by the minister who shall have performed the rite of baptism, which certificate the minister is required to deliver immediately after the baptism, whenever it shall then be demanded, on payment of the fee of 1*s.*, which he shall be entitled to receive for the same; and the registrar, or superintendent registrar, upon the receipt of that certificate, and upon payment of a fee of 1*s.*, shall, without any erasure of the original entry, forthwith register that the child was baptized by such a name; and such registrar, or superintendent registrar, shall thereupon certify upon the certificate the additional entry so made, and forthwith send the certificate through the post to the registrar-general. Every rector, &c., and every registrar, &c., who shall have the keeping for the time being of any register book, shall, at all reasonable times, allow searches to be made, and shall give a copy certified under his hand of any entry or entries in the same, upon payment of a fee of 1*s.*, for every search extending over a period of not more than one year, and 6*d.* additional for every half year, and 2*s.* 6*d.* for every single certificate. [H.]

BAPTISTERY. Properly a separate, or special, building for the administration of holy baptism. In this sense, a baptistery, originally intended and used for the purpose, exists in England at Cranbrook in Kent; for that which is called the baptistery at Canterbury, and contains the font, was never so called, or so furnished, till the last century. The remains of an ancient baptistery chapel have lately been discovered in Ely cathedral; and the chapel has now been restored.

One of the most ancient baptisteries now existing is that of St. John Lateran at Rome, erected by Constantine. It is a detached building, and octagonal. In the centre is a large font of green basalt, into which the persons to be baptized descended by the four steps which still remain. It has two side chapels or exedræ.

Detached baptisteries still exist in many cities in Italy: the most famous are those at Florence and Pisa. These served for the whole city; anciently no town churches but the cathedral church having fonts. (See Bingham, book viii. ch. 7, § 6.)

Sometimes the canopy to the font grows to so great amplitude as to be supported by its own pillars, and to receive persons within it at the baptismal service, and then it may be called a baptistery. This is the case at Trunch and at Aylsham, both in Norfolk. (See *Font.*)—*Dict. Christ. Ant.* **i. 176.**

BAPTISTS. A name assumed by those

who deny the validity of infant baptism, defer the baptism of their own children, and admit proselytes into their community by a second baptism. They would be more properly called Anabaptists, from their baptizing again (see *Anabaptists*); or Antipædobaptists, from their denying the validity of infant baptism.

1. *History.* The Baptists sprang originally from the Brownists, or early Independents, who had a good deal of communication with the Dutch Anabaptists. In 1633, from a congregation of Dissenters of this sort, a number determined to secede, and form a new congregation of their own, holding very distinct views against infant baptism. This they did under Spilsbury, and were the first assembly of so called Baptists. Another congregation was formed in Crutched Friars in 1639, of whom one Blunt was sent over to Holland to be baptized, and on his return baptized the other members. But though thus they acknowledged the principle, they did not of course hold apostolic succession. (Crosby's *Hist. Eng. Baptists*, i. 101 *seq.*) Their numbers increased, and in 1646 there were said to be forty-six of their congregations in and about London, and in America also Roger Williams was propagating the doctrines of this sect. During the Rebellion the Baptists exercised considerable influence, but so great was the difference of opinion amongst men at that time, and with so little sound thought was it accompanied, that in one year (March 1647) a declaration in favour of Baptist theories was promulgated by the Lords and Commons, while in the next year (May 2, 1648) an ordinance was passed declaring that the propagation of such doctrine was unlawful. —Neale's *Hist. Purit.* iii. 375.

Before the Restoration a division took place among the Baptists, though they had been in existence so short a time. (i.) The *General Baptists*, called also Arminian Baptists, held the anti-Calvinistic doctrine—that Christ died to save all, not only an elect few. These became imbued with Unitarian ideas so much that in 1770 a number seceded from them and called themselves the "New Connection of General Baptists." (ii.) *The Particular Baptists* retain the same opinions as their sect did when it was first originated in 1633. Their title is derived from their holding the Calvinistic doctrine of "Particular Redemption." The Baptist Union was formed in 1812, in order to unite the different sections, but the term "Baptist" generally means the Particular Baptists. Of late years there has been a great amount of energy amongst this sect, and especially with regard to providing education for their ministers. There are ten colleges in England, Wales, and Scotland for this purpose; and Mr. C. H. Spurgeon in London has not only caused a large "tabernacle" or chapel to be raised for his ministrations, but has organised schools, training associations, and other institutions in connexion with it, which reflect the highest credit upon his perseverance, ability, and power of organisation.

II. *Doctrine.* The members of this denomination are distinguished from all other professing Christians by their opinions respecting the ordinance of Christian baptism. Conceiving that positive institutions cannot be established by analogical reasoning, but depend on the will of the Saviour revealed in express precepts, and that apostolical example illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the subjects and the mode of baptism. With respect to the subjects, from the command which Christ gave after his resurrection, and in which baptism is mentioned as consequent to faith in the Gospel, they conceive them to be those, and those only, who believe what the apostles were then enjoined to preach. With respect to the mode, they affirm that, instead of the water being sprinkled or poured, the person ought to be immersed in it, referring to the primitive practice, and observing that the baptizer as well as the baptized having gone down into the water, the latter is baptized in it and both come up out of it. (Acts viii. 38, 39.) They say that John baptized in the Jordan, and that Jesus, after being baptized, came up out of it. Believers are said also to be "buried with Christ by baptism into death, wherein also they are risen with Him;" and the Baptists insist that this is a doctrinal allusion incompatible with any other mode than immersion. But they say that their views of this institution are much more confirmed, and may be better understood, by studying its nature and import. They consider it as an impressive emblem of that by which their sins are remitted or washed away, and of that on account of which the Holy Spirit is given to those who obey the Messiah. In other words, they view Christian baptism as a figurative representation of that which the Gospel of Jesus is in testimony. To this the mind of the baptized is therefore naturally led, while spectators are to consider him as professing his faith in the Gospel, and his subjection to the Redeemer. The Baptist therefore would say, that none ought to be baptized except those who seem to believe this Gospel; and that immersion is not properly a mode of baptism, but baptism itself.

Thus the English and most foreign Baptists consider a personal profession of faith and an immersion in water as essential to baptism. The profession of faith is generally made before the congregation, at a church meeting. On these occasions some have a creed to which they expect the candidate to assent, and to give a circumstantial account of his conversion; but others require only a profession of his faith as a Christian. The former generally consider baptism as an ordinance, which initiates persons into a particular church; and they say that without breach of Christian liberty, they have a right to expect an agreement in articles of faith in their own societies. The latter think that baptism initiates merely into a profession of the Christian religion, and therefore say that they have no right to require an assent to their creed from such as do not intend to join their communion; and in support of their opinion, they quote the baptism of the eunuch, in the eighth chapter of the Acts of the Apostles. Some of both the general and particular sections allow mixed communion, by which is understood, that those who have not been baptized by immersion on the profession of their faith, (but in their infancy, which they themselves deem valid,) may sit down at the Lord's table along with those who have been baptized. This has given rise to much controversy on the subject.

Some of both classes of Baptists are, at the same time, *Sabbatarians*, and, with the Jews, observe the seventh day of the week as the Sabbath. This has been adopted by them from a persuasion that all the ten commandments are in their nature strictly moral, and that the observance of the seventh day was never abrogated or repealed by our Saviour or his apostles.

In discipline, the Baptists differ little from the Independents. In Scotland they have some peculiarities, not necessary to notice. [H.]

BARDESANISTS. Christian heretics in the East, and the followers of Bardesanes, or Bardaisan, son of Daisan, who lived in Mesopotamia in the second century, and was first the disciple of Valentinus, but quitted that heresy, and wrote not only against it, but against the Marcionite and other heresies of his time; he afterwards unhappily fell into the errors he had refuted. The Bardesanists differed from the Catholic Church on three points: 1. They held the devil to be a self-existent, independent being. 2. They taught that our Lord was not born of a woman, but brought his body with him from heaven. 3. They denied the resurrection of the body. (Euseb. *Hist. Eccles.* iv. c. 30; Epiph. *Hæres.* 5, 6; Origen, *contr Marcion*, § 3, p. 70, ed. Wetstein.) Two good monographs on Bardaisan have been produced in Germany (i.) by Merx, 1863, (ii.) by Hilgenfeld, 1864. (See *Dict. of Christian Biography*, s. v. Bardaisan.)

BARNABAS, EPISTLE OF. The Epistle of St. Barnabas was published by Archbishop Wake, among his translations of the works of the Apostolic Fathers; but by others it is referred to the second century, and is supposed to be the work of a converted Alexandrian Jew. By Clemens Alexandrinus and Origen, by Eusebius and St. Jerome, the work is attributed to St. Barnabas, though they declare that it ought not to be esteemed of the same authority as the canonical books, "because, although it really belongs to St. Barnabas, yet it is not generally received by the whole Catholic Church."—Clem. Alex. *Strom.* lib. ii.; Orig. *contr. Cels.* lib. i.; Du Pin, *Can. Scrip.* tom. ii. c. v.; Wake's *Genuine Epist.* See "Apostolical Fathers," Smith's *Dict. of Christian Biography*; Hefele, *Das Sendschreiben des Apostels Barnabas;* and J. G. Müller, *Erklärung des Barnabasbriefes.*

BARNABAS' DAY (ST.). 11th of June. This apostle was born in the island of Cyprus, and was descended from parents of the house of Levi. He became a student of the Jewish law, under Gamaliel, who was also the instructor of St. Paul. St. Barnabas was one of those who freely gave up his worldly goods into the common stock, which was voluntarily formed by the earliest converts to Christianity. After the conversion of St. Paul, St. Barnabas had the distinguished honour of introducing him into the society of the apostles; and was afterwards his fellow-labourer in many places, especially at Antioch, where the name of Christian was first assumed by the followers of Jesus. It has been said that St. Barnabas founded the Church of Milan, and that he was stoned to death at Salamis, in Cyprus; but these accounts are very uncertain. For the Epistle ascribed to him, see the preceding article.

BARNABITES. Called canons regular of St. Paul: an order of Romish monks approved by Pope Clement VII. and Pope Paul III. There have been several learned men of the order, and they have several monasteries in France, Italy, and Savoy: they call them by the name of canons of St. Paul, because their first founders had their denomination from their reading St. Paul's Epistles; and they are named Barnabites for their particular devotion for St. Barnabas.—Du Pin, *Hist. Ant.* xvi.

BARSANIANS, or SEMIDULITES. Heretics that began to appear in the sixth age; they maintained the errors of the Gradanaites, and made their sacrifices consist in taking wheat flour on the top of their finger, and carrying it to their mouths.

BARTHOLOMEW'S DAY (ST.). 24th of August is the day appointed for the commemoration of this apostle. In the catalogue of the apostles, which is given by the first three of the Evangelists, and in the Acts (see *Apostles*) Bartholomew makes one of the number. As he is always named by them immediately after Philip, and St. John, who does not mention Bartholomew, records the introduction of Nathanael to our Lord by Philip, it has been commonly supposed that Bartholomew and Nathanael were the same person. St. Bartholomew is said to have preached the gospel in the Greater Armenia, and to have converted the Lycaonians to Christianity. It is also believed that he carried the gospel into India: and as there is no record of his return, it is not improbable that he suffered martyrdom in that country.—Euseb. *H. E.* v. 10.

On St. Bartholomew's day was committed that most horrid and atrocious carnage, called the Parisian Massacre. In the reign of Charles IX., numbers of the principal Protestants, or Huguenots, were invited to Paris, under solemn oath of safety, to celebrate the marriage of the King of Navarre, with the sister of the French king. On Aug. 24, 1572, there was a general massacre of the "heretics," the king himself taking part in it. Ten thousand persons of all ranks, and among them Admiral Coligny, were slaughtered in Paris; and the lust of carnage spread. At most of the chief towns in France, and especially at Lyons, similar atrocities were committed, insomuch that it is asserted that on this dreadful occasion more than 30,000 persons were put to death. This atrocious massacre met with the deliberate approbation of the pope and authorities of the Romish Church. See Hook's *Archbishops*, ix. 456; White's *Hist. of the Massacre of St. Bartholomew* (Murray.) [H.]

BARUCH (THE PROPHECY OF). One of the apocryphal books, subjoined to the canon of the Old Testament. Baruch was the son of Neriah, who was the disciple and amanuensis of the prophet Jeremiah. It has been reckoned part of Jeremiah's prophecy, and is often cited by the ancient fathers as such. Josephus tells us, Baruch was descended of a noble family; and it is said, in the book itself, that he wrote this prophecy at Babylon; but at what time is uncertain.—Clem. Alexand. *Pædag.* ch. x.; Cyprian, *de Testimon. ad Quirinum*, lib. ii.

Three copies of this book are extant, one in Greek, two in Syriac; but which of these, if any, is the original, is uncertain. (Hieron. *in Præfat ad Jerem.*) The Jews rejected this book, because it did not appear to have been written in Hebrew; nor is it in the catalogue of sacred books given us by Origen, Hilary, Ruffinus, and others. But in the Pseudo-Laodicene catalogue and in those of SS. Cyril, Epiphanius, and Athanasius, it is contained as a separate book.

BASILIAN MONKS. Monks of the order of St. Basil, who lived in the fourth century. He founded a monastery in the province of Pontus (Gibbon, *Decline and Fall*, xxxvii.) and for the better regulation of this new society, he drew up certain rules, which were to be binding upon all who entered his order. This new order soon spread over all the East, and it was not long before it passed into the West. Some authors pretend that St. Basil, before he died, saw himself the spiritual father of more than 90,000 monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and the change of Empire. Constantine Copronymus persecuted the Basilian Monks, and many of their monasteries were abandoned, and spoiled of their goods. It is said that this order produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs. It also boasts of several emperors, kings and princes who have embraced its rule. The Basilian Monks of Sicily, Calabria, and Rome follow the Greek rite, but conform in many things to the Latin Church. They add the words "qui ex patre filioque procedit," in the Creed, which the Greeks do not. In Spain Clement VIII. gave the Basilian Monks constitutions, which are inserted in his brief of Sept. 23, 1603. The order of St. Basil prevails almost exclusively in the orthodox Greek Churches.—Tillemont, *Hist. Eccles.* tom. ix., *St. Basil*, art. 21, 22.

BASILICA. The halls of justice and of other public business among the Romans were thus called; and many of them when converted into Christian churches retained the same name. The general ground plan of the basilica was also frequently retained in the erection of a church. The basilica terminated with a conchoidal recess, or apsis (see *Apse*), where the prætor, and magistrate sat: beneath this was a transverse hall or gallery, the origin of the transept, and below was the great hall with its side passages, afterwards called the nave and aisles.

The bishop of Rome had seven cathedrals called Basilicæ. Six of these were erected or converted into churches by Constantine, viz. St. John Lateran, (the regular cathedral of Rome,) the ancient church of St. Peter, on the Vatican Hill, St. Sebastian, St. Laurence, the Holy Cross, St. Mary the Greater; and one by Theodosius, viz. St. Paul. There are other very ancient churches in Rome, basilicas in form and name, but not cathedrals; for example, St. Clement's church, supposed to have been originally the house of the apostolical bishop of that name, and the most ancient existing church in the world. Several Italian churches are called basilicas; at Milan especially; often more than one in a city. (See *Cathedrals.*)

It is sometimes said, but without any certain foundation, that some of the churches in England with circular apsidal terminations of the chancel, (such as Kilpeck and Steetly,) were originally Roman basilicas. They rather derive their form from the Oriental country churches, which are uniformly apsidal. The most that can be said of them is, that they do, in some respects, resemble the basilicas in arrangement. But as to the cathedrals of England, the case is different: and since old Saxon or Norman churches were unquestionably local developments of the Roman style in their architectural features, it is possible that they derived from Rome the characteristics uniformly observed in the old basilicas. The conversion of the apses into sepulchral chapels for shrines, as at Westminster and Canterbury, as superstition increased, destroyed the ancient arrangements.

BASILIDIANS. A sect of the Gnostic heretics, the followers of Basilides, of Alexandria, a disciple of Menander. Cave assigns the date A.D. 112 to him: he was certainly alive in the reign of Hadrian (117–138), as Clemens Alexandrinus tells us, who knew him personally. Between St. John's death and Hadrian's reign, only 20 years elapsed, during which time heresies grew with "mushroom growth." Basilides taught that from the Unborn Father was born his Mind, and from him the Word, from him Understanding (φρόνησις), from him Wisdom and Power, and from them Excellencies, and Princes, and Angels, who made a heaven. He then introduced a successive series of angelic beings, each set derived from the preceding one, to the number of 365, and each the author of their own peculiar heaven. To all these angels and heavens he gave names, and assigned the local situations of the heavens. The first of them is called Abraxas, a mystical name, containing in it the number 365: the last and lowest is the one which we see; the creators of which made this world, and divided its parts and nations amongst them. In this division the Jewish nation came to the share of the prince of the angels; and as he wished to bring all other nations into subjection to his favourite nation, the other angelic princes and their nations resisted him and his nation. The Supreme Father, seeing this state of things, sent his first-begotten Mind, who is also called Christ, to deliver those who should believe in him from the power of the creators. He accordingly appeared to mankind as a man, and wrought mighty deeds. He did not, however, really suffer, but changed forms with Simon of Cyrene, and stood by laughing, while Simon suffered; and afterwards, being himself incorporeal, ascended into heaven. Building upon this transformation, Basilides taught his disciples that they might at all times deny him that was crucified, and that they alone who did so understood the providential dealings of the Most High, and by that knowledge were freed from the power of the angels, whilst those who confessed him remained under their power. Like Saturninus, however, but in other words, he asserted that the soul alone was capable of salvation, but the body necessarily perishable. He taught, moreover, that they who knew his whole system, and could recount the names of the angels, &c., were invisible to them all, and could pass through and see them, without being seen in return; that they ought likewise to keep themselves individually and personally unknown to common men, and even to deny that they are what they are; that they should assert themselves to be neither Jews nor Christians, and by no means reveal their mysteries.—Epiph. *Hæres.* xxiv. c. 1; Uhlhorn, *das Basilidianische System*, 1855; *Gnostic Heresies*, by Dean Mansel; Article *Basilides* in *Dictionary of Christian Biography*; Clemens Alex. *Strom.* vi.; Tertull. *de Præscrip.* xlvi.; Aug. *Hær.* iv.; Cave, *Hist. Liter. Sæc. Gnosticum.*

BASLE, CONFESSION OF. This was composed by certian Protestants, who met together at Basle in 1532, under the feeling that the Confession of Augsburg retained too much of Catholic doctrine and practice. It was remodelled by Bucer and the Wurtemburg theologians; and became the Helvetic confession. Afterwards, in 1560, it was translated into Latin by Bullinger, and received generally by the Protestant Evangelical Committees. It consisted of 27 articles, treating of the subjects then in controversy, such as "original sin," "free will," "insufficiency of good works," "the invisible Church," "no succession of orders," "sacraments," "exclusion of ornaments, images, vestments, &c., and all 'such profane adjuncts.'"—Blunt, *Dict. Sects*, p. 449; Stubbs' Mosheim, iii. 23.

BASON (or BASIN) [so spelt in the sealed books] FOR THE OFFERTORY. "Whilst the sentences for the Offertory are in reading, the deacons, church-wardens, and other fit persons appointed for that purpose, shall receive the alms for the poor, and *other devotions* of the people, in a decent bason, to be provided by the parish for that purpose."—*Rubric.*

It is clear from this expression, "other devotions," that our reformers did not intend to interfere with the ancient destination of alms in the holy communion; but that they intended that all our gifts, whether for the relief of the poor—to which indeed the Church assigns the first place—or for any other good purpose, should be made as an offering to God; the word *devotions* signifying an act of giving up and dedicating to Almighty God, and accompanied with prayer. (See *Offertory.*)

BATH-KOL, or **BATH-COL**, signifies *Daughter of the Voice.* It is a name by which the Jewish writers distinguish what they call a revelation from God, after verbal prophecy had ceased in Israel, that is, after the prophets Haggai, Zechariah and Malachi. The generality of their tradition and customs are founded on this Bath-Kol. They pretend that God revealed them to their elders, not by prophecy, but by secret inspiration, or tradition: and this they call the Daughter of the Voice. The Bath-Kol, as Dr. Prideaux shows (*Connect.* pt. ii. bk. 5), was a fantastical way of divination, invented by the Jews, like the Sortes Virgilianæ among the heathens. With the heathen the words they happened to *dip* upon, in opening the works of Virgil, were the oracle by which they prognosticated those future events of which they desired to be impressed. In like manner by the Jews, when they appealed to Bath-Kol, the next words which they heard were considered as the desired oracle. Some Christians, when Christianity began to be corrupted, used the Scriptures in the same manner as the heathens employed the works of Virgil. At the consecration of William, second Norman bishop of Norwich, the Bible, it is said, was "dipped" into, and the words "not this man but Barabbas," came up.—Du Cange, *Gloss. in Sortes*; Wharton, *Anglia Sacra.*

BATTLE, or more properly, **BATTEL**, *Wager of.* One of the ancient forms of ordeal or appeal to the judgment of God, in the old Norman courts of the kingdom. (See *Ordeal.*) Under certain circumstances the accused at a trial might throw down his glove, and declare his willingness to defend his innocence with his body. Both accuser and accused, before battle, took solemn oath on the Gospel that their cause was right, and repeated the formula "So help me God, and His saints." In the court of chivalry the proceedings were somewhat different. A full account of this ordeal is given by Lingard (vol. ii. p. 288, ed. 1837).

Trial by battle was used not only in military and criminal cases, but also in one kind of civil action, namely, in writs of right, which were not to determine the *jus possessionis*, but the less obvious and more profound question of the *jus proprietatis.* In the simplicity of ancient times, it was thought not unreasonable that a matter of such difficulty should be left to the decision of Providence by the wager of battle. In this case the battle was waged by champions, because, in civil actions, if any party to the suit dies, the suit must abate, or end, and therefore no judgment could be given.

The last trial by battle that was allowed in the Court of Common Pleas at Westminster was in the thirteenth year of Queen Elizabeth, A.D. 1571, as reported by Sir James Dyer; and was held in Tothill Fields "non sine magnâ juris consultorum perturbatione." There was afterwards one in the Court of Chivalry in 1631, and another in the county palatine of Durham in 1628.

The Wager of Battle was accounted obsolete, until it was unexpectedly demanded and admitted in 1817, in a case of murder, but not held; and it has since been abolished by Act of Parliament, 59 George III. c. 46.

BAY. (More anciently *Severy.*) One whole compartment of a church or hall, which comprises several similar and equal or nearly equal divisions, generally marked off by pillars with an arch between them. In very large churches there are generally one or more openings above the main arches, into the space between the vaulting and the outer roof of the aisles, which are called the *triforium*, whether there are three or more, or fewer openings, like unglazed windows. Over these come the clearstory windows to give light into the church, of which the tops are very little below the stone vaulting of the nave, if there is any. In smaller, and in very late large churches, such as Bath Abbey, there is no triforium, but larger clearstory windows than in the earlier styles.

BEADS, or **BEDES.** A word of Saxon origin, which properly signifies *prayers*; hence *Bidding the Bedes* meant *desiring the prayers* of the congregation, and from the forms used for this purpose before the Reformation is derived the *Bidding of prayer*, prescribed by the English canons of 1603. (See *Bidding Prayer.*) From denoting the prayers themselves, the word came to mean the little balls used by the Romanists in rehearsing and numbering their Ave-marias and Pater-nosters. (See *Rosary.*) A similar practice prevails among the dervises and other religious persons throughout the East, as well Mahometans as Buddhists and other heathens. The ancient form of the Bedes, or Bidding

Prayer, is given in Collier's *Eccl. Hist. Records*, No. liv., vol. ix. p. 234, ed. 1841, which shows that our present Bidding Prayer was founded on that model. [H.]

BEATIFICATION. (See *Canonization.*) In the Romish Church, the act by which the pope declares a person happy after death. Beatification differs from canonization. In the former the pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers. In canonization the pope speaks as a judge, and determines, *ex cathedrâ*, on the state of the canonized. It is remarkable, that particular orders of monks assume to themselves the power of beatification.

BEDDERN, BEDERNA. The name still retained of the vicar's college at York, and of the old collegiate building at Beverley. Query, whether it may be somewhat the same as *Bedehouse*, i.e. an hospital?—*Jebb.*

BEDE, BEDA, or more correctly BAEDA, commonly called the Venerable Presbyter, commemorated May 27. He was born at or near Jarrow, in Northumberland, and educated in the monastery of that name, and the sister monastery of Wearmouth. He wrote many works, chiefly theological, but the most celebrated is the *Historia Ecclesiastica Gentis Anglorum*. He died in 735. [H.]

BEGHARDS. A sect of mediæval heretics. The name is derived from the old German "beggen," or "beggeren," and, perhaps, at one time, the followers were attracted by high motives in leading a life of honesty. But this cannot be said generally of the Beghards in the middle ages, who were mere vagrants. They were associated with the Fraticelli in the thirteenth century, held Antinomian ideas, and had the gravest charges of immorality laid against them.—Mosheim, *de Beghardis, et Beguinabus;* Stubbs' Soames' *Eccl. Hist.* ii. 73, 206. (See *Adamites; Picards.*)

BEGUINES. An association of nuns, similar to the above. The name is derived either from St. Begghe, duchess of Brabant, in the seventh century, or from Lambert le Begue, a priest and native of Liège, who lived in the twelfth century; or, as is most likely, from the old German "beggen." They were established first at Liège, and afterwards at Nivelle, in 1207, or, as some say, in 1226. From this last settlement sprang the great number of Beguinages, which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country, some of them fell into extravagant errors, and persuaded themselves that it was possible in the present life to attain to the highest perfection, even to impeccability, and a clear view of God, and in short, to so eminent a degree of contemplation, that, after this, there was no necessity of submitting to the laws of mortal men, civil or ecclesiastical. The Council of Vienne, in 1311, condemned these errors, but permitted those who continued in the true faith to live in chastity and penitence, either with or without vows. There still subsist many communities of Beguines in Flanders.—*Hist. des Ord. Relig.* viii. c. i.

BEL AND THE DRAGON (THE HISTORY OF). An apocryphal and uncanonical book of Scripture. It was always rejected by the Jewish Church, and is extant neither in the Hebrew nor the Chaldee language, nor is there any proof that it ever was so. St. Jerome gives it no better title than "the fable of Bel and the Dragon." In the old Lectionary of the Church of England, it was appointed to be read, but in the new Lectionary it is omitted.

BELFRY. The place where the bells are hung; sometimes being a small arch placed on the gable of the church, sometimes a tower or turret. The belfries were originally detached from the church, as may be still seen in many places in Italy. Instances of this have been known in England, as at Chichester, and at Salisbury (the belfry in the latter place was destroyed by Wyatt the architect, with multitudes of other antiquities there and in other cathedrals about a century ago). The great central towers of our cathedrals and abbeys were not originally constructed for bells, but for *lanterns*, to give light to the central portion of the church. The bells were contained in the towers, or turrets, at the west end, or at the angles of the church. Many churches had more than one bell tower. In Canterbury, York, Lichfield, Lincoln, Wells, St. Paul's, the ring of bells is contained in one of the western towers. Among bell-ringers the place where they ring is called the belfry, and the place where the bells are, the bell-chamber.

BELIEVERS (πιστοὶ, or *Faithful*). A name given to the baptized in the early Church, as distinguished from the *Catechumens*. The believer was admitted to all the rites of Divine worship, and instructed in all the mysteries of the Christian religion.—Bingham, bk. i. c. 3.

BELLS. Bells of a small size are very ancient, but larger ones are of a much later date. The lower part of the blue robe worn by the Jewish high priest was adorned with pomegranates and gold bells. The kings of Persia are said to have had the hem of their robes adorned in like manner. But bells of that kind, and the only ones that were known for many centuries after that, were made of thin sheet metal, and not cast of a thick brittle metal like church bells. The origin of them is very obscure. They are said in various books to have been invented by Paulinus, bishop of Nola in Campania, about 400 A.D., but that is not very probable, though he may have first used them; and it has been denied by other writers, but no other origin has been discovered. Large bells existed in the ninth century in some of our abbeys. For a long time there were no fixed bell-foundries, probably from the difficulty of carrying heavy bells by road in early times, when even building stones were carried by pack-horses. The founders travelled about and cast bells where they were wanted, as bell-founding does not require anything like the heat of iron smelting; indeed, you can melt bits of bell metal in a common fire, though not the copper without the tin, which helps it to fuse. The best bell metal consists of thirteen lbs. of copper to one of tin, and with no other ingredient; silver in bells is a mere vulgar error and does no good, and all inferior metals are mere adulteration. A great deal of historical and other matter about bells will be found in the Rev. H. T. Ellacombe's 'Bells of Devon,' &c.; and all the practical information about making and hanging bells in Sir E. Beckett's 'Clocks, Watches and Bells,' together with the particulars of the principal large bells in the world, and the largest peals in England, and instructions for making contracts with founders to secure good ones. Modern experience does not justify the notion of some persons, that better bells are made abroad than the best that are made here. No other European country rings peals of bells as we do, though they play a much greater number of small bells in chimes, either by hand or by machinery. The best number for a peal of very heavy bells is ten; it is impossible to hear twelve bells distinctly of any weight that can be rung. All peals of bells sound the notes of the diatonic scale, and therefore they all depend upon the largest bell or tenor of the peal. Nevertheless, they are always numbered from the smallest or treble. Consequently, a peal can only be increased in number at the smaller end, unless some of the middle bells are changed to make the notes come right: except that four larger ones, but no less number, may be added to make a peal of six into ten. Six are the lowest number that make a pleasant peal, but five will just do.

It may be useful to mention that there is absolutely no cure for a cracked bell but recasting it, for which the invariable price is two guineas a cwt., though the price of new ones fluctuates from six to seven. The heaviest bell in England is the new one of St. Paul's Cathedral, but it is ill-placed and hard to ring, and the clock does not strike on it, and so it is much less effective than the rather smaller and partially cracked Big Ben of Westminster. The largest ringing peal also is in the same cathedral; and that and Worcester are decidedly the finest. There are a few larger in town halls, but only used for chiming by machinery. Steel bells were tried for a time, being cheaper than bell metal, but the sound is very inferior, and in fact so unpleasant that it is absurd to spend money on them. Those who contemplate having good peals of bells in new churches should take care beforehand that the tower is built large enough to hold them properly, according to the rules given in the aforesaid book on clocks and bells. It would be useless to go into more details here.

The incumbent has the control of the bells, as has been several times decided, but he would probably not be allowed to stop their being properly rung for service against the churchwardens, as the rubric orders at least one to be rung then. But certainly at no other times have they or their ringers any right of entrance to the belfry. Nor may the bells be rung at other times so as to cause a nuisance. An incumbent when inducted locks himself in, and rings a bell as a sign of taking possession. [G.]

BELL-RINGING, CHANGES AND CHIMES. This is the only country, unless the art has travelled to America, where bells are rung round in full swing and in the regular changes; which again mean two different things: one being a change of the order of the bells at every round according to certain rules; and the other a mere repetition of the same order or change for a considerable time until another is "called." In bell-ringing language bells are not said to be rung when each bell is only tolled or swung just enough to make the clapper strike the side of the bell on which it is pulled. When only one bell is so used it is called tolling; when more than one they are said to be chimed. Generally, they are only chimed "round" or in the order, one, two, three, &c.; and bells are always counted from the smallest, or treble, up to the largest, or tenor, which is contrary to the order of the notes; and, moreover, the notes have always to be fixed, on the diatonic scale, reckoning from the tenor or lowest note.

Consequently a peal can only be added to by smaller bells above the treble, and not by larger below the tenor, unless some of the middle ones are thrown away, because otherwise the half-notes would come in wrong places. Taking the key of C as the most convenient to illustrate by, though peals of bells may be in any key, and only very large ones are in C, a peal of eight stand thus:

$\overset{\frown}{1\ 2}\ 3\ 4\ \overset{\frown}{5\ 6}\ 7\ 8$
C B A G F E D C,

the bracketed intervals being the half notes, which must always be in those places of the peal reckoning from the tenor. You may go on repeating the same notes an octave higher up to ten or twelve bells, the most that are ever used for ringing, though not for chimes that play tunes. But if you add even one bell below, which must here be B flat, the half-note intervals will all come wrong. The only thing to do is to change the E into E flat, and the B above into B flat, and either discard the C treble, as nine bells are never used, or add a new D treble above it. It is important to remember this, because people sometimes get a lightish peal of six at first, and fancy they can afterwards add a heavier tenor without losing any of the first peal. Sometimes, too, changing the middle bells requires a larger frame, which means entire reconstruction and great expense. The passion for having twelve bells is a mere piece of vanity, for adding the two trebles always spoils the sound of the peal and makes it much more difficult to ring and hear distinctly, even with the largest, and consequently slowest-swinging bells that can be rung.

Though chiming is seldom accompanied with changes, except when it is done by machinery, a few changes can be introduced every now and then by good hands, but hardly more than the transposition of two bells at once, and must be dumb for the moment; and that order must be kept up for some rounds, whereas in ringing every bell can change its place every time if necessary. We must now explain why that is, and what "ringing" means in the language of the belfry; which word, remember, means the ringing chamber, and the one where the bells are is the "bell-chamber," though it is often architecturally called the belfry, when it is not necessary to distinguish them; when it is, the others are the proper names.

In order to "ring" a bell, you have to begin by tolling it, but increasing the swing at every pull, till you have got it to swing right up, so that the mouth is upwards. At a certain (i.e. uncertain) height of swing, the clapper seems suddenly to change its mind if you watch it, and to strike whichever is for the moment the upper side of the bell, running after it faster than the bell itself goes. The place where it begins to do that depends mathematically on the distance of the clapper pivot below the pivots or "gudgeons" of the bell. And all that can be said further about it here is that if the bell is "tucked up in the stock" (as the large bells of the peal must be to some extent) too much, they always "rise false," or with the clapper on the low or following instead of the upper or leading side. The men afterwards go up and change them, and the clappers are generally kind enough to remain right till the bells "fall" again. But why do not the bells topple over when raised upright, for of course they will not exactly balance? Because there is a strong arm called the stay, fixed to the stock and pointing upwards when the bell is down, and therefore down when it is up, which, if stopped by any fixed stop at the bottom of the frame, would prevent the bell from going quite up to the vertical, either at one swing or at both. That would not do, and therefore the stop itself must be allowed to slide a few inches when the stay catches it, and it is thence called the "slider." The bell then can go not only up to the vertical, but a little past it, and will stay there until it is pulled off again. All this, and the arrangement of the rope in the wheel, must be seen to be understood fully, and as they can be seen in every bell-chamber, it is not worth while to give more space to them here. The result is that at one pull of the rope this "sally," or part with wool woven into it to make it soft to hold, comes to about the same level when the bell is "up" or "set at the forestroke" as when it is down; but at the other pull, or "set at the backstroke," the sally is a long way up, nearly to the belfry ceiling, or through it if it is not high enough, and you have only the tail of the rope to pull by, which is generally looped. If the stay breaks, through the ringer having pulled too hard, and not caught the sally properly or held the tail of the rope, the bell topples over and pulls the rope away altogether, and the man with it if he does not let go immediately. That is the danger to beginners, for nothing looks easier when you see it done, and nothing more impossible to do until you have learnt it gradually. An inexperienced person cannot tell from the look or feel of the ropes in a belfry whether the bells are up or down, unless they are left at the back stroke, as they always should be if left set at all, and therefore no such person should meddle with them until he knows that they are down—as they generally are.

This power of setting the bells is the foundation of change-ringing. Even for ringing round the small bells have to go higher than the large ones, which go slowest, but you can ring round without even the treble going quite up. In fact, in "raising and falling" a peal in order, which is the most pleasant sound and the most difficult to do well, the bells swing in succession through all degrees, the small ones always going highest for the time and "speaking double" soonest in rising and longest in falling. But when you come to changes, it means that the second bell of every pair which have been ringing close together before has to be stopped for a moment by being set, and the others accelerated by being pulled again before it is quite up, and so their places are changed. It must not be supposed that they are allowed to go as far as the stay and slider will let them, for good ringers can hold them just enough overbalanced to pause without that, which would waste labour and time in pulling them off again.

That is the whole mechanical secret of change-ringing, but the musical secret involves a variety of complicated rules, for real changes, changing every time the bells go round. It would take far too much space to give specimens of them here, and specimens alone would be of no use to those who wish to learn change-ringing, as many clergymen do with great benefit to themselves in the exercise, which is probably the best of any, except that it is not in the open air—and often very much the contrary—and also to the ringers. The best books on the subject are by two eminent ringers, Colonel Troyte and Mr. Jasper Snowdon, who supplies them from Bank Chambers, Leeds. The making and hanging and contracting for bells, and forms of specifications for them, and the size of tenor they require, and the dimensions of the largest peals, are fully dealt with in Sir E. Beckett's book on 'Clocks, Watches, and Bells.' Everyone who has learnt arithmetic knows that the number of possible changes on n bells is $1 \times 2 \times 3 \times n$. If the tenor bell is kept "behind" or last at every change, which sounds much the best, of course the number of changes is the same as with $n-1$ bells.

Bell-chiming by machinery worked by one man is a capital protection against rebellious ringers. The bellfounders and bellhangers (who sometimes do not cast bells themselves) will supply the different machines for it. It is enough to say that one machine is the old-fashioned barrel with pin lifting levers which raise hammers outside the bells, like clock hammers, and play any tune for which the barrel is prepared; and the other has a number of smaller hammers which lie down generally, but are pulled up to strike the inside of the bells by small ropes all brought down into a frame in the belfry, within reach of one man. This was invented by the Rev. H. T. Ellacombe, the author of the 'Bells of Devon' and some other works, who was a bellringer at the age of nearly ninety.

The playing of tunes at various hours of the day by the church clock, and now by the clocks of sundry town halls and private houses, on heavy peals of a great many bells, has nothing particular to do with church services, and is a large subject by itself. Such machines have been brought to a state of great musical perfection of late by several clockmakers, and for them also, and the comparison in other respects between them and the simple old kind, we must refer to the same book on Clocks and Bells. [G.]

BELL, BOOK, AND CANDLE. Between the seventh and the tenth century, the sentence of excommunication was attended with great solemnities. The most important was the extinction of lamps or candles by throwing them on the ground, with an imprecation, that those against whom the curse was pronounced might be extinguished or destroyed by the vengeance of God. The people were summoned to attend this ceremony by the sound of a bell, and the curses accompanying the ceremony were pronounced out of a book by the minister, standing in a balcony. Hence originated the phrase of cursing by bell, book, and candle.

BELGIC CONFESSION OF FAITH. This was based on the Helvetic confession (see *Conf. of Basle*), and was composed in the Walloon language, by Guy de Bres, and afterwards printed in French in 1562. It is almost in unison with the French or Gallican confession, and differs from that of Augsburg in many ways, especially with regard to the Lord's Supper. It was confirmed by the Synod of Dort in 1619.—Stubbs' Soames' *Mosheim*, iii. 25; Blunt's *Doctrinal Theol.* p. 107.

BEMA. The name of the bishop's throne in the primitive church, or, as some understand it, the whole of the upper end of the church, containing the altar and the apsis. This seat or throne, together with those of the presbyters, was always fixed at the upper end of the chancel, in a semicircle beyond the altar. For anciently, the seats of the bishops and presbyters were joined together, and both were called thrones. The manner of their sitting is related by Gregory Nazianzen in his description of the church of Anastasia, where he speaks of himself as bishop, sitting upon the high throne, and the presbyters on lower benches on each side of him.—Euseb. lib. x. c. 4; Nazian. *Somn. Anastas.* vol. ii.; Bingham, bk. viii. c. 6. (See *Apsis* and *Cathedral*.)

BENATURA. A stoup for "holy water."

BENEDICITE. A canticle used at Morning Prayer, after the first lesson; so called because, in the Latin version, it begins with that word. It is also called

"The Song of the Three Children," because Hananiah, Mishael, and Azariah (whom the prince of the eunuchs named Shadrach, Meshach, and Abednego, Dan. i. 7) are reported to have sung it in the burning fiery furnace, into which they were cast by order of Nebuchadnezzar for adhering steadfastly to their God (Dan. iii. 19), and in which God preserved them in a miraculous manner (ver. 27).

The Benedicite is mentioned by several of the fathers as being used in the services of the church. St. Chrysostom speaks of it as "that marvellous song, sung everywhere throughout the world" (tom. iv. p. 520). Athanasius refers to it (*De Virg.* p. 122, ed. 1698), and at the Council of Toledo the clergy were especially enjoined to sing it every Lord's day (*Conc. Tolet.* iv. 14). In the old Gallican ritual it was sung, as at present, between the lessons (Mabillon, *de Lit. Gall.* lib. ii. p. 108). The rubric in the Prayer Book of 1549 ordered its use in Lent only, but this was altered in 1552, and the Benedicite may be used instead of the *Te Deum* at any time.—Bingham, bk. xiv. c. ii. sec. 6.; Blunt's *P. B.* 11–15.

BENEDICTINES. An order of monks who profess to follow the rule of St. Benedict, who died about A.D. 543. I. The rule of Benedict was very strict. The monks were to rise at 2 for vigils, and pass the time till daybreak in meditation and reading. At sunrise matins; then four hours labour; then two hours reading; then dinner and private reading till 2.30; then prayer; afterwards labour till vespers. Twenty-four psalms were to be chanted every day. Their labour was agriculture or mechanical trades, as the superior thought fit; none could choose for himself, for personal liberty was renounced. Their food was of the simplest, and no conversation was allowed at meals. They might not go abroad but two together. No one could receive a present, or have any correspondence with an outsider, without the abbot's inspection. The abbot, elected by common suffrage of the brotherhood, was despotic, and could inflict punishment, or pronounce expulsion on any recalcitrant or erring brother. (See the *Rule*, *Hospinian*, tom. iv. pp. 202–222.) But the strictness of this rule was relaxed, and the Benedictines became luxurious, and took part in political and civil affairs. They gained immense power, and numbered amongst their ranks many eminent persons. Pope John XXII., who died in 1354, after an exact inquiry, found, that, since the first rise of the order, there had been of it twenty-four popes, near 200 cardinals, 7000 archbishops, 15,000 bishops, 15,000 abbots of renown, above 4000 saints, and upwards of 37,000 monasteries. There have been likewise of this order twenty emperors and ten empresses, forty-seven kings, and above fifty queens, twenty sons of emperors, and forty-eight sons of kings, about one hundred princesses, daughters of kings and emperors, besides dukes, marquises, earls, countesses, &c., innumerable. This order has produced a vast number of eminent authors and other learned men. Rabanus set up the school of Germany. Alcuinus founded the university of Paris. Dionysius Exiguus perfected the ecclesiastical computation. Guido improved the scale of music, and Sylvester the organ. They boast to have produced Anselm, Ildephonsus, Venerable Bede, &c. There are nuns likewise who follow the order of St. Benedict: among whom those who call themselves mitigated, eat flesh three times a week, on Sundays, Tuesdays, and Thursdays; the others observe the rule of St. Benedict in its rigour, and eat no flesh unless they are sick.

II. The time when this order came into England is well known, for in 596 Gregory the Great sent hither Augustine, prior of the monastery of St. Andrew at Rome, with several other Benedictine monks. Augustine became archbishop of Canterbury; and the Benedictines founded several monasteries in England, as also the metropolitan church of Canterbury. But the Benedictine order, in the modern sense of the word, was not completed until the reformation of the second Benedict, and Benedict of Aniane died in 821. Before Dunstan's time we may doubt the existence anywhere in England of the Benedictine rule in its completeness. (Hook's *Archbishops*, vol. i. pp. 34, 35.) Afterwards it increased rapidly, and the Benedictines were the most extensive and powerful order in England. All the cathedral convents, with the exception of the Augustinian monastery of Carlisle, were of this order, as were four out of the five that were converted into cathedrals by Henry VIII., viz. Gloucester, Oxford, Peterborough, and Chester: and all the mitred abbeys, with the exception of Waltham and Cirencester, which were Augustinian. In Ireland they yielded in importance and numbers to the Augustinians. They were the great patrons of church architecture and of learning in England. The chief branches of the Benedictine order in England were the Cluniacs, founded by Bernon, abbot of Gigniac, in 913; and the Cistercian, founded by Robert, abbot of Molême, at Citeaux in Burgundy, in 1098. (See *Cluniac Monks*, and *Cistercians*.)

BENEDICTION. A solemn act of blessing performed by the bishops and priests of the Church.

I. Of Persons. In the Jewish Church, the priests, by the command of God, were to bless the people, by saying, "The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

In the Christian Church bishops and priests only are allowed to pronounce benediction. It was a general custom in the primitive Church to bow the head at receiving the benediction of a bishop, and the emperors themselves did not refuse to comply with it.—Bingham, bk. ii. c. 9, sec. 1.

In the Western Churches a benediction was pronounced immediately before the communion, after the Lord's Prayer. This is called in the Gallican Missals "Benedictio populi." (Mabillon, *de Lit.* i. c. 4.) In the Council of Toledo certain priests were censured for communicating after the Lord's Prayer, without giving the benediction to the people. (*Conc. Tolet.* iv. 17.)

In the Church of England several forms of blessing are used, agreeing with the particular office of which they form a part. Of the ordinary benediction at the end of the communion office, the first clause (taken from Phil. iv. 7) was appointed in 1548; the second, which resembles "Blessings" given in Hermann's Consultation, and the Anglo-Saxon offices, was added in 1549.

Other forms of blessing, or modifications of the above, may be found in the offices for Confirmation, Matrimony, and Visitation of the Sick. The benediction at the end of the Communion Service must be said by the bishop, if he be present.

II. Of Things. (i.) Benediction of the Font. An ancient ceremony; also a name given formerly to the consecration of the water at baptism. According to the custom in the Western Churches the water was not blessed at every administration, but once a month; our present practice accords with the Eastern custom. (See *Baptism*, Blunt's *P. B.* 209; Bingham, bk. xv. 6.)

(ii.) In the Roman and Greek Churches, and among other Christians of the East, water, with a mixture of salt, is blessed by a priest, according to a set form of benediction. The holy water is used to sprinkle persons, things and places, and is regarded with great reverence.

(iii.) In the Roman Church, on Holy Thursday, the officiating priest blesses, consecrates, and exorcises, three sorts of oils. The first is that used in extreme unction; the second that of the Chrysma; the third that of the Catechumens; ending with this salutation, Ave sanctum oleum, "Hail holy oil!" after which the new-made holy oils are carried in procession into the sacristy.—Piscara, *Praxis Cerem.*

(iv.) On Easter-eve is performed the ceremony of blessing the new fire. At the ninth hour, the old fire is put out, and at the same time an acolyth lights the new fire without the church. The officiating priest, with his attendants, walks in procession to the place where the ceremony is to be performed. The fire is sprinkled with holy water and solemnly blessed.

(v.) The principal use of this holy fire, among the Romanists, is to light therewith the Paschal taper; which likewise receives its benediction, or blessing, by the priest's putting five grains of incense, in the form of a cross, into the taper. This blessed taper must remain on the gospel-side of the altar from Easter-eve to Ascension-day. —Baudry, *Manual. Cerem. Fast.* lib. iii. 144; Piscara, *Praxis Cerem.*

(vi.) On certain occasions the pope used to bless a banner or sword, which he would give to those who were engaged in any cause in which he was interested. Thus William the Conqueror received together with a papal bull a banner which had been blessed.

On the eve before Christmas, the pontiff blesses a sword, and ducal hat enriched with precious stones. This he sends as a present to some prince, for whom he has a particular affection, or some great general, who has deserved it by fighting against the enemies of the Church. Pope Pius II. sent the hat and sword to Lewis XI.

(vii.) But one of the most extraordinary benedictions of this kind is that of *bells*; in the performance of which there is a great deal of pomp and formality. (See *Bells.*) Martene has printed a great number of benedictional services (*de Ant. Rit. Eccles.* lib. ii), which, it is remarked, a priest is competent to perform, though it is more proper that a bishop, if possible, should officiate thereat. (See Maskell, *Mon. Rit. Eccl. Ang.* i. cccvi.) [H.]

BENEDICTUS. The Latin for "blessed," which is the first word in one of the hymns to be said or sung after the second lesson in the Morning Service of the Church. The Benedictus is taken from St. Luke i., from the 68th to the 72nd verse, being part of the song of Zacharias the priest, concerning his son John the Baptist, who was to be the forerunner of Christ, but was then only in his infancy. The Benedictus has followed the lesson, at least since 820, when it is mentioned by Amalarius. It was exclusively appointed in 1549; the alternative of Jubilate being added in 1552, to avoid repetition.

"The Church hath appointed two songs of praise and thanksgiving to be used, either of them after each lesson, but not so indifferently but that the former practice of exemplary Churches and reason may guide us in the choice. For the "Te Deum," "Benedictus," "Magnificat," and "Nunc

Dimittis," being the most expressive jubilations and rejoicings for the redemption of the world, may be said more often than the rest, especially on Sundays and other festivals of our Lord."—*Bishop Sparrow.*

BENEFICE, in the ecclesiastical sense of the word, means a church endowed with a revenue for the performance of Divine service, or the revenue itself assigned to an ecclesiastical person, by way of stipend for the service he is to do that church.

As to the origin of the word, we find it as follows, in *Alcet's Ritual:* "This word was anciently appropriated to the lands, which kings used to bestow on those who had fought valiantly in the wars; and was not used in this particular signification, but during the time that the Goths and Lombards reigned in Italy, under whom those fiefs were introduced, which were peculiarly termed Benefices, and those who enjoyed them, Beneficiarii, or vassals. For notwithstanding that the Romans also bestowed lands on their captains and soldiers, yet those lands had not the name of Benefices appropriated to them, but the word benefice was a general term, which included all kinds of gifts or grants, according to the ancient signification of the Latin word. In imitation of the new sense, in which that word was taken with regard to fiefs, it began to be employed in the Church, when the temporalities thereof began to be divided, and to be given up to particular persons, by taking them out of those of the bishops. This the bishops themselves first introduced, purposely to reward merit, and assist such ecclesiastics as might be in necessity. However, this was soon carried to greater lengths, and at last became unlimited, as has since been manifest in the clericate and the monasteries. A benefice therefore is not merely a right of receiving part of the temporalities of the Church, for the service a person does it; a right, which is founded upon the gospel, and has always subsisted since the apostolic age; but it is that of enjoying a part of the temporalities of the Church, assigned and determined in a special form, so as that no other clergyman can lay any claim or pretension to it. —And in this age it is not barely the right of enjoying part of the temporalities of the Church; but is likewise a fixed and permanent right, in such a manner that it devolves on another, after the death of the incumbent; which anciently was otherwise; for, at the rise of benefices, they were indulged to clergymen only for a stated time, or for life; after which they reverted to the Church."

It is not easy to determine when the effects of the Church were first divided. It is certain that, till the fourth century, all the revenues were in the hands of the bishops, who distributed them by their *Œconomi* or stewards; and they consisted chiefly in alms and voluntary contributions. When the Church came to have inheritances, part of them were assigned for the maintenance of the clergy, of which we find some footsteps in the fifth and sixth centuries; but the allotment seems not to have been a fixed thing, but to have been absolutely discretional, till the twelfth century.

Benefices are divided by the canonists into *simple* and *sacerdotal.* The first sort lays no obligation, but to read prayers, sing, &c. Such kind of beneficiaries are canons, chaplains, chantors, &c. The second is charged with the cure of souls, the guidance and direction of consciences, &c. Such are rectories, vicarages, &c. The canonists likewise specify three ways of vacating a benefice; viz. *de jure, de facto,* and *by the sentence of a judge.* A benefice is void *de jure* when a person is guilty of crimes, for which he is disqualified by law to hold a benefice; such are heresy, simony, &c. A benefice is void both *de facto* and *de jure,* by the natural death, or resignation, of the incumbent, or by his being instituted to any other preferment which by Act of Parliament or common law vacates it. Lastly, a benefice is vacated *by sentence of the judge,* when the incumbent is deprived.

The Church distinguishes between *dignities* and *benefices.* The former title is only applicable to bishoprics, deaneries, archdeaconries, and prebends: the latter comprehends all ecclesiastical preferments under those degrees; as rectories and vicarages. (See *Plurality.*)

BENEFICIARIES, or BENEFICIATI. The inferior, non-capitular members of cathedrals, &c., were so called in many Churches abroad; as possessing a benefice or endowment in the Church. They very much corresponded to our minor canons and vicars choral, &c.—*Jebb.*

BENEFIT OF CLERGY. The *privilegium clericale,* or, in common speech, the benefit of the clergy, had its origin from the pious regard paid by Christian princes to the Church of Christ. The exemptions which they granted to the Church were principally of two kinds: 1. Exemption of *places* consecrated to religious offices from criminal arrests, which was the foundation of sanctuaries. (See *Sanctuary, Asylum.*) 2. Exemptions of the persons of the clergy from criminal process before the secular magistrate in a few particular cases, which was the true origin and meaning of the *privilegium clericale.* Originally the law was held that no man should be admitted to the privilege of the clergy but such as had the *habitum et tonsuram clericalem.*

But, in process of time, a much wider and more comprehensive criterion was established, every one that could read being accounted a clerk or clericus, and allowed the benefit of clerkship, whether in holy orders or not.

BEREANS. An obscure sect of seceders from the Scottish establishment. They took their name from those Bereans "who received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts xvii. 11.) They allow no authority to the Church, but only look to the Scriptures, which they interpret according to their own ideas.

BEREFELLARII. In the collegiate church of Beverley the seven inferior clergymen, ranking next after the prebendaries, were so called. The origin of the name is unknown; though it appears from ancient records that it was a popular and vulgar one; their proper designation being *Rectores Chori;* that is, a sort of minor canons. They were also called *Personæ.*—Dugdale's *Monasticon*, ed. 1830, vi. 1307.

BERENGARIANS. A denomination, in the eleventh century, which adhered to the opinions of Berengarius, archdeacon of Angers, the learned and able opponent of Lanfranc, whose work has been in part recovered, and was printed a few years since at Berlin. "It was never my assertion," says he, "that the bread and wine on the altar are only sacramental signs. Let no one suppose that I affirm that the bread was not become the body of Christ from being simple bread by consecration on the altar. It plainly becomes the body of Christ, but not the bread which in its matter and essence is corruptible, but in as far as it is capable of becoming what it was not, it becomes the body of Christ, but not according to the manner of the production of his very body, for that body, once generated on earth so many years ago, can never be produced again. The bread, however, becomes what it never was before consecration, and from being the common substance of bread, is to us the blessed body of Christ." His followers, however, did not hold to his doctrines, which, in themselves, were a Catholic protest against Roman doctrines.—Cave, *Hist. Literar. Sæc. Hildebrand.* For life of Berengarius see Mabillon, tom. ix. p. 7 *seq.*

BETROTHAL. The pledging of troth or truth, between man and woman. In olden times betrothals were often made long before marriage could take place. According to the Roman law "sponsalia" or betrothals, could take place after the parties were seven years of age; and in the Church there were distinct and separate ceremonies for betrothals, and marriage. In the Code of Justinian several rules with regard to betrothal are laid down (*Cod. Justin.* lib. v. 4, &c.), chiefly relating to the age, and free will of the betrothal. When the contract was made, pledges of future marriage were given, which were called "Arræ," or "donationes sponsalitiæ." A ring also was given, and a formal kiss, and joining of hands in the presence of witnesses. (*Cod. Theod.* lib. iii. v., ed. 1665, vol. i. p. 267.)

French betrothals were used in England up to the time of the Reformation, but now the betrothal and marriage are joined in one office. In the marriage service the words of betrothal are almost identical with the term in the Sarum Use, one sentence being omitted—"if holy Chyrche it wol ordeyne." In the York Use the words "for fairer, for laither" were said before "for beter, for wors": the word laither, from the old English "lath," hateful, (with which perhaps is connected the French word "laid," ugly, meaning loathlier, or uglier). The ancient ceremonies with regard to betrothal are given by Bingham, bk. xxii. c. 3.

BIBLE. (See *Scripture.*) The name applied by Christians by way of eminence to the sacred volume, in which are contained the revelations of God. The names and numbers of the canonical books will be found under the word *Scripture.*

I. Ancient History.
II. Early English versions.
III. Later Translations.
IV. Irish and Welsh.
V. Division into chapters.

I. The Bible has been handed down to us in four principal languages, Hebrew, Greek, Syriac, and Latin; but Hebrew was the language of the Old Testament generally, except Ezra, ch. iv. v. 8, ch. vi. v. 19, and ch. vii. vv. 12–27; Jeremiah, ch. x. v. 11; and Daniel, ch. ii. v. 4—ch. vii., which were in Chaldee.

(*a*) Whether the art of writing had its origin in the communication of God with Moses on Mount Sinai, is doubtful. Some imagine that the passage, Gen. xxiii. 17, is an actual abridgment of the conveyance of the field of Ephron made to Abraham. It is certainly not improbable that the patriarchs might have compiled records of their time, and that by inspiration; and that Moses might collect these, as Ezra did in after times. And this is argued by some from a supposed difference of style. Moses himself was expressly directed to write by way of record; a custom which continued under the Judges and the Kings, some of the latter of whom collected and arranged the books then existing; as it is clear Hezekiah did the proverbs of Solomon. The prophesies of Jeremiah, we know, were publicly read; and when Ezra made his collection, the number of copies was great, and the difference existing between them is supposed to form the marginal readings, amounting in all to 840. It was after his time that translations began to be made. Ezra brought together all the ancient books, and changed the old characters that had been used, to those of his own time. He also wrote the later historical books, and in his time, or shortly after, was added the last inspired book of prophecy—that of Malachi. It is impossible to say how widely MS. copies of the Scriptures were spread abroad; but it is interesting to note that between a very ancient Hebrew MS. written on goat-skins, and brought from Malabar, and other nearer copies, only a few (40) slight variations were found. Dr. Kennicott some years ago collated 700 MSS. of the Hebrew Bible: but none of them date from before our Lord. Many other copies of the seventh and eighth centuries have since been discovered. "Accurate notes" and "explanations" in Chaldee of the Hebrew Bible were made at a very early date (30 B.C.) by learned Hebrew doctors who desired both to instruct the people, and to preserve the integrity of the text. (See *Masora*, *Targum.*)

(β) All the books of the Old Testament were translated into Greek about 300 years before Christ. According to Josephus, this translation was made by order of Ptolemy Philadelphus (B.C. 277), and was carried out by 72 learned men, who at enormous expense (said to have been £136,000) were formed into a sort of college for the purpose in the isle of Pharos, near Alexandria. Hence it is called the Septuagint, as a general term, though the translators were two in number over the 70. (*Jos. Ant.* bk. xii. c. 2.) This was probably the version used by the Apostles, as it is often quoted in the New Testament; and it was also that used by the early Christian writers. The oldest MS. copies known in the Greek of the Old and New Testament (though none are quite complete) are those in the British Museum, called the Alexandrine MS. of the fifth century, in the Vatican library at Rome of the fourth century, and a third, probably of the fourth century, discovered partly in 1844, partly in 1859, by Professor Tischendorf, which is deposited in the Imperial library at St. Petersburg. There are four principal modern editions: the Complutensian, A.D. 1514–1517; the Aldine, 1518; the Roman of Sixtus V., 1587; and Grabbe's, printed at Oxford, 1707–1720. A list of the Ancient Greek MS. of the New Testament in uncial letters is given in Wordsworth's Greek Testament, vol. i. p. xxxvi. The Cursive MSS. amount to more than 500.

(γ) The Syriac, called the Peschito, i.e. simple literal version of the Old and New Testament, is of great antiquity, dating as far back as perhaps the beginning of the second century. (See *Peschito.*) Syriac was the language used in upper Mesopotamia and Asia Minor, and was very similar to the dialect spoken by the Jews in our Lord's time.

(δ) The Gothic version was made by Ulphilas, Bishop of the Goths in 348. Although he was an Arian, it is free from all taint of that heresy. The late Cardinal Mai when examining some palimpsests at Milan, found some Gothic writing under that of one of the codices. Pursuing his investigations, his labours resulted in the discovery of almost the whole of the thirteen epistles of St. Paul, and parts of the gospels.—*Dictionary of the Bible*, p. 1620.

(ε) While the Septuagint was the common version of the Bible for the Jews and early Christians, and three of the gospels and the epistles were certainly written in Greek, which was the general language of the educated classes, there was also a Latin version current in the second century. There is no doubt that for the common people of Italy, translations of portions of the Bible were made into Latin. But there were also a great number of other translations, Persian, Coptic, Armenian, &c., &c., with regard to which we must refer to the exhaustive articles on "Versions" by Tregelles and others in the *Dictionary of the Bible*. The Latin translations were brought together by St. Jerome, who revised them, and, when necessary, added his own translations. This, which is called the Vulgate, was after his time, and in the mediæval times, chiefly used; and by the Roman Church is considered of the highest authority. From it were made the early translations into English, up to and including that of Wyclif.

II. In England the Bible has always been regarded with the greatest reverence, and at a very early date parts of it were translated into the vernacular. Bede speaks of laymen as well as monks being engaged in studying the Scriptures.

Cædmon, a lay brother in the monastery of Streaneshalch or Whitby, in the 7th century, made a metrical version into English of Genesis and Exodus, and cast the chief incidents of our Lord's life, the descent of the Holy Spirit, and the teaching of the apostles, into a kind of lyric poem. (Bede, iv. 24.) It has been asserted by Archbishop Ussher, but without proof, that a large part of the Bible was translated by Eadfrith, bishop of Lindisfarne in 710, and a little earlier by Aldhelm, bishop of Sherborne. King Alfred began a version of the Psalms which was not finished, and the four chapters of Exodus xx.-xxiii., together with the letter of the Council of Jerusalem, Acts xv. 23-29, in English, form the preface to his code of law.

Abbot Ælfric, called Grammaticus (circa 1005), made an abridged translation of the first seven books of the Old Testament, and of the Book of Job.

An ancient MS. discovered by Sir Thomas Phillips in the library of Worcester Cathedral, of the twelfth century, refers to Alcuin as a translator of the Bible. "He," says the writer, "translated the books Genesis, Exodus, &c., and through them taught the people in English, with the bishops (of whom a list is given). But now," it is mournfully added, "it is another people who teach our folke, and they perish." "The hole Byble," says Sir T. More, "was longe before Wicklifle's daies, by vertuose and well learned men translated into the English tongue, and . . . well and reverently read." There are grounds, however, for doubting Sir T. More's assertion. For no such translations of the entire Scripture are extant. "No traces of them appear in any contemporary writer" (Plumptre in *Dict. of Bible*, p. 1665), nevertheless Archbishop Cranmer in his preface to the Bible (A.D. 1540) speaks of it as having been "translated and redde in the Saxones tonge, which at that time was our mother tongue." In the Bodleian Library, the British Museum and elsewhere, numerous old copies of portions of the Bible translated into the vernacular are to be found.

III. Wyclif translated the Bible, about 1360, from the Vulgate. His object was to restore the Bible to the people in their own language, for it had been "withholden from them." The New Testament, Dr. Waterland thinks, was translated by Wyclif himself, while the Old Testament was copied from previous translations. There are some beautiful copies of Wyclif's Bible to be seen in the Bodleian Library, and in the British Museum; and the whole of Wyclif's translation has been published at Oxford, (1851). J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of his translation are remaining, does not appear. The first printed Bible in our language was that translated by W. Tyndal, assisted by Miles Coverdale, printed abroad in 1525; but most of the copies were bought up and burnt by Bishop Tunstal and Sir Thomas More. Of this edition but two copies are known to exist, one of which was discovered by Archdeacon Cotton, in St. Paul's Library. It only contained the New Testament, and was revised and republished by the same person in 1530. The prologues and prefaces added to it reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tyndal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad. Several editions were brought out after this, until Tyndal's noble labours were closed by a martyr's death in 1536. An independent translation based partly on Tyndal's, and four other versions, had meanwhile been made by Miles Coverdale and printed at Zurich in 1535. It was succeeded by another translation executed in 1537. The printing of the book was begun abroad, and carried as far as the end of Isaiah, at which point it was taken up and continued by the English printers Grafton and Whitchurch. It was the work of John Rogers, superintendent of an English Church in Germany, and the first martyr in the reign of Queen Mary. He translated the Apocrypha, and revised Tyndal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. under the borrowed name of Thomas Matthew; whence this has been usually called *Matthew's Bible*, and licence was obtained for publishing it in England, by the favour of Archbishop Cranmer, and the Bishops Latimer and Shaxton. In 1539 appeared a revised edition of Matthew's Bible by Richard Taverner; but the first Bible printed by authority in England, and publicly set up in churches, was Tyndal's version, revised and compared with the Hebrew, and in many places amended, probably by Miles Coverdale, afterwards Bishop of Exeter; and examined after him by Archbishop Cranmer, who added a preface to it; whence this was called *Cranmer's* or the *Great Bible*. It was printed in 1539 by Grafton and Whitchurch, and again by Whitchurch, (some copies have "Richard Grafton,") and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month. Yet, two years after, the Popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again under Queen Mary's reign, and restored again in the first year of Queen Elizabeth, and a new edition of it given, 1562, printed by Harrison. Some English exiles at Geneva, in Queen Mary's reign, viz. Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the *Geneva Bible*, containing the variations of readings, marginal annotations, &c., on account of which it was much valued by the Puritan party in that and the following reigns. Coverdale has also been supposed to have had a part in this version; but from what is known of his movements, it appears doubtful whether he can have been concerned in it. The first edition of this version was for many years the most popular one in England, as its numerous editions may testify. After the appearance of King James's translation, the use of it gradually declined; although thirteen reprints in whole or in part were issued between 1611 and 1617. A fondness also for its notes still lingered; and we have several instances of their being attached to editions of the royal translation, one of which kind was printed so lately as 1715. Archbishop Parker resolved on a new translation for the public use of the Church; and engaged the bishops and other learned men to take each a share or portion; these, being afterwards joined together and printed, with short annotations, in 1568, in large folio, by Richard Jugge, made, what was aftewards called, the Great English Bible, and commonly the *Bishop's Bible*. In 1569 it was also published in octavo, in a small but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572; this is called *Matthew Parker's Bible*. The initial letters of each translator's name were put at the end of his part; ex. gr. at the end of the Pentateuch, W. E. for William Exon; that is, William (Alley), Bishop of Exeter, whose allotment ended there; at the end of Samuel, R. M. for Richard Menevensis, or Richard (Davies), Bishop of St. David's, to whom the second allotment fell, and so with the rest. The archbishop overlooked, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the Romanists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation. These translators finding it impossible to keep the people from having the Scriptures in their vulgar tongue, resolved to give a version of their own, as favourable to their cause as might be. It was printed on large paper, with a fair letter and margin. One complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes*, *tunike*, *holocaust*, *prepuce*, *pasche*, &c.: however, many of the copies were seized by Queen Elizabeth's searchers, and confiscated; and Thomas Cartwright was solicited by Secretary Walsingham to refute it; but after some progress had been made in the work, Archbishop Whitgift prohibited his proceeding further, judging it improper that the doctrine of the Church of England should be committed to the defence of a Puritan. He appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's Refutation was also afterwards published in 1618 under Archbishop Abbot.

About thirty years after their New Testament, the Roman Catholics published a translation of the Old, at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother tongue; though it is to be observed, they are forbidden to read it without a licence from their superiors; and it is a curious fact, that there is not an edition of the Bible which does not lie under the ban of one or of all the popes, most of them being in the Index Expurgatorius. King James bore to the Geneva version an inveterate hatred, on account of the notes, which he charged as partial, untrue, seditious, &c. The Bishops' Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. The authorized English Bible was that which proceeded from the Hampton Court conference in 1603—4; where, many exceptions being made to the Bishops' Bible, King James gave order for a new one: not, (as the preface expresses it,) "for a translation altogether new, but to make a good one better, or, of many good ones, one principal good one." Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. These were all men of "ponderous" learning, headed by Bishop Andrewes, who was master of Latin, Greek, Hebrew, Chaldee, Syriac, and fifteen modern languages. It was published in 1611 in fol. by Barker, with a dedication to James, and a learned preface; and is commonly called *King James's Bible.* After this, all the other versions gradually dropped, and fell into disuse, except in the epistles and gospels in the Common Prayer Book, which were retained according to the bishop's translation till the alteration of the liturgy in 1661. See for a full list of the editions of the English Bible, Archd. Cotton's *List of the Editions of the English Bible,* &c.; *Preface to the English Hexapla* (Bagster); and generally for the subject of this article, *The Bible in the Church,* by Canon Westcott; *Introduction to the Criticism of the New Test.,* by Dr. Scrivener (3rd ed.); Article on "Versions" in Smith's *Dict. of the Bible.*"

Some editions of the Bible have received strange names, as the "Breeches Bible," (1599), called from the word breeches being used for the coverings Adam and Eve used after the fall. The "Wicked Bible" was the name assigned to the Bible printed by Barker and Lucas in 1631. The word "not" was omitted in the seventh commandment. Laud had the printers heavily fined for this mistake.

In February, 1870, the Convocation of Canterbury determined on a revision of the Authorized Version of the Bible, and in the following May two companies were formed, one for the Old, the other for the New Testament, and certain principles and rules were drawn up for their guidance. These were, shortly, that there should be as few alterations as possible; that the expression of these should be limited as much as possible to the language of the Authorised and earlier English Version; that the headings of chapters and pages, paragraphs, italics and punctuation should be revised; that reference, when considered desirable, should be made to divines or literary men, at home and abroad; that the text to be adopted should be that for which the evidence is decidedly preponderating. Other details were laid down as that each portion should be gone over twice; and no change in the text should be made unless it was adopted by two-thirds of those present. The co-operation of American scholars was invited, and two committees were formed in America to act with the two English companies. The various portions of the two revisions were sent over as they were completed, and received the criticism of the American committees. When the revised version of the New Testament was finished, it was sent over as a whole, and the Americans pointed out certain alterations which they still deemed would be advisable. These are printed at the end of the book, and are not very numerous. The first is to omit "S." (i.e. saint) at the headings of the pages, and from the title of the Gospels; another is to change all the old-fashioned words for modern forms. The work of revision was begun June 22, 1870; and the New Testament was issued Nov. 11, 1880. The revisors state that they had faithfully and consistently endeavoured to follow the rules given. One, only, they had been unable to observe, which was with regard to headings of chapters and pages. These they judged it best to omit. The revision of the Old Testament was published in May, 1885, and copies presented by the Archbishop of Canterbury to the Queen and Prince of Wales. To enter into the subject of the new translation either of the Old or New Testament, would be to enter into a controversy not possible in a Dictionary.

IV. The New Testament was translated into Irish in the sixteenth century. Nicholas Walsh, chancellor of St. Patrick's, and John Kearney, treasurer of the same cathedral, began this work in 1573. In 1577 Walsh was appointed Bishop of Ossory, but still proceeded in his undertaking, till he was murdered in 1585. Some years before this, Nehemiah Donnellan (who was archbishop of Tuam in 1595) had joined Walsh and Kearney in their undertaking. This translation was completed by William O'Donnell, or Daniel, successor of Donnellan in the archiepiscopal see, and published in 1603. Bishop Bedell procured the Old Testament to be translated by Mr. King, who being ignorant of the original languages, executed it from the English version. Bedell revised it, comparing it with the Hebrew, the LXX., and the Italian version of Diodati. He supported Mr. King, during the undertaking, with his utmost ability, and, when the translation was finished, would have printed it at his own house, if he had not been prevented by the troubles in Ireland. This translation (together with Archbishop Daniel's version of the New Testament) was printed in London in 1685, at the expense of the celebrated Robert Boyle.—King's *Primer of the Church History of Ireland;* Horne's *Introduction to the Holy Scriptures.*

The Welsh version (the New Testament only) was published in the sixteenth century. The Act of 5 Eliz. c 28, directed that the Bible and Prayer Book should be translated into Welsh; committing the direction of this version to the four Welsh bishops. The translators were, Thomas Huet, precentor of St. David's, Richard Davies, bishop of St. David's, and William Salesbury. It was printed in 1567. The former edition was revised, and the Old Testament translated, chiefly by William Morgan, bishop of Llandaff, afterwards of St. Asaph. This was printed in 1588, and was revised by Richard Parry, bishop of St. Asaph, and reprinted in 1620: the basis of all subsequent editions.—Horne's *Introd.*

The Manx version of the Bible was begun by the exertions of Bishop Wilson, by whom the Gospel of St. Matthew only was printed. His successor, Bishop Hilderly, had the New Testament completed and printed between the years 1756 and 1760. The Old Testament was completed two days before his death in 1772.—Horne's *Introd.;* Butler's *Life of Bishop Hilderly.*

By the 80th canon, "a Bible of the largest volume" is one of those things which the churchwardens are bound to provide for every parish church.

V. The most ancient copies of the Bible are written in capital letters without any breaks between the words, and with no verses or chapters.

The division of the Scriptures into chapters, as they are at present, took place in the middle ages. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the real author of this invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, from his being the first Dominican raised to the degree of Cardinal. This Hugo flourished about the year 1240. He wrote a Comment on the Scriptures, and projected the first Concordance, which is that of the Latin Vulgate Bible. As the intention of this work was to render the finding of any word or passage in the Scriptures more easy, it became necessary to divide the book into sections, and the sections into subdivisions. These sections are the chapters into which the Bible has been divided since that time. But the subdivision of the chapters was not then in verses as at present. Hugo subdivided them by the letters A, B, C, D, E, F, G, which were placed in the margin at an equal distance from each other, according to the length of the chapters. About the year 1445, Mordecai Nathan, a famous Jewish Rabbi, improved Hugo's invention, and subdivided the chapters into verses, in the present manner. [H.]

BIDDING PRAYER: originally bidding of prayer. The custom of bidding prayers is very ancient, as may be seen in St. Chrysostom's and other liturgies, where the biddings occur frequently, and are called Allocutiones, *προσφωνήσεις.* (See *Beads.*) The formulary which the Church of England, in the 55th of the canons of 1603, directs to be used before all sermons, lectures, and homilies, is called the Bidding Prayer, because in it the preacher is directed to *bid* or exhort the people to pray for certain specified objects.

The 55th canon of the Convocation of 1603 is as follows: "Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer, in *this form, or to this effect,* as briefly as conveniently they may: 'Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland. And herein I require you most especially to pray for the king's most excellent Majesty, our sovereign Lord James, King of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal. Ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the king and queen's royal issue. Ye shall also pray for the ministers of God's holy word and sacraments, as well archbishops and bishops, as other pastors and curates. Ye shall also pray for the king's most honourable council, and for all the nobility and magistrates of this realm, that all and every of these in their several callings may serve truly and faithfully, to the glory of God, and the edifying and well-governing of His people, remembering the account that they must make. Also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the king, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example, that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting,' always concluding with the Lord's Prayer."

It is necessary to observe, that the Church of Scotland alluded to, is not the present Presbyterian establishment. (See *Presbyterian Establishment in Scotland.*)

BIDDLIANS. Followers of John Biddle the Unitarian. Biddle was educated at Oxford, and was afterwards master of a Free School in Gloucester in 1641. He translated the Racovian Catechism, and in consequence of his writings, in which he denied the divinity of our Lord and of the Holy Ghost, was frequently in prison. Yet his writings had great influence, so much so that it was asserted in 1665, that there was not a town or village in England where there were not some Unitarians.—Neale's *Hist. of the Puritans,* vol. iv. p. 157. [H.]

BIER. (Sax. *bær*). A carriage on which the dead are carried to the grave. It is to be provided by the parish.

BIGAMY, according to the modern sense of the word, is the crime of having two wives at once. But by early Church writers it seems to have been used for the marriage of a second wife after death of the first. (See *Digamy.*)

BIRETTA. A square cap of black silk or other stuff, in form of a flattened pyramid; worn by clergy at processions and other outdoor functions. It has only of late years been used at all in England. It does not seem to have been originally an exclusively ecclesiastical headdress, as in the eleventh century the biretum was worn as a badge of honour or victory. [H.]

BIRTH-DAYS. In the ancient Church this term, in its application to martyrs, and the festivals in honour of them, expressed the day on which they suffered death, or were born into the glory and happiness of the kingdom above. In this sense it stood distinct from the time of their natural birth into the world, which was considered as an event so inferior, that its ordinary designation was merged in that of a translation to the joys of a better world. "When ye hear of a birthday of saints, brethren," says Peter Chrysologus, bishop of Ravenna in the fifth century, "do not think that that is spoken of in which they are born on earth, of the flesh, but that in which they are born from earth into heaven, from labour to rest, from temptations to repose, from torments to delights, not fluctuating, but strong, and stable, and eternal: from the derision of the world to a crown and glory. Such are the birth-days of the martyrs that we celebrate."

BISHOP. (See *Orders*, *Apostolical Succession*, *Archbishop.*) This is the title now given to those who are of the highest order in the Christian ministry. The English word comes from the Saxon *bischop*, which is a derivative from the Greek 'Επισκοπος, an overseer or inspector. I. The office in the Apostolic times. II. The office in the Early Christian Church. III. The office in the Church of England.

I. The doctrine of Scripture, as it relates to the office of bishop, may be briefly stated thus:—As the Lord Jesus Christ was sent by the Father, so were the apostles sent by him. "As my Father hath sent me," he says soon after his resurrection, "even so send I you." Now, *how* had the Father sent him? He had sent him to act as his supreme minister on earth; as such to appoint under him subordinate ministers, and, to do what he then did when his work on earth was done, to hand on his commission to others. The apostles, in like manner, were sent by Christ to act as his chief ministers in the Church, to appoint subordinate ministers under them, and then, as he had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the apostles proceeded to act. They formed their converts into Churches: these Churches consisted of baptized believers, to officiate among whom subordinate ministers, priests, and deacons were ordained; while the apostle who formed any particular Church exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him, (as St. Paul summoned to Miletus the clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of Epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the apostles to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or bishop; and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor, he was associated with St. Paul, who, in writing to the Philippians, commences his salutation thus: "Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the bishops and deacons." Now we have here the three orders of the ministry clearly alluded to. The title of bishop is, doubtless, given to the second order: but it is not for words, but for things, that we are to contend. Titles may be changed, while offices remain; so senators exist, though they are not now of necessity old men; and most absurd would it be to contend that, when we speak of the emperor Constantine, we can mean that Constantine held no other office than that held under the Roman republic, because we find Cicero also saluted as emperor. So stood the matter in the first age of the gospel, when the chief pastors of the Church were generally designated apostles or angels, i.e. messengers sent by God himself.

II. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the Twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called bishops, the subordinate ministers being styled priests and deacons. For when the name of bishop was given to those who had that oversight of presbyters, which presbyters had of their flocks, it would have been manifestly inconvenient, and calculated to engender confusion, to continue the episcopal name to the second order. And thus we see, as Christ was sent by the Father, so he sent the apostles; as the apostles were sent by Christ, so did they send the first race of bishops; as the first race of bishops was sent by the apostles so they sent the second race of bishops, the second the third, and so down to our present bishops, who thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside.

They were frequently designated the successors of the apostles. Irenæus speaks of them as those "to whom the apostles delivered the Churches" (*adv. Hæres.* v. 20). And they were evidently the first order, taking the position of the apostles, in the several Churches. "Unitatem," St. Cyprian says, "per apostolos *nobis successoribus* traditam, obtinere curemus" (*Ep. ad Cornel.* 45). In the same way St. Jerome, in several passages, speaks of the successors of the apostles. "Nunc autem," he writes on Ps. xlv., "quia illi (apostoli) recesserunt a mundo, habes pro his apostolos." (See also *Ep. ad Marcellam* 54; *ad Evangelum*, 46, &c.) The bishops at the council of Carthage spoke of the "Apostolos . . . quibus hos successimus." So St. Augustine in his sermon on the 45th Psalm, says, "pro Apostolis . . . constituti sunt episcopi." A bishop's see, therefore, was called "sedes apostolica." St. Augustine says, "Christiana societas per *sedes Apostolorum*, et successiones episcoporum, certa per orbem propagatione diffunditur." Bishops were also called "princes of the people," or by the Greek writers "ἄρχοντες ἐκκλησιῶν." (Jerome in Ps. xlv. &c.; Euseb. vi. c. 28; Origen. *Hom.* xi. *in Jerem.*, &c.) The word "papa" or "pope" is also given to bishops generally, and was not confined to one see, or arrogated to himself by one bishop, as was afterwards the case. (See Tertull. *de Pudic*, c. 13: and many others as Dionysius, Jerome, and even Arius, who addressed Alexander as "papa," *Ep. ad Euseb. Nicom. ap. Theod.* lib. i. c. 5.) St. Jerome, writing to St. Augustine, addressed the bishop "beatissimo Papæ Augustino" (*Ep.* lxi. *ad Pammach.*); and epistles written to St. Cyprian are addressed "Cypriano papæ" (*Ep.* xxx.–xxxi. &c.) It was often held, after the apostolic age, that bishops and presbyters were of the same order. Such an opinion Aërius held; but it is explained by the fact that he was disappointed in not obtaining a bishopric. (See *Aërius.*) Some of the schoolmen use the word "order" in a different sense to the ancient writers, and assert that bishops and presbyters do not differ in *order*, but in *jurisdiction*. St. Jerome is quoted as being of the same opinion; but this is satisfactorily disproved by Bingham, Hooker, and Morinus.—Bingham, bk. ii. c. 1, sec. 1; Morinus, *de sacris Ordin. Exerc.* iii. c. 3; Hooker, bk. vii. c. 6, &c.; Blunt's *Parish Priest;* Murray, p. 291.

III. The Church of England has always maintained the distinction between bishops and priests. After the Reformation, indeed, there was an endeavour to make the two orders one: but it was repressed. Bancroft and others powerfully maintained the superiority of bishops "jure divino," which right had been, and afterward was again completely acknowledged by the Church of England. (Hook's *Archbishops*, vol. x.; Jewell, *Apol.* p. 10, and elsewhere, Ed. Camb., 1847.) The episcopate and the priesthood possess, indeed, alike the power of the keys, and of administering God's word and sacraments; but the episcopate alone possess the power of ordaining, and of confirmation, and is supreme in matters of government and discipline.

The judgment of the Church of England with respect to the primitive existence of the episcopal order is this: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that *from the apostles' time* there have been these orders of ministers in Christ's Church,—bishops, priests, and deacons."—*Preface to the Ordination Service.*

(For a somewhat different view of the origin of the Episcopal order as developed out of the Presbytery, see a Dissertation on the Divine Ministry by Bishop Lightfoot, in his Commentary on the Epistle to the Philippians. Another theory has lately been propounded (Hatch's *Bampton Lectures*, 1880), which appears to be singularly destitute of any sound historical foundation.)

In the time of the Saxons, as indeed was generally the case throughout Europe, all bishops and abbots sat in state councils, by reason of their office, as they were spiritual persons, and not upon account of any tenures; but after the Conquest the abbots sat there by virtue of their tenures, and the bishops in a double capacity, as bishops and likewise as barons by tenure. When, in the eleventh year of Henry II., Archbishop Becket was condemned in parliament, there was a dispute who should pronounce the sentence, whether a bishop, or a temporal lord: those who desired that a bishop should do it, alleged that they were ecclesiastical persons, and that it was one of their own order who was condemned; but the bishops replied, that this was not a spiritual but a secular judgment; and that they did not sit there merely as bishops, but as barons; and told the House of Peers, *Nos barones, vos barones, pares hic sumus.* In the very year before, in the tenth of Henry II., it was declared by the Constitution of Clarendon, that bishops, and all other persons who hold of the king *in capite*, have their possessions of him *sicut baroniam, et sicut cæteri barones, debent interesse judiciis curiæ regis*, &c.; and that they ought to sit there likewise as bishops; that is, not as mere spiritual persons, vested with a power only to ordain and confirm, &c., but as they are the governors of the Church.

They sit as "the lords spiritual," and in old times the guardian of the spiritualities during a vacancy was summoned to parliament. For that and other reasons Hallam thought they did not sit as barons, and certainly all that have been created since the middle ages have not. (See *Guardian of Spiritualities.*) [H.]

BISHOP'S BIBLE. (See *Bible.*)

BISHOP'S BOOK. (See *Articles, The Ten.*)

BISHOPS, ELECTION OF. When cities were at first converted to Christianity, the bishops were elected by the clergy and people: for it was then thought convenient that the laity, as well as the clergy, should concur in the election, that he who was to have the inspection of them all might come in by general consent.

But as the number of Christians increased, this was found to be inconvenient; for tumults were raised, and sometimes murders committed, at such popular elections. To prevent such disorders, the emperors, being then Christians, reserved the election of bishops to themselves; but the bishop of Rome, when he had obtained supremacy in the Western Church, was unwilling that the bishops should have any dependence upon princes; and therefore brought it about that the canons in cathedral churches should have the election of their bishops, which elections were usually confirmed at Rome.

But princes had still some power in those elections; and in England we read, that, in the Saxon times, all ecclesiastical dignities were conferred by the king in parliament.

From these circumstances arose the long controversy about the right of investiture, a point conceded, so far as our Church is concerned, by Henry I., who only reserved the ceremony of homage to himself from the bishops in respect of temporalities. King John afterwards granted his charter, by common consent of the barons, that the bishops should be eligible by the chapter, though the right of the Crown in former times was acknowledged. This was afterwards confirmed by several Acts of Parliament. This election by the chapter was to be a free election, but founded upon the king's *congé d'élire:* it was afterwards to have the royal assent; and the newly-elected bishop was not to have his temporalities assigned until he had sworn allegiance to the king; but it was agreed, that confirmation and consecration should be in the power of the pope, so that foreign potentate gained in effect the disposal of all the bishoprics in England.

But the pope was not content with this power of confirmation and consecration; he would oftentimes collate to the bishoprics himself: hence, by the 25 Edward III. st. 6, it was enacted as follows, viz.: The free elections of archbishops, bishops, and all other dignities and benefices elective in England, shall hold from henceforth in the manner as they were granted by the king's progenitors, and the ancestors of other lords, founders of the said dignities and other benefices. And in case that reservation, collation, or provision be made by the court of Rome, of any archbishopric, bishopric, dignity, or other benefice, in disturbance of the free elections aforesaid, the king shall have for that time the collations to the archbishoprics and other dignities elective which be of his advowry, such as his progenitors had before that free election was granted; since that the election was first granted by the king's progenitors upon a certain form and condition, as to demand licence of the king to choose, and after the election to have his royal assent, and not in other manner; which conditions not kept, the thing ought by reason to resort to its first nature.

Afterwards, by the 25 Henry VIII. c. 20, all Papal jurisdiction whatsoever in this matter was entirely taken away: by which it is enacted—That no person shall be presented and nominated to the bishop of Rome, otherwise called the pope, or to the see of Rome, for the office of an archbishop or bishop; but the same shall utterly cease, and be no longer used within this realm.

And it is enacted (omitting immaterial words) that "at every avoidance of a bishopric the king may grant unto the dean and chapter of the cathedral church a licence under the great seal as of old time to proceed to election of a bishop, with a letter missive containing the name of the person whom they shall elect. . . . And if they defer or delay the elections above twelve days after such letter missives delivered to them, then the king shall nominate and present by letters patent such person as he shall think able and convenient." . . . And if the said dean and chapter shall not proceed and signify the election within twenty days, or if the archbishop and bishops directed to consecrate the person presented to them by the king shall omit to do so for twenty days, they shall all respectively incur the penalties of præmunire under the Acts of 25 Edward III. and 16 Richard II.; which are forfeiture of lands and goods and imprisonment for life. The bishops of the new sees (where there is no chapter) are appointed by letters patent as there is no dean and chapter to elect them.

In the case of Bishop Hampden in 1848,

the material parts of the law were stated as follows by Erle, J., on an application for a mandamus to the Archbishop of Canterbury to hear objections to the confirmation of the bishop's election, on which the judges of the Queen's Bench were equally divided, and so the mandamus was refused, and the question has never been tried again, nor is likely to be, though an opposition was subsequently rejected by a vicar-general to Bishop Temple's confirmation in 1829. (Stephens' *Laws of the Clergy*, 1397.) He said, "The reference to history leads me to the conclusion that bishoprics were donatives under the Saxon and Norman kings. From the charter of King John to the 25th of Edw. III., bishops were elected by the chapter and confirmed by the archbishop; and from Edw. III. to the 25th of Hen. VIII. c. 20, the pope had superseded the archbishop, except on a few occasions when he was powerless. The question turns on the effect of that statute which was varied by 1 Edw. VI. c. 2, and bishoprics made donatives again; and that was repealed by Mary, and not restored by 1 Eliz. c. 1, but that of Hen. VIII. was. The preamble of s. 3 recites that the manner of electing, presenting, and consecrating bishops had not been plainly expressed by 23 Hen. VIII. c. 20, and for remedy thereof enacts that the chapter shall elect the person named in the letters missive of the king within twelve days; and in case of default the king may nominate and present to the archbishop (by letters patent) such person as he thinks able and convenient, and by s. 5 in case of such nomination the archbishop shall with all due speed invest and consecrate him; and in case the chapter shall elect the person named their election shall stand good, and the person so elected, after certification to the king, shall be reported and taken by the name of lord elected of the bishopric. Then the oath of fealty being made to the king he shall signify the said election to the archbishop commanding him to *confirm* the said election and to invest and consecrate the person so elected. And by s 7 if any archbishop after any such election or nomination signified do not confirm and consecrate the person so elected or nominated within twenty days, or if any person [i.e. any archbishop's vicar general for instance] shall admit any process to the contrary of the due execution of this act he shall incur the penalties of a præmunire." On several subsequent occasions the archbishop's officials have accordingly refused to hear opponents to the confirmation on grounds of personal fitness. It might be different if an objection was made to the regularity of the election, as e.g. that a majority of the chapter had voted against it. It may be the duty of the official in that case to report that the chapter had not made an election, and leave the Crown to deal with them.

The following are the formalities observed when a bishop dies or is translated: The dean and chapter certify the Queen thereof in Chancery, and pray leave of the Queen to make election. Thereupon the sovereign grants a licence to them under the great seal, to elect the person named in her letters missive. Within twelve days after the receipt of this licence they are to proceed to election. And the dean and chapter certify it under their common seal to the Queen, and to the archbishop of the province, and to the bishop elected; then the Queen gives her royal assent under the great seal, directed to the archbishop, commanding him to confirm and consecrate the bishop thus elected. The archbishop subscribes it thus, viz. *Fiat confirmatio*, and grants a commission to his vicar-general to perform all acts requisite to that purpose. Upon this the vicar-general issues a citation to summon all persons who oppose this election, to appear, &c., which citation (in the province of Canterbury) is affixed by an officer of the Arches, on the door of Bow church, and he makes proclamation there for the opposers to appear.

By the Act of Henry VIII. the mandate for confirmation and consecration of an archbishop goes to the other archbishop with some other bishops, or to four bishops only. The confirmations of the northern bishops usually take place in St. James's church, Piccadilly, under licence from the Archbishop of Canterbury, by the Vicar-General of York. The present Archbishop of York was confirmed there by Bishop Tait of London, in person, and the Archbishop of Canterbury was confirmed by four southern bishops. It having been decided by the Dean of Arches and some assessors in the case of Bishop Lee, and by the Vicar-General of Canterbury, and by the Queen's Bench as above mentioned, that confirmation is a mere form, and that the person who is ordered to confirm can hear no objections to the bishop elected, it may be thought strange that the House of Commons in 1881 rejected a bill for abolishing that ceremony; of which the prominent parts are these. Immediately before morning prayer or the Litany, the proctor for the electing chapter presents to the bishop elect in the vestry a certificate of the election and "earnestly prays his lordship to consent to it." He then signs a "schedule of consent," and they go to the service. After that the vicar-general, in his doctor's robes (if he is one), or a bishop if confirming an archbishop in person, takes his seat at a table just outside the communion rails; and the cathedral's proctor presents to him the Queen's letters patent for the confirmation, and the vicar directs them to be read by the metropolitan registrar, and the proctor prays him to decree that it be proceeded with. The vicar decrees accordingly. The bishop elect then takes his seat opposite to him, and the proctor "judicially produces his lordship and exhibits an original mandate" and a certificate endorsed thereon, and prays that opposers be publicly called: which the vicar orders to be done, and it is done accordingly, and they are told that they shall be heard. But if any respond to that invitation the vicar has to tell them they cannot be heard—except perhaps as aforesaid. Then the proctor "accuses of contumacy all and singular persons who have been cited and publicly called and have not appeared, and prays that they be precluded from further opposing, and that the business may proceed," and says, "I porrect a schedule and pray that it may be read," and the vicar does read and signs it.

The proctor next "in pain of the contumacy of all such persons" as aforesaid, "gives in a summary petition" and "prays that it be decreed to proceed summarily and plainly, and that the term be assigned to prove the same"; and the vicar decrees accordingly. Then "in supply of proof of the matters contained in the summary petition," the proctor exhibits a certificate of the election, and the public instrument of the bishop's consent thereto, and "prays that a time may be assigned for him to hear sentence instantly." And the vicar does so. Then the proctor prays that opposers may be called again, and the vicar says, "Call them again," and they are called again, and again accused of contumacy for not coming; and the proctor "porrects another schedule," which the vicar reads and signs. The proctor then informs him that the bishop is ready to take the oath and sign the declaration required by law, and he does so. Then the proctor prays a definitive sentence in writing, and the vicar reads and signs and gives it. Then the proctor, for himself and the lord bishop elected and confirmed, prays a public instrument and letters testimonial touching the premises; and the vicar says, "We do decree as prayed"; and so ends this remarkable ceremony, of which it would be a pity if no record survived in case it should ever be abolished. The form does not appear to have had any real authority, but was voluntarily revived when confirmation was re-enacted. The bishops of the new sees without chapters are presented for consecration simply by letters patent, according to the Acts for them, until they shall have chapters. It is hardly credible that some persons have seriously urged the necessity for chapters in the new sees in order that their bishops may be elected and confirmed. Confirmation takes place on translation to another see, after election, and completes it, except that the bishop has still to "do homage to the Queen for his temporalities," which include all his patronage. The preamble of 2 Eliz. c. 4, which abolished election of the Irish bishops, contains this very true recital: "Forasmuch as the elections of bishops in Ireland" (and why there only?) "be as well to the long delay as to the costs and charges of such persons, and such elections be in very deed no elections, but . . . shadows and pretences, saving to no purpose;" and thereupon made them donative. The bishop of Gloucester and Bristol, by 6 & 7 W. IV. c. 77, is elected by the two chapters alternately. Bath and Wells has no chapter at Bath, any more than Lichfield and Coventry (as Lichfield was called until the same Act) had at Coventry. [G.]

BLASPHEMY. (From the Greek word, *βλασφημέω, quasi βλάπτω τὴν φήμην.*) An injury to the reputation of any, but now used almost exclusively to designate that which derogates from the honour of God, whether by detracting from his person or attributes, or by attributing to the creature what is due to God alone.

Blasphemy is a crime both in the civil and canon law, and is punishable both by the statute and common-law of England.

The sin of blasphemy incurred the public censure of the primitive Christian Church. They distinguished blasphemy into three sorts. 1. The blasphemy of apostates, whom the heathen persecutors obliged, not only to deny, but to curse Christ. Pliny in a letter to Trajan gives an account of some apostates who worshipped the images of the emperor, and of the gods, and cursed Jesus Christ. (Plin. *Ep.* 97, lib. x.)

2. The blasphemy of heretics, and others, who though Christians, yet by impious doctrine or profane discourses, derogated from the majesty and honour of God and His holy religion.

3. The third sort of blasphemy was that against the Holy Ghost: concerning which the opinions of the ancients varied. Some applied it to the sin of lapsing into idolatry and apostasy, and denying Christ in time of persecution. Others made it to consist in denying Christ to be God; in which sense Hilary charges the Arians with sinning against the Holy Ghost. Origen thought that whoever, after having received the gifts of the Holy Ghost by baptism, afterwards ran into sin, was guilty of the un-

pardonable sin against the Holy Ghost. Athanasius refutes this notion, and delivers his own opinion in the following manner. "The Pharisees, in our Saviour's time, and the Arians, in our own, running into the same madness, denied the real Word to be incarnate, and ascribed the works of the Godhead to the devil and his angels.—They put the devil in the place of God—which was the same thing as if they had said, that the world was made by Beelzebub, that the sun rose at his command, and the stars moved by his direction.—For this reason Christ declared their sin unpardonable, and their punishment inevitable and eternal." St. Ambrose likewise defined this sin to be a denying the Divinity of Christ. There are others, who make it to consist in denying the Divinity of the Holy Ghost. Epiphanius calls these blasphemers πνευματόμαχοι, "fighters against the Holy Ghost." Others, again, place this sin in a perverse and malicious ascribing the operations of the Holy Spirit to the power of the devil; and that against express knowledge and conviction of conscience.

St. Augustine speaks often of this crime, and places it in a continued resistance of the motions and graces of the Holy Spirit, and persisting in impenitency to our death. "Impenitency is the blasphemy, which has neither remission in this world, nor in the world to come; but of this no one can judge so long as a man continues in this life."

Bacchiarius, a contemporary of St. Augustine, adds that it is such a despair of God's mercy, that men give up all hopes, and go on sinning without repentance.

The schoolmen, from the writings of the ancients, "according to their usual chemistry, have extracted five several species of blasphemy against the Holy Ghost; viz. despair, presumption, final impenitency, obstinacy in sin, and opposition to the known truth.—Cypr. *Ep.* 10; Hilar. *in Mat.* can. xxxi. p. 184; Athan. *in illud, Quicunque dixerit verbum, &c.*, tom. i. p. 971; Ambros. *Comment. in Luc.* lib. vii. c. 12; Epiphan. *Hæres.* lxxiv.; Aug. *Serm.* xi.; *de Verbis Domini*, c. iii.; *de Verâ et Falsâ Pæn.* cap. iv., and elsewhere; Bacchiar. *Epist. de recipiend. lapsis; Bib. Patr.* tom. iii. p. 133; Bingham, bk. xvi. c. vii. [H.]

BLASPHEMY OR BLASPHEMOUS LIBEL. It has been decided in every case which has been tried in modern times, that the publication of "coarse and brutal" reflections either on our Lord personally or on either the New or the Old Testament, or Christianity in general, are still blasphemous libels at common law, which has not been altered by what are popularly called the Toleration Acts; but no one has long been or is even likely to be convicted for publishing fair arguments on the subject. It is for the ecclesiastical courts in the case of clergymen to decide whether any particular publication about religion oversteps the limits of fair argument; and so clergymen have been deprived for dogmatically denouncing whole books of the Bible or any clear doctrine of the Church. That was Mr. Voysey's offence as a clergyman bound to teach nothing contrary thereto, or else to leave his position. Several other clergymen of very different opinions escaped, being thought only to have argued fairly for what was held not to be expressly prohibited by the Church.

This is quite in accordance with the law about seditious libels, which may be called blasphemy against the state. Everybody knows that it is lawful to advocate any reform of the law by fair and reasonable discussion; and everybody knows that there is and ought to be a limit beyond which the language used for that purpose becomes seditious; and that has to be determined in every case by the judge and jury for themselves. Even in common libel cases a cautious and able writer might do an opponent a great deal more harm with impunity as to any risk of damages than an incautious or stupid one might do by coarse personal abuse, for which a British jury would be sure to give large damages. We are therefore quite unable to understand how an able legal writer can have persuaded himself that the law of blasphemous libel ought to be abolished, in order that the great majority of the people of England may be far more offended than by the grossest seditious or personal libel, all for the sake of some theoretical or abstract legal logic; which would do nobody any good except those few persons who are every now and then convicted and richly deserve worse punishment than they get, or ever will get through a judge and jury. [G.]

BLACK LETTER DAYS. The minor festivals are so called because in the calendar their names are printed in black, while those of the greater festivals are printed in red letters.

BLACK RUBRIC. A name sometimes given to the "declaration on kneeling" at the end of the communion office. It was probably drawn up by Cranmer, and was signed by the king, but was not added to the Prayer Book till the last revision in 1661. One important alteration was made on the original declaration; the words *corporal* presence being substituted for "real and essential presence."

BOOKS OF HOURS. (See *Prymers.*)

BLOOD. From the earliest times the clergy have been forbidden to sit in judgment on capital offences, or in cases of blood; a rule still maintained among us; for the bishops, who, as peers of parliament, are a component part of the highest court of judicature in the kingdom, always retire when such cases are before the House.

BODY. The Church is called a body. (Rom. xii. 5; 1 Cor. x. 17; xii. 13; Eph. iv. 4; Col. iii. 15.) Like every other body, society, or corporation, it has a prescribed form of admission, baptism; a constant badge of membership, the Eucharist; peculiar duties, repentance, faith, obedience; peculiar privileges, forgiveness of sins, present grace, and future glory; regularly constituted officers, bishops, priests, and deacons. The Church is the body, of which Christ is the Head.

BOHEMIAN BRETHREN. A sect which sprung up in Bohemia early in the sixteenth century. In 1503 they were accused by the Roman Catholics to King Ladislaus II., who published an edict against them, forbidding them to hold any meetings, either privately or publicly. When Luther declared himself against the Church of Rome, the Bohemian Brethren endeavoured to join his party. At first, that reformer showed a great aversion to them as they denied the presence of Christ in the Lord's supper, but the Bohemians sending their deputies to him in 1535, with a full account of their doctrines which they modified, he acknowledged that they were a society of Christians whose doctrine came near to the purity of the gospel. This sect published a confession of faith in 1532, which was formally presented to Ferdinand, king of Hungary and Bohemia, in 1535, in which they renounced Anabaptism, which they at first professed; upon this an union was concluded with the Lutherans. But after the death of Luther they united themselves with the Swiss, or Zuinglians, whose opinions from thenceforth they continued to follow.—Stubbs' Soames' *Mosheim*, iii. 27; Du Pin, vol. xii. bk. ii. c. 30; Blunt's *Dictionary of Sects*, pp. 45, 74.

BOUNTY, QUEEN ANNE'S (*See Annates.*)

BOUNDS, BEATING OF THE. This was an old custom, which is still kept up in a few parishes. The minister, accompanied by his churchwardens and parishioners, used on one of the rogation days, to go round the bounds of the parish, pray to God for a blessing on the fruits of the earth, and to preserve the rights and properties of their parish. It is supposed that this custom had its origin in the heathen feast of "Terminalia"; but however this may be, it was invested in Christian times with considerable religious observance It is referred to in the "Canons of Cuthbert," Archbishop of Canterbury A.D. 747, and rogation days are called "gang dagas," or days of perambulation, in the laws of Alfred.

In the Injunctions of Queen Elizabeth, it is ordered that "the curate shall, at certain and convenient places, admonish the people to give thanks unto God, for His benefits . . . . and shall inculcate such sentences as 'cursed be he which translateth the bounds and doles of his neighbour.'"

In the *Homilies* an especial exhortation is given "to be spoken to such parishes when they use their perambulation in Rogation Week."—Brand's *Antiq.* p. 265: *Hom. ad loc.* [H.]

BOWING. I. At the name of Jesus. This ancient custom is founded on that Scripture, where it is declared, that "God hath given Him a Name which is above every Name; that at the Name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9), &c. The bowing at the name of our Lord has always been especially observed in reciting the Creed, when, also, it has been the custom to turn to the east. (See *East.*)

In the Injunctions of Queen Elizabeth, of 1559, it was ordered "That whensoever the Name of Jesus shall be in any lesson, sermon, or otherwise in the church pronounced, due reverence be made, with lowness of courtesy," &c. In the 18th canon of 1604, it is ordered that "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world," &c. (See also Hooker, *Ecc. Pol.* bk. v. c. xxx. 3.)

II. At entering or leaving church. This was an ancient custom; but there is no distinct rule found in the ancient Fathers or councils on this point. (Bingham, *Ant.* bk. viii. c. x. 7). This reverent custom is still practised at Windsor Chapel, in college chapels and cathedrals, and has been retained or revived in many churches. In the Canons of 1640, agreed upon by the synods of London and York, it is said, "We heartily commend it to all good and well-affected people, that they be ready to tender to the Lord their reverence and obeisance, both at their coming in and going out of church, according to the most ancient custom of the primitive Church in the purest times."—Sparrow's *Coll.* p. 263.

III. To the altar. This may be included under the latter head, the Church of England having discarded the mediæval idea of adoring the elements, while at the same time she has not discarded the reverence to be shown in the sanctuary.

As the Jews worshipped, "lifting up their hands towards the mercy-seat (Psal. xxviii. 2), and even the cherubim were formed with their faces looking towards it (Exod. xxv. 19), so the primitive Christians did in their worship look towards the altar, of which the mercy-seat was a type.

But reverence is paid not to the altar, but to Him that sanctifies the altar. "Shall I bow," says Archbishop Laud, "to men in each House of Parliament, and shall I not bow to God in His house? Surely I must worship God, and bow to Him, though neither altar or communion table be in the church."—Hook's *Archbishops*, vol. xi. p. 196; Laud's Works (Parker), vol. iv. 285.

IV. At different parts of the service. At the Gloria Patri, and whenever the Holy Trinity is mentioned or referred to; when, also, there is reference to our Lord's Incarnation, as at the words "and was made man"; it is customary in some churches to bow. With regard to this, the "note" in the first book of Edw. VI. gives advice; "these customs may be used or left, as every man's devotion serveth, without blame."

So also in the Canons of 1640 above referred to, with regard to bowing, these words occur: "In the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite despise not those who use it not, and they who use it not, condemn not them who use it." [H.]

BOYLE'S LECTURE. A lecture founded under the will of the Hon. Robert Boyle, in 1661, which consists of a course of eight sermons, to prove the truth of Christianity against infidels, and to answer new difficulties, &c., without entering into controversies existing among Christians. The lectures are delivered in the Chapel Royal at Whitehall on some of the Sundays after Easter in the afternoon.

BRANDENBURG, CONFESSION OF. A formulary, or confession of faith, drawn up in the city of Brandenburg, in 1614, by order of the elector, John Sigismund, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg.—Soames' Mosheim, iv. 156.

BRASSES. Monumental slabs of brass, much used in the middle ages, with effigies carved in outline upon them. An historical and descriptive account of brasses used as sepulchral memorials would occupy too much space for this work. Perhaps as much of the history as we shall be expected to give is included in the following paragraph from the "Manual of Monumental Brasses," (Oxford, 1848,) to which we may refer for a full discussion on this subject.

"The earliest brass of which we have any record was that of Simon de Beauchamp, who died before 1208, thus mentioned by Leland, 'He lyith afore the highe altare of S. Paule's chirch in Bedeford, with this epitaphie graven in bras, and set on a flat marble stone:—

De Bello Campo jacet hic sub marmore Simon
Fundator de Neweham.'

Several others of the thirteenth century, now lost, are enumerated by Gough.

At the present time, the earliest brass known is that of Sir John d'Abernon, 1277, at Stoke d'Abernon in Surrey; one other of the same century still remains at Trumpington. From this period their numbers gradually increased until about the middle of the sixteenth century, when they became less common. The latest observed example is at St. Mary Cray, Kent, 1776. It is remarkable that the earliest brasses are quite equal, in beauty of form and execution, to any of a later date. From the early part of the fifteenth century a gradual decline of the art is visible, and towards the end of the sixteenth century it became utterly degenerate.

It seems needless to add, that the interest of brasses is derived, in a great degree, from the light which they throw on mediæval costume, and the habits of our ancestors. The destruction of brasses at the Reformation was great; at the Rebellion still greater. The mention of this spoliation by Drake, the historian of York, is worth volumes of mere particulars. "Let no man hereafter say, '*Exegi monumentum ære perennius;*' for now an *æris sacra fames* has robbed us of most of the ancient monumental inscriptions that were in the church. At the Reformation this hair-brained zeal began to show itself against painted glass, stone statues, and grave-stones, many of which were defaced and utterly destroyed, along with other more valuable monuments of the Church, till Queen Elizabeth put a stop to these most scandalous doings by an express Act of Parliament. In our late civil wars, and during the usurpation, our zealots began again these depredations on grave-stones, and stripped and pillaged to the minutest piece of metal. I know it is urged that their hatred to Popery was so great, that they could not endure to see an '*orate pro animâ,*' or even a cross, over a monument without defacing it; but it is plain that it was more the poor lucre of the brass, than zeal, which tempted these miscreants to this act, for there was no gravestone which had an inscription cut on itself that was defaced by anything but age throughout this whole church."

BRAWLING, may be generally defined as behaving improperly in a church or churchyard, and as far as laymen are concerned, who can no longer be proceeded against in the ecclesiastical court for it, it is, by the latest Act, 23 & 24 Vict. c. 32, which partly adopts the words of much older ones, "being guilty of riotous, violent, or indecent behaviour in any church or chapel or churchyard, whether during divine service or at any other time; or molesting, disturbing, vexing, or troubling any preacher or clergyman ministering there"; and the offender on conviction before two justices may be either fined up to £5, or at their discretion imprisoned for two months. And that applies to clergymen as well as laymen. The earliest of those Acts was 5 & 6 Ed. VI. c. 4, and is not repealed. It enacts that "if any person shall by words only, quarrel, chide, or brawl in any church or churchyard, it shall be lawful for the ordinary . . . . to suspend him, if a clerk, from his ministration for so long as he shall think fit:" the words about laymen are now repealed. But both Lord Stowell and Sir H. Jenner said that this was only a new enactment of penalties for what was already the general ecclesiastical law, and that a clerk might be proceeded against under either. In the latest reported case, *Langley* v. *Burder* on appeal to the P. C. (Ecc. Judgments, 40) they affirmed a suspension for 8 months for delivering an irregular speech before a sermon, though it was not directed at any person by name. That was the first case under the Clergy Discipline Act of 1840.

It is impossible to say before the question is tried, how far the common law judges will interpret the words "indecent conduct" to extend: whether they will hold it to mean any conduct unbecoming in a church, having regard to its proper uses, or confine it to the mere technical meaning of "indecency." The question is left open with the usual carelessness of modern ecclesiastical legislation. The penalty on laymen for brawling in the destroyed ecclesiastical jurisdiction really consisted in the costs, which appear sometimes to have been ten or twelve times the extreme penalty of the recent Act, and might be enforced by imprisonment under a *significavit.* Any misuse of a church could doubtless be restrained by the ecclesiastical court independently of brawling, as churches only exist for the performance of divine service according to the Prayer Book by the Acts of Uniformity. The short service Act allows no other prayers, nor anything except sermons. The legality of a layman giving lectures in Westminster Abbey, when Dean Stanley once allowed it, was disputed in a controversy in the *Times*, and the experiment was not repeated. Architectural lectures on and in a church under repair, have been frequently given without question, and can hardly be less legal than the talking of or to the workmen. Such things would probably be decided according to common sense, and the *bona fides* of the proceeding, as some other ecclesiastical suits have been. [G.]

BREAD. (See *Wafer Bread.*)

BREVIARY. An arrangement of certain divine offices, comprising prayers, hymns, psalms, and canticles, with readings from the Holy Scriptures, and the writings of the Fathers. Other terms to signify the same arrangement were "Officium Divinum"; or "Canonicum"; "Horæ Canonicæ"; and sometimes "Cursus" (Wilkins, *Conc.* tom. i. 147). The first mention of the word Breviary, with this signification, is in Micrologus; the author of which treatise wrote about 1080. He speaks of matters to which "in antiquis brevariis reperimus." This "*abbreviation*" or re-arrangement was at that very time being carried out by Gregory VII. (1070–1086). Changes afterwards were made in different places, but not such as to affect the structure or design of the work; and in 1566 Pope Pius V. ordered a number of learned and able men to re-arrange the Breviary. By his bull, *Quod a nobis*, July 1568, he sanctioned it, and commanded the use thereof to the clergy of the Roman Catholic Church all over the world. Clement VIII., in 1602, finding that the Breviary of Pius V. had been altered and depraved, restored it to its pristine state; and ordered, under pain of excommunication, that all future editions should strictly follow that which he then printed at the Vatican. Lastly, Urban VIII., in 1631, had the language of the whole work, and the metres of the hymns, revised,

The "Reformed Roman Breviary" of Quignonez, or Quignonius, must be noticed, because, although it was afterwards abolished by Pius V. as not "proving a prescription of 200 years," it was, nevertheless, apparently used by our Reformers. It set the example of compression, and also to some extent of method, in the services. In it the ancient confession and absolution are removed to the beginning of the daily services, and a system of two lessons, on ordinary or ferial days, the one from the Old, the other from the New Testament, is established. (See *Concerning the Service.*) Of this Breviary there are six copies in the Bodleian, and one each in the British Museum, the Routh Library of Durham, the Public Library at Cambridge, and Queen's College, Oxford.

The Breviary, or Portiforium of Sarum, was arranged from old sources by Osmund, bishop of Salisbury, and adopted in that diocese in 1085. It came close, therefore, after Gregory's "abbreviation." Afterwards, with the Missal, it was generally used in the Church of England, and was called the Sarum Use. (See *Use.*) The York Breviary was very similar (Bodleian Lib. Venet. Ed. A.D. 1493). An account of the Breviary "ad usum Sarum," is given in Maskell's *Monumenta Ritualia Eccles. Anglicanæ*, from whose work we quote the following: "People have been apt to think that a mere saying, however hurried and formal, of the daily service was held to be sufficient. Nothing can be farther from the truth. No less before the middle of the 16th century, than after it, the Church was anxious to impress upon the minds of both her clergy and her people, the absolute necessity of earnest devotion—a worshipping not with the mouth only, but the heart also."—Maskell, as quoted above; Seager's *Portiforium;* Blunt's *Annot. P. B.* [H.]

BRIEFS (see *Bulls*) are (1) pontifical letters issued from the court of Rome, sealed in red wax, with the seal of the fisherman's ring: they are written in Roman characters, and subscribed by the secretary of briefs, who is a secretary of state (usually either a bishop or a cardinal), required to be well versed in the legal style of papal documents, and in the sacred canons. (2) The word *Brief*, in our Prayer Book, signifies the sovereign's letters patent, authorising a collection for a charitable purpose; or, as they are now styled, Queen's letters. These are directed to be read among the notices after the Nicene Creed. They were very general in the seventeenth century, and mention of them is found in many parish registers. For example, in the register of Porlock, Somerset, such entries as these occur: "Anno doi 1662 collected for the Protestant churches in Lithuania, whose deputy was John Kramo Kramski, 8s. 8p. left in the hands of Andrew Kent. H. C." "For Mrs. Darmond, the wife of Dr. Darmond in Ireland, 5s." For the "sad fire in London," for the "redemption of slaves in Algeria," briefs were issued. But the process was inconvenient and costly, and Acts were passed to improve it (4 Anne, 9 Geo. IV.). Briefs may still be issued by the Crown, but there have been none since 1854. [H.]

BRITIUS, OR BRICE, BISHOP. Commemorated on Nov. 13. He was a native of Tours, and afterwards bishop of that city, succeeding St. Martin. He died in 444.

BROACH. In strictness any spire, but generally used to signify a spire, the junction of which with the tower is not marked by a parapet, and consequently wider and blunter than spires with a parapet on the tower. Lancet and Geometrical spires are generally thus treated; Decorated, frequently; Perpendicular, rarely.

BULL, *in Cœna Domini.* This is the name given to a bull in the Church of Rome, which is publicly read on the day of the Lord's supper, viz. Holy Thursday, by a cardinal deacon in the pope's presence, accompanied with the other cardinals and the bishops. It was probably originated by Boniface VIII., and contained an excommunication against heretics; but it was altered by Urban V. (A.D. 1364) so as to include also all who were "stubborn and disobedient to the holy see, whether emperors, kings, or dukes." The Council of Tours, in 1510, declared the bull *in Cœna Domini* void in respect of France, which has often protested against it, in what relates to the king's prerogative, and the liberties of the Gallican Church; and there are now but few other Popish princes or states that have much regard to it. In 1773 Clement XIV. stopped the annual publication of the bull; but it is considered by Romanists as still in force.—Ranke's *Popes*, xiii. 326; Blunt's *Dict. Doct. Theol.* 132.

BULLS (see *Briefs*) are pontifical letters, in the Romish Church, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (*bulla*) of lead; which seal gives validity to the document, and is attached, if it be a "*Bull of Grace*," by a cord of silk; and, if it be a "*Bull of Justice*," by a cord of hemp.

The seal of the fisherman's ring corresponds, in some degree, with the privy seal; and the *bulla*, or seal of lead, with the great seal of England.

The *bulla* is, properly, a seal of empire. The imperial *bulla* is of gold; and it was under a seal of this description that King John resigned the crown of England to the pope.

Bulls are more important than briefs, and put forth with more solemnity; but both are equally acts of the pope, though issued from different departments of the pontiff's government.

BURIAL. (See *Cemetery, Dead.*) Christians in the first centuries used to bury their dead in the places used also by the heathen, in caves or vaults by the wayside, or in fields out of their cities. The heathen used to burn the bodies of the dead, but the patriarchs and Jews buried them, and then restored the older and better practice of laying the remains decently in the earth. Their persecutors, knowing their feelings on this subject, often endeavoured to prevent them from burying their dead, by burning the bodies of their martyrs, as they did that of Polycarp, bishop of Smyrna; or by throwing their ashes into rivers, as they did those of the martyrs of Lyons and Vienne in France, A.D. 177. And although the heathen seemed to think it unlucky and of evil omen to perform their funerals by day, carrying out their dead after night-fall, and by torch-light, the Christians used to follow their deceased friends to the grave, in the light of the sun, with a large attendance of people walking in procession, sometimes carrying candles in token of joy and thanksgiving, and chanting psalms. It was also the custom, before they went to the grave, to assemble in the church, where the body was laid, and a funeral sermon was sometimes preached. The holy communion was administered on these occasions to the friends of the deceased, for which a service, with an appropriate Collect, Epistle, and Gospel, was set forth in our own Church in the First Book of King Edward VI., and in the reign of Queen Elizabeth, A.D. 1560. The office for the Burial of the Dead used by the English Church corresponds with the offices of the primitive Church, particularly as regards the psalms, the anthem, "Man that is born of a woman," &c., and the portions of Scripture appointed to be read.

By the operation of several recent Acts, practically no burial can now take place in churches without leave from the Secretary of State, except a very few, such as Westminster Abbey, and occasionally where a burying-place within the church is prescribed for as belonging to a manor house. By the common law of England, any person may be buried in the churchyard of the parish where he dies, without paying anything for breaking the soil, unless a fee is payable by prescription, or immemorial usage. But ordinarily a person may not be buried in the churchyard of another parish than that wherein he died, at least without the consent of the churchwardens, whose parochial right of burial is invaded thereby, and also of the incumbent whose soil is broken; but where a person dies on his journey or otherwise, out of the parish, or where there is a family vault or burial-place in the church, or chancel, or aisle of such other parish, it may be otherwise. Burial cannot be legally refused to dead bodies on account of debt, even although the debtor was confined in prison at the time of his death.

By canon 68. "No minister shall refuse or delay to bury any corpse that is brought to the church or churchyard (convenient warning being given him thereof before), in such manner and form as is prescribed in the Book of Common Prayer. And if he shall refuse so to do, except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime (and no man able to testify of his repentance), he shall be suspended by the bishop of the diocese from his ministry by the space of three months." But by the rubric before the office for Burial of the Dead, the said office likewise shall not be used for any that die unbaptized, or that have laid violent hands upon themselves; and this is not affected by the Act of 1882, which permits suicides to be buried in churchyards instead of in the highway, but makes no alteration in the law of the Prayer Book, so that a clergyman may still not read the service over them, but anybody else may, under the Act of 1880, which has effaced most of the differences between consecrated and unconsecrated burial grounds. It is difficult, if not impossible, to say yet how some questions will be decided arising from that Act, together with others, and especially one of the preceding year. The whole series of Burial Acts have become a mass of confusion, which is increased rather than diminished by every new one. Different laws apply to what Lord Campbell conveniently designated "commercial cemeteries," and public ones. *R.* v. *Manchester Justices* (5 Ell. & Bl. 70 , 25 L. J., M. C. 45). No one knows yet whether cemeteries established by town councils or boards of health at the cost of the ratepayers, under the Act of 1879, will be held to be public burial grounds in which all persons within their district have a right to be buried; and then whether they are to be legally regarded as parochial burying grounds, or whether the board can thereupon be made a burial board. So far as they are decided to be public burial grounds, they will come under the Act of 1880; but that Act expressly gives no right of being buried (in any given place) to any one who has it not aliunde. Such grounds are put by the Act of 1879 under the Cemeteries Clauses Act, which contemplates consecration of at least some portion of the ground, and also under the Public Health Act, 1875.

The Act of 1880 gives no new right to be buried in any consecrated ground, but only the right to be buried there, i.e. in any public graveyard (not that of a commercial cemetery company, or private trustees), with any decent and orderly Christian service performed by anybody, or without any serviee at all, on giving forty-eight hours' notice to the incumbent or chaplain, who may object to the time proposed as inconvenient, and arrange another time, and he may absolutely prohibit such burials on Sunday, Christmas Day, or Good Friday. On the other hand, clergymen may now perform the burial service in unconsecrated ground, and use any other burial service consisting only of prayers in the Prayer Book, and portions of the Bible approved by the ordinary, and "at the request of the person having the charge of the burial," who may be the undertaker, or somebody much worse, who is thus put in the position of joint ordinary with the bishop for a church funeral, but for no other—a very pretty specimen of modern legislation for the Church.

Sect. 9 excepts grounds vested in trustees (who have the right of prescribing "express conditions for interment") and any ground not being the burial ground of the parish where it is, which apparently enables ground to be so vested on a condition that only funerals of a particular kind may be performed there: and there is nothing to prevent such ground from being consecrated—whatever that now means. The incumbent or the cemetery authority is to register the funeral with the name only of "the person who had charge of it," and who is also to send the notice, except where it is performed by the incumbent himself. The "convenient warning" under the 68th canon means reasonably convenient for the clergyman, which must be decided according to all the circumstances. (*Titchmarsh* v. *Chapman*, 1 Rob. 175.)

There is nothing in any of the Acts to prevent, and s. 9 of 1880 recognises the right for any private person, or a few trustees, or even an incumbent from holding land for the purpose of burying there, with any rites that they choose to specify in the trust. Probably the burial grounds attached to some Quakers' and other meeting-houses have always been held in that way. And now that clergymen are at liberty to perform the burial service of the Church anywhere, there seems no reason why land may not be added to the churchyard on a special trust, taking care *not* to have it legally consecrated, or it will become a parochial churchyard. A mere religious service by the bishop is not consecration in the legal sense, and gives no new rights to anybody. Indeed, it is difficult to say what legal consecration of a burial ground now does, except giving the right to everybody dying in the parish to be buried there. Formerly it meant that *no* body could be buried there except with a church funeral, and conversely no clergyman could bury in any ground not consecrated. Now both those limitations are effaced. Consequently, several bishops have assumed that they will "consecrate" no more cemeteries. The consecration of churches is a different matter. A chapel built on the consecrated part of a cemetery is not a church, and consecration of the ground on which it stands does not make it the freehold of the parson, as the consecration of a church does, except private chapels exempt by ancient laws or certain modern Acts.

The only persons who have an absolute right to be buried in a churchyard are those who die in the parish, wherever they come from, except in private graves reserved under Acts or faculties. And it has been several times laid down that the parson has no right to bury strangers without the consent of the churchwardens, who ought to have regard to the capacity of the unoccupied ground and the probable future wants of the parishioners.

A multitude of Acts about burials and cemeteries have been passed in this century, besides those technically called Private Acts for establishing commercial cemeteries (as Lord Campbell called them) in the hands of companies which are now no longer needed; various local and parochial authorities can provide them either jointly (under 9 & 10 Vict. c. 68) or separately. The "Cemeteries Clauses Act, 1847," contains the clauses which used to be in all the cemetery companies' Acts, and it is now incorporated into the general Acts of 1879—a very short one, but very important; for it authorises all "local authorities" to establish cemeteries as if they had been included in the Public Health Act, 1875, and subject to the Cemeteries Clauses Act, but with no provision whatever about fees, or to prevent them from starting an unlimited competition out of the public rates against every other churchyard or burial ground within reach: which had all been carefully provided against before by s. 35 of 15 & 16 Vict. c. 85, which was extended from London to all England in the following year, 1853.

Those two Acts, and another in 1854, established burial boards, which are now generally the town council or the local authority of any district. The first step is that the Queen in Council, on the representation of any town council, &c., may order any parochial burial ground to be closed wholly or partially for the protection of public health, and then may constitute the town council a burial board for the borough, &c., and for the whole of the parishes wholly or partly within the borough; and then it may provide new ground, of which it might be generally said that part was to be consecrated and part not; and there were to be two chapels, one "on the consecrated ground" (which was the only enactment about consecrating the chapel), and the other not. Higher burial fees may be charged for parishioners outside the borough, because they do not contribute to the borough rates (s. 8 of 1854), and there are provisions for settling the fees payable to incumbents with the approval of the bishop (s. 10). They have the right to bury their own parishioners; and there are provisions to prevent the board from underbidding the settled clerical fees by lower ones in the unconsecrated ground (s. 17 of 1857). Another curious provision of that Act is that church funerals may be performed in ground that is only intended to be consecrated, by licence only, of the bishop in some cases, and, if he refuses, by that of the archbishop, and even of the Secretary of State, for a time which may be indefinite (ss. 12, 13). There are many other provisions which it is impossible to describe here in that confused series of chiefly Burial Board Acts of 1853, 4, 5, 7, 9, 60, 62, 71, 79, 80, the mere enumeration of which is enough to prove the carelessness with which they were all framed and passed.

Then there are the various registration Acts, and odd clauses about registration in Acts mostly about other things. It is well known that all funerals have to be registered at the churchyard or cemetery where they are performed. And by the Public Health Act, 1875, as by a former one, the person who performs a funeral service anywhere without the certificate or a coroner's order, which ought to be given to him, must notify the same to the registrar of the district under a penalty of £10. Dead children must not be buried as still-born, nor still-born ones without a proper certificate or declaration as the Act provides. It has been decided several times that a corpse belongs to nobody, but it must not be kept unburied so long as becomes dangerous to health. Where they are kept beyond a few days, quick-lime ought to be put into the coffin, or even common earth. A lead "shell" is a mere undertaker's job, and only keeps up the process of putrefaction as long as possible, while earth at once begins the process of cremation innoxiously, if there is plenty of it. Brick graves ought to be prohibited for the same reason. Bodies once buried may not be removed without a faculty from the diocesan court, in churchyards or parochial cemeteries, or a licence from the Secretary of State elsewhere; and it is a criminal offence to do so. It should be understood that no payment for making vaults or brick graves in a churchyard can confer any future right of burial there; nor can people choose their place for burying. In cemeteries graves may be purchased. Lastly, tenants for life, as well as owners in fee, may give land for enlarging a churchyard by 30 & 31 Vict. c. 133; and by that Act, and c. 47 of the following year, they may reserve a sixth, or fifty square yards, for their own family.

The rubric directs that the priests and clerks meeting the corpse at the entrance of the churchyard, and going before it, either into the church or towards the grave, shall say or sing as is there appointed. By which it seems to be discretionary in the minister, whether the corpse shall be carried into the church or not. And there may be good reason for not bringing it into the church, especially in cases of infection.

Canon 67. After the party's death there shall be rung no more than one short peal, and one before the burial, and one other after the burial. The ringing of one bell on a death is called the Passing bell. (See *Passing Bell*). After the funeral, if a peal is rung at all, the bells are "muffled" by tying leather round the clappers on one or both sides, to make them sound soft.

A corpse belongs to no one, but is subject to ecclesiastical cognizance, if abused or removed; and a corpse, once buried, cannot be taken up or removed without licence from the ordinary, or the Secretary of State, if it is to be buried in another place, or the like; but in the case of a violent death, the coroner may take up the body for his inspection, if it is interred before he comes to view it. [G.]

The Order for the Burial of the Dead is much modified from the service in the First Book of King Edward VI. The psalms were the 116th, 139th, and 146th: the prayers were in many respects different; and there are certain passages omitted in the Second Book. The psalms in the First Book were omitted in the subsequent revisals, and the lesson was recited after the anthem, "I heard a voice from heaven:" and the present psalms were not inserted till the last Review.

BURIAL FEES are in a very anomalous and unsatisfactory state. Theoretically, and by various old laws, no fees were payable for mere burying. But in those days there were "mortuaries," and other payments to the clergy. And the law now is that customary burial fees are payable in old parishes, and fees fixed by the chancellor of the diocese in new ones under 6 & 7 Vict. c. 37. But it seems very doubtful if there is any legal power to vary them in either case, though Lord Stowell did so, after deciding the case of *Gilbert* v. *Buzzard* (3 Phil. 335) about iron coffins, for which he allowed a larger fee. But a further anomaly is that the ecclesiastical court cannot try the custom if it is denied, and the common law courts are not the proper ones to sue in for burial fees; and yet further, the clergyman has no right to stay the funeral until the fees are paid, however undisputed their amount may be, though he can prevent gravestones until the fee is paid for them. (See *Graves.*) The whole of the law on this subject requires consolidating and revising, but probably the opportunity would be taken to rob the Church still more, as in fact a committee of the House of Commons recommended in 1882. In special cemetery Acts provision is generally made for the fees payable to the incumbents; and the general "Cemeteries Clauses Act of 1847" enacts that such fees shall be paid to them as the special Acts provide. The Act of 15 Vict. c. 85, extended to all towns by 16 Vict. c. 134, making further provision for cemeteries and burial boards, requires the fees payable to the clergy to be settled by the vestry and the bishop, or if none are so settled, then the customary fees are to be paid in respect of selling any exclusive right of burial (which the clergy have no power to do), and constructing vaults, and placing stones, which they have power to do. The Act strangely omits the consent of the incumbent, and there is a famous case where Bishop Blomfield allowed the value of a metropolitan living to be almost destroyed by making such a "settlement" without even consulting the incumbent, or inquiring what were the established fees for burying in the vaults under the church.

Several church-building Acts reserve the rights for life of the incumbents of old parishes out of which new ones are carved, and afterwards the fees arising in the new parishes go to their incumbents. (See *Banns.*) The Public Health Act authorises local boards to establish mortuaries—not fees, but places to keep dead bodies waiting for burial. And another Act which passed almost unnoticed in 1879, called the Public Health Interments Act, enabled them also to establish cemeteries either within or without their district, subject to the Cemeteries Clauses Act, 1847, and the Public Health Act, 1875, and with no special provision about fees: which may cause some litigation. [G.]

BUTTRESS. An external support to a wall, so arranged as to counteract the lateral thrust of roofs and vaulting.

The buttress is not used in Classic architecture, where the thrust is always vertical; and in Romanesque it is hardly developed. It is, in fact, a correlative of the pointed arch, especially when used in vaulting, and so first attains considerable depth in the Lancet period. In the later periods, when it had to support vaulting of vast expanse and weight, its depth or projection was proportionably increased.

A *flying buttress* is a half arch carrying the thrust of a vault beyond the clearstory wall, which only rests on pillars, over the aisle roof to the main buttresses, and so to the ground: or any similar construction. Or, more accurately, they are, or ought to be, a stone beam supported by the half arch, with the joints at right angles to the beam.

The pinnacles which frequently terminate buttresses are intended to add to the weight of the supporting mass.

C.

CABBALAH, or KABBALAH, (סבלה). The name is derived from סבל, to receive, and implies a doctrine received by oral tradition. This mysterious teaching, according to the Cabbalists, is of præ-Adamite existence. God Himself, they say, taught it first to a select company of angels, who, after the fall, communicated it to the disobedient child of earth, to supply the means of returning to the pristine state of happiness and communion with the Deity. From Adam it was handed down to Noah, Abraham, and afterwards to Moses, who laid down the principles of it in the first four books of the Pentateuch. Moses initiated the 70 elders into its secrets, and they were transmitted in an unbroken line to David, Solomon, &c., till the time of the destruction of Jerusalem, when Simon ben Yochai was the last depositary of this tradition. His son, and his disciples, are said to have been the compilers of the celebrated work called *Sohar*, that is, "the Splendour," which is the grand storehouse of Cabbalism. On the fanciful ideas of the Cabbalah—the nature of the Supreme Being, the emanations from Him, the Creation, the psychology, or doctrine about the nature of the human soul—it is not necessary here to dwell; they are concisely given in the *Dictionary of Christian Biography* (vol. i. p. 359, *seq.*) The teaching of the Cabbalah is founded, after the oral tradition, on the arrangement of letters and words in the Bible, according to rules, something after the fashion of an acrostic. Thus every letter of a word is reduced to its numerical value, and the word is explained by another of the same quantity, This is called Gematria. Or every letter of a word is taken as the initial or abbreviation of a word—which is called Notaricon. Or two words occurring in the same verse are joined together and made into one word, &c. It is, probably, to these interpretations of the *written law* our Saviour's censure is to be applied, when He reproves the Jews for "making the commands of God of none effect through their traditions."

It is the opinion of some that Pythagoras and Plato learned the Cabbalistic art of the Jews in Egypt; others, on the contrary, say the philosophy of Pythagoras and Plato furnished the Jews with the Cabbalah. Most of the heretics, in the primitive Christian Church, fell into the vain conceits of the Cabbalah; particularly the Gnostics, Valentinians, and Basilidians.—Franck, *La Cabbale;* Stubbs' Soames' *Mosheim,* i. 28, 56; Milman's *Hist. of Jews,* v. iii. 431. [H.]

CABBALISTS, or KABBALISTS. Those Jewish doctors who profess the study of the Cabbalah. The chief Cabbalistic author was Simon, son of Joachai, or Yochai, referred to above. (See *Cabbalah.*)

Though this mysterious doctrine is of peculiarly Jewish origin, yet it was introduced into the Christian Church; and an explanation of the secret which binds all created things together, and unites them with the Creator, was sought in the Cabbalah by such distinguished scholars as Lully (1235), Reuchlin (1455), and our own countrymen Fludd (1574), and Henry More (1614).—*Dict. Christ. Biog.*, &c.

CAINITES. An obscure sect of the Gnostics of the second century, who paid respect to Cain, Korah, the Sodomites, and Judas the traitor. They are mentioned by Irenæus and other early writers.—Iren. *ad Hær.* xxxi.; Epiphan. *Hær.* xxxviii.; Bp. Kayes, *Tertull.* 522.

CÆCILIA. Virgin and Martyr; commemorated in the English Calendar on Nov. 22. She suffered martyrdom in the reign of Severus. Cast into a bath of boiling water, she took no harm; and when the executioner was bidden to put her to death, he was so much moved by her patient endurance, that he would only inflict three wounds upon her—and then, ashamed of himself, fled. She survived for three days, singing hymns up to the last moment of her life. She is regarded as the patron saint of music; and by the old painters is generally depicted with a musical instrument in her hand. The wreath of roses, which is generally to be seen in old pictures of St. Cæcilia, refer to the legend that her betrothed, Valerian, had a vision, in which he saw an angel with two crowns of roses gathered in Paradise, immortal in themselves, but invisible to the eyes of unbelievers, with which he encircled the brows of Cæcilia and Valerian, as they knelt before him.—Alban Butler's *Lives of the Saints*; Smith and Wace's *Dict. Christ. Biog.* [H.]

CALENDAR, from the Latin Calendarium, an account-book for debts, so called because the Roman settling-day was the *Calendæ*, or first day of the month. I. Ecclesiastical calendars are of very early date, coeval with the commemoration of martyrs (Euseb. iv. 15). One of the middle of the fourth century is still extant, and others of very early date are given by Martene (*Vet. Scrip. collect.* vol. vi. 1724). The early calendars were compiled mainly for the purpose of indicating the days on which the martyrs and confessors of the Church were to be commemorated, but afterwards the names of saints who had been canonized were added, until there was a vast accumulation, as may be seen in the "Acta Sanctorum," not yet finished.—Bollandus, *cum continuationibus Henschenii.*, &c., 54 vols. 1734–1861.

II. In England the earliest calendar known is attributed with good reason to Bede, who died A.D. 735; and it is printed by Martene (*Vet. Scrip.* vol. vi. 635). In the library at Durham Cathedral there is a calendar of the eleventh or twelfth century, which differs little from one reprinted from a Missal of 1514, which belonged to Bp. Cosin's library. To the English Calendar, during the mediæval times, few names were added, while in the Roman Calendar a great many were inserted. The multitude of holy days, urged by the priests, encouraged idleness, and thus injured the prosperity of the country. In Henry VIII.'s time, therefore, the observance of some of these days was abrogated, and especially it may be noticed that two days dedicated to St. Thomas à Becket were omitted. In the book of 1549, the calendar contains only the chief names of those mentioned in the Sarum Use, and in 1552 the names of St. Mary Magdalene and St. Barnabas were struck out; the latter, however, being probably omitted by a printer's error. It was restored in 1559, and the names of St. George and St. Lawrence were added. In 1561 a commission was appointed for a revision of the Calendar, and the "eves" of saints' days were noticed. In 1661 the names of two national saints were added—St. Alban and the Venerable Bede, and of one Gallican bishop, St. Eunurchus. In the English Calendar twenty-five days are dedicated to saints mentioned in Holy Scripture, or connected with the life of our Lord; twenty days are dedicated to martyrs who died for the faith between A.D. 90–316; twenty-one days are dedicated to saints especially connected with the Church of England; and eleven days to other saints, among whom are the "Doctors" Ambrose, Jerome, Augustine, and Gregory. Wheatly gives several reasons why those minor festivals were retained in our Prayer Book.

III. Our calendar in the Prayer Book consists of several columns. The first shows the days of the month in their numerical order; the second contains the first letters of the alphabet affixed to the days of the week; called the Sunday Letter; so that the letter for each year denotes all the Sundays therein. The third, as printed in the larger Common Prayer Books, (as it ought to be in all,) has the calends, nones, and ides, which was the method of computation used by the old Romans and primitive Christians, and is still useful to those who read ecclesiastical history.

The last four columns contain the course of lessons for morning and evening prayer for ordinary days throughout the year. The intermediate column, namely, the fourth, contains the holy days observed by the Church of England.

A new Table of Lessons was issued by authority of Parliament in 1871, and made obligatory from 1879. (See *Lessons*.)

By the Acts 24 Geo. II. c. 23, and 25 Geo. II. c. 30, the calendar was reformed. and the new style introduced. (See Sir E. Beckett's *Astronomy without Mathematics*, where an explanation of the principles of the change of "style" is given.) Until 1752, the years began on March 25, and September 3 of that year was made September 14 by the Act. The general tables at the end of the calendar in the Prayer Book for finding Easter and Sunday are erroneous before the change of style, and do not enable you to find on what day of the week any day fell while old style prevailed, and, *a fortiori*, any Easter. A proper table for old style is given in the book just mentioned.—Martene, *Veterum Scriptorum*, &c.; *Collectio*, vol. vi. 1724; Blunt, *P. B.* [36]; Wheatly, *Common Prayer Book; Dict. Christ. Ant.* [H.]

CALIXTINES. I. A section of the Hussites, who derived their name from the "cup" (calix), which they desired to have restored to all in the Holy Communion. Their views were moderate, and in this they differed from another section of Hussites—the Taborites—who demanded that both religion and the government of the Church should be restored to its primitive simplicity. The requirements of the Calixtines were:—(1) That the word of God might be preached in its purity and simplicity to the people. (2) That the Communion might be administered in both kinds. (3) That the clergy might be brought to a life suiting the successors of the Apostles, and not have such wealth and power. (4) That the greater or "mortal" sins might be duly punished.—Stubbs' Mosheim, ii. 354; Blunt's *Dict. Sects*, p. 95.

II. The name Calixtines was also given in the 17th century to the followers of George Calixtus, a celebrated divine amongst the Lutherans. His endeavour was to unite the Roman, Lutheran, and Calvinistic Churches in the bonds of charity and mutual forbearance, under the idea that, as there was truth in the three communions, they should not keep apart. He affirmed that the Apostles' Creed, together with the light thrown upon the exegesis of Scripture by the early Christian writers, was a sufficient bond of unity amongst Christians. Those who hold such liberal ideas have also been called Syncretists.—Stubbs' Soames' *Mosheim*, iii. 312, 317, 321–323; Broughton, *Biblio.* vol. i.; Blunt's *Sects*, p. 585.

CALL TO THE MINISTRY. There are two sorts of calls to the ministry. (1) First the outward; whereby those who are appointed to recommend a person to the execution of any ecclesiastical office, fix upon him, as one in their judgment qualified for it; and, having examined him, present him to the bishop. The archdeacon, or, in his absence, one appointed in his stead, presents the candidate; and the bishop, approving the judgment, admits him into such office in due manner, as the laws of God, and the rites of the Church require. But (2) the inward call is something preceding this, and required by our Church as a qualification for the outward call.

The candidate for holy orders has the question of the inward call put to him thus: Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration to serve God, in promoting his glory, and the edifying of his people?

"This is a great question indeed, and that which no man can give a true and positive answer to, without having searched narrowly into his own heart, and seriously considered the bent and inclinations of his soul. But it is a question very necessary to be propounded, for the Holy Ghost now supplies the place and room of our blessed Saviour in his Church militant here on earth. And therefore the bishop requires the candidates to deal plainly and faithfully with him and the Church, and to tell him whether they really trust that they are moved by the Holy Ghost to take this office upon them? To which every one is bound to answer, 'I trust so;' not that he knows it, or is certain of it, for it is possible that his heart may deceive him in it, but that he trusts or hopes it is so."—*Bp. Beveridge.*

Calvin's definition of the "inward call" in his book of Institutes, which was published about ten years before the Ordinal of Edward VI., might probably have been a guide to our Reformers in framing this question. It was, "That it is the good testimony of our own heart, that we have taken this office, neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the Church."

CALOYERS. A general name given to the monks of the Greek Church. It is taken from the Greek καλογεραίοι, which signifies "good old men." (Helyot, *Hist. des Ord. Relig.* i. cap. 19.) These "religious" consider St. Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them; the novices, who are called Archari; the ordinary professed, called Microchemi; and the more perfect, called Megalochemi. They are likewise divided into Cœnobites, Anchorets, and Recluses

The most considerable monastery of the Greek Caloyers in Asia is that of Mount Sinai, which was founded by the emperor Justinian. They have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library.

But the most celebrated monasteries of Greek Caloyers are those of Mount Athos in Macedonia. They are twenty-three in number; and the "religious" live in them so regularly that the Turks themselves have a great esteem for them, and often recommend themselves to their prayers. Everything in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur.

The Caloyers of Mount Athos have a great aversion to the pope, and relate that a Roman pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him.

There are female Caloyers, or Greek nuns, who likewise follow the rule of St. Basil. Their nunneries are always dependent on some monastery. The Turks buy sashes of their working, and they open their gates freely to the Turks on this occasion. Those of Constantinople are widows, some of whom have had several husbands. They make no vow, nor confine themselves within their convents. The priests are forbidden, under severe penalties, to visit these religious.—Broughton, *Biblio.* vol. i.

CALVINISTIC METHODISTS. (See *Calvinists.*)

CALVINISTS. Those who interpret Scripture in accordance with the views of John Calvin, who was born at Noyon, A.D. 1509, and afterwards settled at Geneva, and who established a system both of doctrine and of discipline peculiarly his own.

I. The influence of Calvin's ideas and works was felt in England from the time when the "Lytell Treatyse of ye soper of the Lorde made by Callwyn" was published and prohibited in 1542 (Burnet's *Hist. Reform.*, vol. i., ii. 390). He did not accept an invitation from Cranmer to attend a conference at Lambeth, but he was constantly writing to the Protector Somerset, to Cranmer, and to Edward VI., and in these letters he delighted. He says that Cranmer himself urged him to write often to the king, "which affords me greater delight than if I had received a large present of money." (Gorham's *Reform Gleanings*, 267. See also Burnet, vol. ii. 180 *seq.*) He condemned the Reformation of the Church of England, as it was being carried out, and there can be no doubt that his influence over Somerset, Bucer, and Peter Martyr had a great deal to do with the alterations made in the Prayer Book of 1552. With Elizabeth he gained no favour, the queen declining to accept his "Commentary on Isaiah" in such forcible language, that he wrote a remonstrance to Sir William Cecil. (*Zurich Letters*, ii. 34.) But the Marian persecution had done its work; and numbers returned to England imbued with the Genevan or Calvinistic doctrines. The most powerful among these was probably John Knox, but many other eminent men were also greatly infected by Calvin's ideas. So much so that Hooker writes, in 1549, "his books were almost the very canon to judge both doctrine and discipline by."—*Ecc. Pol.*, Pref. ii. 8.

The Calvinist Directory was written in French, and afterwards published in Latin in 1545. It was published in England, in 1551, for the Strasburg refugees, who had settled at Glastonbury, by Pollanus (Pullain), their pastor.

Most of the modern Dissenters hold in a greater or less degree the doctrines of Calvin, but the name Calvinists, or Calvinistic Methodists, is generally given to those who followed the ideas of Whitfield rather than those of John Wesley, who was an opponent of Calvinism at the end of the last century. They have adopted now the title of "Independent Methodists," and follow the usages of the Independents. But there is a large community in Wales, which still retain the old name, "Welsh Calvinists," or "Calvinistic Methodists." These number about 60,000, with over 200 ministers.

II. The essential doctrines of Calvinism have been reduced to these five: particular election, particular redemption, moral inability in a fallen state, irresistible grace, and the final perseverance of the saints. These are termed, by theologians, the five points; and ever since the synod of Dort (see *Dort*), when they were the subjects of discussion between the Calvinists and Arminians, and decrees were made which are the standard of modern Calvinism, many controversies have been agitated respecting them. Even the Calvinists themselves differ in the explication of them; it cannot therefore be expected that a very specific account of them should be given here. Generally speaking, however, they comprehend the following propositions:—

1st, That God has chosen a certain number in Christ to everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice.

2ndly, That Jesus Christ, by his sufferings and death, made an atonement only for the sins of the elect.

3dly, That mankind are totally depraved in consequence of the fall; and, by virtue of Adam's being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceeds all actual transgression; and that by sin we are made subject to death, and all miseries, temporal, spiritual, and eternal.

4thly, That all whom God has predestinated to life, he is pleased, in his appointed time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

And 5thly, That those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace.

CAMALDOLITES, or CAMALDULENSIANS. A religious order of Christians founded by Romuald, an Italian of noble birth, at the beginning of the eleventh century (A.D. 1023). Those who belong to it are divided into Cœnobites, and Eremites, and follow the rule of St. Benedict. The first monastery was built at Camaldoli, or Campo-Malduli, on the Apennines. The order was approved by Pope Alexander II.; and its constitutions were drawn up by Rodolphus, fourth General, in 1102. The congregation of hermits of St. Romuald, or of Mount Couronne, is a branch of the Camaldoli, to which it was joined in 1532. Paul Justinian, of Venice, began its establishment in 1520, and founded the chief monastery in the Apennines, in a place called the Mount of the Crown, ten miles from Perugia, and dedicated to our Saviour in 1555. Besides these there are the congregations of St. Michael de Murano, of Turin and of France.—Helyot's *Hist. des Ord.* vol. i. p. 236; Stubbs' Soames' *Mosheim*, ii. 43.

CAMERONIANS. A party of Presbyterians in Scotland, so called from Richard Cameron, a field preacher, the first who separated from communion with the other Presbyterians, who acquiesced in the indulgences granted to the ministers by Charles II. in 1669 and 1672. They were also called Cargillites, from Donald Cargill, another field preacher. They considered the acceptance of the indulgence to be a countenancing of the supremacy in ecclesiastical affairs. The other Presbyterians wished the controversy to drop, till it could be determined by a general assembly; but the Cameronians, through a transport of zeal, separated from them, and some who associated with them ran into excess of frenzy; declaring that King Charles II. had forfeited his right to the crown and society of the Church, by his breaking the solemn league and covenant, and by his vicious life, they pretended both to dethrone and excommunicate him, and for that purpose made an insurrection, but were soon suppressed. After the accession of King William III. to the crown, they complied with and zealously served the government; and as regarded their former differences in Church matters, they were also laid aside, the preachers of their party having submitted to the General Assembly of the Scottish establishment in 1690. The party, however, still exists. In 1743 John Macmillan, who had been expelled from the Kirk in 1703, gathered together a considerable number of persons who, under the name of "Reformed Presbyterians," claimed to be the representatives of the old Cameronians or Covenanters. In 1860 the oath of allegiance had by them to be considered (in consequence of the volunteer movement), and at the same time came up the question of the use of the franchise in elections for Parliament. Both had been forbidden by the society, but in 1863 their synod enacted "that while recommending the members of the Church to abstain from the use of the franchise, and from taking the oath of allegiance; discipline to the effect of suspension and expulsion from the Church shall cease." This did not meet with the general assent of the party, and at the present time there are two distinct bodies in Scotland under the same name. In America, and in Ireland, there are branches of this sect, which represent the Cameronians under the name of Reformed Presbyterians.—Lingard, xii. 294 *seq.*; Lawson's *Ep. Ch. Scot.* c. xi.; Hetherington's *Hist. of Ch. of Scot.*; Blunt's *Dict. of Sects*, p. 98.

CAMERONITES. A sect of French Protestants, who derived their name from John Cameron, of Glasgow, professor of Theology at Saumur, about 1610. He endeavoured to reconcile the Calvinist and Catholic doctrines with regard to the Divine decrees; asserting that God wills the salvation of all men, and not only of the elect few: that none are excluded from Divine favour who make their choice aright between good and evil. But his semi-Calvinism was condemned at the Council of Dort (1618). His works were printed at Geneva in a folio volume in 1658.

CAMISARDS. The popular name of

the Protestants who rose in the Cévennes against the oppression of Louis XIV. of France, after the revocation of the edict of Nantes in 1685. There are various etymologies of the word; the most probable is that which derives it from *camisa* or *chemise*, in allusion to the *blouse* or *smock-frock* which was generally worn.

CANCELLI. (See *Chancel.*)

CANDLES. (See *Lights on the Altar.*)

CANDLEMAS DAY. A name formerly given to the festival of the Purification of the Virgin Mary, observed in our Church, February 2. In the mediæval church, this day was remarkable for the number of lighted candles which were borne about in processions, and placed in churches, in memory of Him who, in the words of Simeon's song at the Purification, came to be "a light to lighten the Gentiles, and the glory of his people Israel." From this custom the name is supposed to be derived. It was usual for women to bear candles when they were churched. (See Lingard, ii. 65.) These candles were solemnly blessed according to a form given by Hospinian.—Brand's *Antiq.* p. 220.

CANON. The laws of the Church are called *canons*, the word *canon* being derived from a Greek word, which signifies a rule or measure.

Since the Church is a society of Christians, and since every society must have authority to prescribe rules and laws for the government of its own members, it must necessarily follow that the Church should have this power; for otherwise there would be great disorder amongst Christians. This power was exercised in the Church before the Roman empire became Christian, as appears by those ancient canons which were made before that time, and which are mentioned in the writings of the primitive fathers; by the apostolical canons, which, though not made by the apostles themselves, are nevertheless of considerable antiquity; and by various canons which were made in councils held in the second century, which were binding, and to be observed by the clergy, under the penalty of deprivation; and by the laity, under pain of excommunication. Under this title we will mention: 1. Foreign canons. 2. Such as have been received here. 3. The power of making new canons.

I. As to the first, Constantine the Great, the first emperor who gave Christians some respite from persecution, caused general councils and national and provincial synods to be assembled in his dominions; where, amongst other things, rules were made for the government of the Church, which were called canons; the substance of which was at first collected out of the Scriptures, or the ancient writings of the fathers. It is not necessary to give a long history of *provincial constitutions*, *synodals*, *glossaries*, *sentences of popes*, *summaries*, and *rescripts*, from which the canon law has, by degrees, been compiled, since the days of that emperor; it is sufficient to state, that they were collected by Ivo, bishop of Chartres, about the 14th year of our King Henry I., in three volumes, which are commonly called the *Decrees.* These decrees, corrected by Gratian, a Benedictine monk, were published in England in the reign of King Stephen; and the reason of the publication at that time might be to decide the quarrel between Theobald, archbishop of Canterbury, and Henry, bishop of Winchester, the king's brother, the appointment of whom to the office of legate, the archbishop looked upon as a diminution of his own power, and an encroachment upon that privilege which he had as *legatus natus.* (See *Legate.*) These decrees were received by the clergy of the Western Church, but never by those of the East, which is one reason why their priests continued to marry, which the clergy of the West were, by these decrees forbidden to do.

The next, in order of time, were the *Decretals* (see *Decretals*), which are canonical epistles written by popes alone, or assisted by some cardinals, to determine any controversy; and of these there are likewise three volumes. The first volume of these Decretals was compiled by Raimundus Barcinus, who was chaplain to Gregory IX., and were published by him about the 14th year of King Henry III., A.D. 1226. This was appointed to be read in all schools, and was to be taken for law in all ecclesiastical courts. About sixty years afterwards, Simon, a monk of Walden, began to read these laws in the university of Cambridge, and the next year in Oxford. The second volume was collected and arranged by Boniface VIII., and published about the 27th year of our King Edward I., A.D. 1298. The third volume was collected by Clement V., and published in the Council of Vienne, and likewise here, in the 2nd year of Edward II., A.D. 1308, and from the name of the pope were called *Clementines.*

These decretals were never received in England, or anywhere else, except in the pope's dominions, and are therefore called by canonists *Patriæ obedientiæ*, as particularly the canon concerning the investiture of bishops by a lay hand. John Andreas, a celebrated canonist in the fourteenth century, wrote a commentary on these decretals, which he entitled *Novellæ*, from a very beautiful daughter he had of that name, whom he bred a scholar: the father being a professor of law at Bologna, had instructed his daughter so well in it, that she assisted him in reading lectures to his scholars, and, therefore, to perpetuate her memory, he gave that book the title of *Novellæ.*

About the tenth year of King Edward II., John XXII. published his *Extravagants.* But as to the Church of England, even at that time, when the papal authority was at the highest, none of these foreign canons, or any new canons, made at any national or provincial synod here, had any manner of force if they were against the prerogative of the king, or the laws of the land. It is true that every Christian nation in communion with the pope sent some bishops, abbots, or priors, to those foreign councils, and generally four were sent out of England; and it was by those means, together with the allowance of the civil power, that some canons made there were received here, but such as were against the laws were totally rejected.

Nevertheless, some of these foreign canons were received in England, and obtained the force of laws by the general approbation of the king and people (though it is difficult to know what these canons are), as there was never any authoritative collection of them; and it was upon this pretence that the pope claimed an ecclesiastical jurisdiction, independent of the king, and sent his legates to England with commissions to determine causes according to those canons, which were now compiled into several volumes, and called *Jus Canonicum:* these were not only enjoined to be obeyed as laws, but publicly to be read and expounded in all schools and universities as the civil law was read and expounded there, under pain of excommunication to those who neglected. Hence arose quarrels between kings and several archbishops and other prelates, who adhered to those papal usurpations.

II. Besides these foreign canons, there were several laws and constitutions made here for the government of the Church, all of which are now in force, but which had not been so without the assent and confirmation of the kings of England. Even from William I. to the time of the Reformation, no canons or constitutions made in any synods were suffered to be executed if they had not the royal assent. This was the common usage and practice in England, even when the papal usurpation was most exalted; for if at any time the ecclesiastical courts did, by their sentences, endeavour to force obedience to such canons, the courts at common law, upon complaint made, would grant prohibitions. So that the statute of submission, which was afterwards made in the twenty-fifth year of Henry VIII., seems to be declarative of the common law, that the clergy could not *de jure,* and by their own authority, without the king's assent, enact or execute any canons. These canons were all collected and explained by Lyndwood, Dean of the Arches, in the reign of Henry VI., and by him reduced under this method. But it is not to be supposed that these are valid as the law of England. They are a mere historical collection. There is in fact no such thing as a canon law of England. There are the canons lawfully made and ratified, and there is the "King's ecclesiastical law," as it has often been called by the judges, and no more.

1. The canons of Stephen Langton, archbishop of Canterbury, made at a council held at Oxford, in the sixth year of Henry III.

2. The canons of Otho, the pope's legate, who held a council in St. Paul's church, in the twenty-fifth year of Henry III., which from him were called the Constitutions of Otho; upon which John de Athon, one of the canons of Lincoln, wrote a comment.

3. The canons of Boniface, of Savoy, archbishop of Canterbury, in the forty-fifth of Henry III., which were all usurpations upon the common law, as concerning the boundaries of parishes, the right of patronage, and against trials of the right of tithes in the king's courts against writs of prohibition, &c. Although he threatened the judges with excommunication (some of the judges being at that time clergymen) if they disobeyed the canons, yet they proceeded in these matters according to the laws of the realm, and kept the ecclesiastical courts within their proper jurisdiction. This occasioned a variance between the spiritual and temporal lords; and upon this the clergy, in the thirty-first of Henry III., exhibited several articles of their grievances to the parliament, which they called *Articuli Cleri:* the articles themselves are lost, but some of the answers to them are extant, by which it appears that none of these canons made by Boniface was confirmed.

4. The canons of Cardinal Ottobon, the pope's legate, who held a synod at St. Paul's, in the fifty-third of Henry III., in which he confirmed those canons made by his predecessor Otho, and published some new ones; and by his legatine authority commanded that they should be obeyed: upon these canons, likewise, John de Athon wrote another comment.

5. The canons of Archbishop Peckham, made at a synod held at Reading, in the year 1279, the seventh of Edward I.

6. The canons of the same archbishop, made at a synod held at Lambeth, two years afterwards.

7. The canons of Archbishop Winchelsea, made in the thirty-fourth of Edward I.

8. The canons of Archbishop Reynolds, at a synod held at Oxford, in the year 1322, the sixteenth of Edward II.

9. The canons of Symon Mepham, archbishop of Canterbury, made in the year 1328, the third of Edward III.

10. Of Archbishop Stratford.

11. Of Archbishop Simon Islip, made 1362, the thirty-seventh of Edward III.

12. Of Symon Sudbury, archbishop of Canterbury, made in the year 1378, the second of Richard II.

13. Of Archbishop Arundel, made at a synod at Oxford, in the year 1403, the tenth of Henry IV.

14. Of Archbishop Chichely, in the year 1415, the third of Henry V.

15. Of Edmond and Richard, archbishops of Canterbury, who immediately succeeded Stephen Langton.

It was intended to reform these canons soon after the Reformation; and Archbishop Cranmer and some other commissioners were appointed for that purpose by Henry VIII. and Edward VI. under the authority of Acts of Parliament. The work was finished, but the king dying before it was confirmed, it remains unconfirmed to this day. The book is called "*Reformatio Legum Ecclesiasticarum ex Authoritate Regis* Henry VIII. *inchoata et per* Edward VI. *provecta:*" it was put into elegant Latin by Dr. Haddon, who was then university orator of Cambridge, assisted by Sir John Cheke, who was tutor to Edward VI.

III. The next thing to be considered is, the authority for making canons since the statute 25 Henry VIII. c. 19, commonly called the Act of submission of the clergy, which was founded upon "The submission of the clergy" in their convocations the year before, 16th May, 1532. Thereby they did "offer and promise *in verbo sacerdotii* unto your highness that we will never from henceforth presume to attempt allege claim put in use, or enact, promulge or execute [the words of different copies vary slightly and immaterially] any new canons or constitutions or any other new ordinance, provincial or synodal, in our convocations in time coming; which convocation is, always hath been, and must be assembled only by your high commandment of writ [and] unless only your highness shall license us to assemble our convocations and to make promulge and execute the same, and then to give your royal assent and authority. Secondly, that whereas diverse constitutions and canons provincial which have been heretofore enacted be thought not only much prejudicial to your prerogative royal but also over-much onerous to your highnesses subjects your clergy aforesaid is contented, if it may stand so with your highnesses pleasure, that it may be committed to the examination and judgment of your grace and of thirty-two persons, whereof sixteen to be of the upper and nether house of the temporalty, and other sixteen of the clergy to be appointed by your highness, so that finally whichsoever of the said constitutions, &c., shall be thought and determined by your grace, and by the most part of the said thirty-two persons, annulled [or] not to stand with God's laws and the laws of your realm, the same to be abrogated and taken away," but (in short) all others to stand.

The Act substantially followed the words of the submission, reciting it, and authorised the appointment of the thirty-two commissioners, of whom it is a striking fact with reference to present discussions that half was to be laymen, and the clergy to be appointed by the Crown. Somehow or other neither that commission nor the similar one authorised and appointed under Edward VI. ever completed their work so far as to obtain the final royal sanction of the Reformatio Legum as just now mentioned. That Act of 25 Henry VIII. did more, which is not material to this question of canons, for it prohibited all appeals to Rome, and substituted the appeal to "Delegates" to be appointed by the king in Chancery (see *Delegates*); and with all that part of the Act the convocations had nothing to do, and never have had with any legislation about jurisdiction or ecclesiastical courts. The result has always been acknowledged to be that the convocations cannot lawfully meet without the king's writ, and cannot even discuss any question of canons without special licence therefor, nor afterwards "promulge" any new canon without ratification under the Great Seal; and that course was followed in the only modern instance of a new canon, viz., the alteration of the thirty-sixth, though it was only to follow an Act of Parliament, altering the terms of clerical subscription in 1866. In another case ratification under the Great Seal was finally refused, even though the royal licence to deal with the canon (29) had been given beforehand.

No new canons were made under Henry VIII. or Edward VI. Some were made in 1571 under Elizabeth, recognising her Advertisements of 1565, (*q. v.*), but they were never ratified by her; but the present ones of 1603 are much the same in effect. Again, there were some canons made under and ratified by Charles I. in 1640, but immediately voted null and void by the Long Parliament, and many of them were so plainly *ultra vires* of any convocation as to neutralise the whole, besides other real or alleged defects of form; and they have never been contended to be valid. So the only valid post-Reformation canons are those of 1603–4. And it is now impossible to say, except from general legal recognition, which of the older canons really were adopted into the King's Ecclesiastical Law, or were even treated as valid here at all. The old ecclesiastical law is in that respect like the old common law, for which no statutable authority exists, and which is only known from legal decisions and traditions preserved in law books.

It is also impossible to state any general rule for determining the legal validity of any particular canon in matters affecting the laity, directly or indirectly. It has been decided whenever they have come before the law courts that they never do bind the laity *proprio vigore*, or so far as they were new, and the ecclesiastical courts were always prohibited when necessary from enforcing them. But where there is reason to believe that they were only an affirmance of the old ecclesiastical law of the realm, the civil courts recognise them. For instance, they decided lately on that ground in *R.* v. *Allen* (L. R. 8 Q. B. 70) that the election of churchwardens ought to be according to canon 89, though churchwardens are not solely ecclesiastical officers, and the civil courts, not the ecclesiastical, accordingly try the validity of their election (see *Churchwardens*). But it is an entire mistake to suppose that the canons are binding on the laity whenever they are not overridden by Acts of Parliament. It is quite true that by the Act of Henry VIII. they become as valid and as widely effective as canons can be, when duly ratified under the Great Seal. But in that respect they are only analogous to the bye-laws or private statutes of corporations of all kinds, whether enforceable by the visitors or by the courts of law, on those who were before legally subject to that jurisdiction and to such bye-laws as the given bodies may have from time to time. It must be carefully borne in mind that the Church of England as a body of clergy and laity has never been legally held to be represented by the two convocations, but quite the contrary. It has been well observed, by an unmistakable writer of clerical distinction, in the *Quarterly Review* of July, 1885, that the decree of the very "first Christian Council" (in Acts xv.) was not promulgated without the concurrence of the "brethren" as well as the "Apostles and Elders." And if the Reformatio Legum had been passed, the canon law of the Church would have been made by as many laymen as clergymen. [G.]

It may be as well, for the convenience of students, to insert here, from Bishop Halifax's Analysis of the Civil Law, a few explanations of the method of quoting the Jus Canonicum. The *Decretum* of Gratian (which must not be confounded with the *Decretals*) is divided into, 1. *Distinctions*. 2. *Causes*. 3. *Treatise concerning consecration*. The *Decretals* are divided into, 1. Gregory IX. *Decretals in* 5 *books*. 2. The *sixth Decretal*. (Boniface. 1298.) 3. The *Clementine Constitutions* (of Pope Clement V.). Now in the *Decretum*, 1st part, e.g. "1 dist. c. 3, Lex, [or i. d. Lex,] is the *first distinction*, 3rd Canon, beginning with the word *Lex*. In the *Decretum*, 2nd part, e.g. "3 qu. 9, c. 2," means the third cause, ninth question, 2nd Canon. The 3rd part of the Decretum is quoted as the first, with the addition of the words *de consecratione*.

In the Decretals (the first division) is given the name of *title*, number of *chapter*, with the addition of *extra*, or a capital X. E.g. "c. 3, extra de usuris," means the 3rd chapter of Gregory's Decretals inscribed "de usuris," i.e. the 19th of the 5th book. "c. cum contingat 36 X. de off. et Pot. Jud. del.," means the 36th chapter beginning with "cum contingat," of the Title in Gregory's decrees, inscribed "de officio." The sixth Decretal, and the Clementine Constitutions, are quoted the same way, except that instead of *extra*, or X., is subjoined *in sexto*, or *in* 6; and in Clementini, or in Clem. The Extravagants of John XXII. are contained in one book, xiv. titles.

The following are the

CANONS OF 1603.

CONSTITUTIONS and CANONS Ecclesiastical, treated upon by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province; and agreed upon with the King's Majesty's Licence, in their Synod begun at London, Anno Domini 1603, and in the year of the Reign of our sovereign Lord James, by the Grace of God, King of England, France, and Ireland, the First, and of Scotland the Thirty-seventh: and now published for the due observation of them, by his Majesty's Authority under the Great Seal of England.

It will be observed that this does not mention the Province of York. But the same canons were afterwards, on 10th March, 1604–5, duly voted by the York Convocation and the king's assent to them prayed. And at the end of canons as usually printed, there is another ratification expressly for both provinces; but it is undated, and it does not seem to be now demonstrable that royal ratification was again given after the vote of the York Convocation. But on legal principles that is immaterial, for the presumption *omnia fuisse ritè acta* is amply sufficient after such long and undisputed usage in York as well as Canterbury. (See *Trevor on the Two Convocations.*)

The Table of the Constitutions and Canons Ecclesiastical.

Of the Church of England.

1. The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.
2. Impugners of the King's Supremacy censured.
3. The Church of England a true and apostolical Church.
4. Impugners of the public Worship of God, established in the Church of England, censured.
5. Impugners of the Articles of Religion, established in the Church of England, censured.
6. Impugners of the Rites and Ceremonies, established in the Church of England, censured.
7. Impugners of the Government of the Church of England, by Archbishops, Bishops, &c., censured.
8. Impugners of the Form of consecrating and ordering Archbishops, Bishops, &c. in the Church of England, censured.
9. Authors of Schism in the Church of England censured.
10. Maintainers of Schismatics in the Church of England censured.
11. Maintainers of Conventicles censured.
12. Maintainers of Constitutions made in Conventicles censured.

Of Divine Service, and Administration of the Sacraments.

13. Due Celebration of Sundays and Holy-days.
14. The prescript Form of Divine Service to be used on Sundays and Holy-days.
15. The Litany to be read on Wednesdays and Fridays.
16. Colleges to use the prescript Form of Divine Service.
17. Students in Colleges to wear Surplices in time of Divine Service.
18. A reverence and attention to be used within the Church in time of Divine Service.
19. Loiterers not to be suffered near the Church in time of Divine Service.
20. Bread and Wine to be provided against every Communion.
21. The Communion to be thrice a Year received.
22. Warning to be given beforehand for the Communion.
23. Students in Colleges to receive the Communion four times a Year.
24. Copes to be worn in Cathedral Churches by those that administer the Communion.
25. Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.
26. Notorious Offenders not to be admitted to the Communion.
27. Schismatics not to be admitted to the Communion.
28. Strangers not to be admitted to the Communion.
29. Fathers not to be Godfathers in Baptism, and Children not Communicants.
30. The lawful use of the Cross in Baptism explained.

Ministers, their Ordination, Function, and Charge.

31. Four solemn times appointed for the making of Ministers.
32. None to be made Deacon and Minister both in one day.
33. The Titles of such as are to be made Ministers.
34. The Quality of such as are to be made Ministers.
35. The Examination of such as are to be made Ministers.
36. Subscription required of such as are to be made Ministers.
    The Articles of Subscription.
    The Form of Subscription.
37. Subscription before the Diocesan.
38. Revolters after Subscription censured.
39. Cautions for Institution of Ministers into Benefices.
40. An Oath against Simony at Institution into Benefices.
41. Licences for Plurality of Benefices limited, and Residence enjoined.
42. Residence of Deans in their Churches.
43. Deans and Prebendaries to preach during their Residence.
44. Prebendaries to be resident upon their Benefices.
45. Beneficed Preachers, being resident upon their Livings, to preach every Sunday.
46. Beneficed Men, not Preachers, to procure monthly Sermons.
47. Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.
48. None to be Curates but allowed by the Bishop.
49. Ministers, not allowed Preachers, may not expound.
50. Strangers not admitted to preach without showing their Licence.
51. Strangers not admitted to preach in Cathedral Churches without sufficient Authority.
52. The Names of strange Preachers to be noted in a Book.
53. No public Opposition between Preachers.

54. The Licences of Preachers refusing Conformity to be void.
55. The Form of a Prayer to be used by all Preachers before their Sermons.
56. Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a Year at the least.
57. The Sacraments not to be refused at the hands of unpreaching Ministers.
58. Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.
59. Ministers to catechise every Sunday.
60. Confirmation to be performed once in three Years.
61. Ministers to prepare Children for Confirmation.
62. Ministers not to marry any Persons without Banns or Licence.
63. Ministers of exempt Churches not to marry without Banns or Licence.
64. Ministers solemnly to bid Holy-days.
65. Ministers solemnly to denounce Recusants and Excommunicates.
66. Ministers to confer with Recusants.
67. Ministers to visit the Sick.
68. Ministers not to refuse to christen or bury.
69. Ministers not to defer Christening, if the Child be in danger.
70. Ministers to keep a Register of Christenings, Weddings, and Burials.
71. Ministers not to preach, or administer the Communion, in private Houses.
72. Ministers not to appoint public or private Fasts or Prophecies, or to exorcise, but by Authority.
73. Ministers not to hold private Conventicles.
74. Decency in Apparel enjoined to Ministers.
75. Sober Conversation required in Ministers.
76. Ministers at no time to forsake their Calling.

Schoolmasters.

77. None to teach School without Licence.
78. Curates desirous to teach, to be licensed before others.
79. The duty of Schoolmasters.

Things appertaining to Churches.

80. The Great Bible, and Book of Common Prayer, to be had in every Church.
81. A Font of Stone for Baptism in every Church.
82. A decent Communion-Table in every Church.
83. A Pulpit to be provided in every Church.
84. A Chest for Alms in every Church.
85. Churches to be kept in sufficient Reparations.
86. Churches to be surveyed, and the decays certified to the High Commissioners.
87. A Terrier of Glebe-lands and other Possessions belonging to Churches.
88. Churches not to be profaned.

Churchwardens or Quest-men, and Side-men or Assistants.

89. The choice of Churchwardens, and their Account.
90. The choice of Side-men, and their joint office with Churchwardens.

Parish-Clerks.

91. Parish-Clerks to be chosen by the Minister.

Ecclesiastical Courts belonging to the Archbishop's Jurisdiction.

92. None to be cited into divers Courts for Probate of the same Will.
93. The rate of *Bona Notabilia* liable to the Prerogative Court.
94. None to be cited into the Appeals or Audience, but dwellers within the Archbishop's Diocese, or Peculiars.
95. The Restraint of double Quarrels.
96. Inhibitions not to be granted without the Subscription of an Advocate.
97. Inhibitions not to be granted, until the Appeal be exhibited to the Judge.
98. Inhibitions not to be granted to factious Appellants, unless they first subscribe.
99. None to marry within the Degrees prohibited.
100. None to marry under Twenty-one Years, without their Parents' consent.
101. By whom Licences to marry without Banns shall be granted, and to what sort of persons.
102. Security to be taken at the granting of such Licences, and under what Conditions.
103. Oaths to be taken for the Conditions.
104. An Exception for those that are in Widowhood.
105. No sentence for Divorce to be given upon the sole confession of the parties.
106. No Sentence for Divorce to be given but in open Court.
107. In all sentences for Divorce, Bond to be taken for not marrying during each other's life.
108. The Penalty for Judges offending in the Premises.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

109. Notorius Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.
110. Schismatics to be presented,

111. Disturbers of Divine Service to be presented.
112. Non-Communicants at Easter to be presented.
113. Ministers may present.
114. Ministers shall present Recusants.
115. Ministers and Churchwardens not to be sued for presenting.
116. Churchwardens not bound to present oftener than twice a year.
117. Churchwardens not to be troubled for not presenting oftener than twice a year.
118. The old Churchwardens to make their Presentments before the new be sworn.
119. Convenient time to be assigned for framing Presentments.
120. None to be cited into Ecclesiastical Courts by process of *Quorum Nomina.*
121. None to be cited into several Courts for one Crime.
122. No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.
123. No Act to be sped but in open Court.
124. No Court to have more than one Seal.
125. Convenient Places to be chosen for the keeping of open Courts.
126. Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.

Judges Ecclesiastical, and their Surrogates.

127. The Quality and Oath of Judges.
128. The Quality of Surrogates.

Proctors.

129. Proctors not to retain Causes without the lawful Assignment of the Parties.
130. Proctors not to retain Causes without the Counsel of an Advocate.
131. Proctors not to conclude in any Cause without the Knowledge of an Advocate.
132. Proctors prohibited the Oath, *In animam domini sui.*
133. Proctors not to be clamorous in Court.

Registrars.

134. Abuses to be reformed in Registrars.
135. A certain rate of Fees due to all Ecclesiastical Officers.
136. A Table of the Rates and Fees to be set up in Courts and Registries.
137. The whole Fees for showing Letters of Orders, and other Licences, due but once in every Bishop's time.

Apparitors.

138. The Number of Apparitors restrained.

Authority of Synods.

139. A National Synod the Church Representative.
140. Synods conclude as well the absent as the present.
141. Depravers of the Synod censured.

CANONS OF 1640. On the 27th May, 1640, the Archbishop of Canterbury stated before the Convocation that the Canons agreed upon in the sacred synod had been read before the king and the privy council, and unanimously approved. They were as follows:

I. With regard to the Royal Authority and Supremacy.

II. For the better keeping of the day of his Majesty's most happy inauguration.

III. For suppressing the growth of Popery.

IV. Against Socinianism.

V. Against sectaries.

VI. An oath enjoined for the preventing of all innovations in doctrine and government.

VII. A declaration concerning some rites and ceremonies.

[Declares the standing of the communion table sideways under the east window of every chancel or chapel, to be in its own nature indifferent, and that therefore no religion is to be placed therein, or scruple to be made thereof.]

VIII. Of preaching for conformity.

IX. One Book of Articles of inquiry to be used at all parochial visitations.

X. Concerning the conversation of the clergy.

XI. Chancellor's patents.

XII. Chancellors alone not to censure any of the clergy in sundry cases.

XIII. Excommunication and absolution not to be pronounced but by a priest.

XIV. Concerning commutations and the disposing of them.

XV. Touching concurrent jurisdiction.

XVI. Concerning licences to marry.

XVII. Against vexatious citations.

These canons were ratified by the king under the great seal, June 30th, 1640. An attempt was made at the time to set aside their authority, upon the plea that convocation could not lawfully continue its session after the dissolution of parliament, which took place on the 5th of May; but the opinion of all the judges taken at the time was unanimously in favour of the legality of their proceeding, as appears by the following document:—

"The convocation being called by the king's writ under the great seal, doth continue until it be dissolved by writ or commission under the great seal, notwithstanding the parliament be dissolved.

"14th May, 1640.
"Jo. Finch.
"C. S. H. Manchester.
"John Bramston.
"Edward Littleton.
"Ralphe Whitfield.
"Jo. Bankes.
"Ro. Heath."

An Act of Parliament, passed in the thirteenth year of Charles II., leaves to these canons their full canonical authority, whilst it provides that nothing contained in that statute shall give them the force of an Act of Parliament.

The acts of this convocation were unanimously confirmed by the synod of York. —Cardwell, vol. ii. p. 593, vol. i. p. 380; Wilkins, *Conc.* vol. iv. p. 538.

These canons, though passed in convocation, are not in force for the following reason: In 1639 a parliamentary writ was directed to the bishops to summon these clergy to parliament *ad consentiendum*, &c., and the convocation writ to the archbishops *ad tractand. et consentiend.* The parliament met on the 13th of April, 1640, and was dissolved on the 15th of May following. Now though the convocation, sitting by virtue of the first writ directed to the bishops, must fall by the dissolution of that parliament, yet the lawyers held that they might sit till dissolved by like authority. But this being a nice point, a commission was granted about a week after the dissolution of the parliament for the convocation to sit, which commission the king sent to them by Sir Harry Vane, his principal Secretary of State, and by virtue thereof they were turned into a provincial synod. The chief of the clergy then assembled desired the king to consult all the judges of England on this matter, which was done: and upon debating it in the presence of his council, they asserted under their hands the power of convocation in making canons. Upon this the convocation sat a whole month, and composed a Book of Canons, which was approved by the king by the advice of his privy council, and confirmed under the broad seal. The objection against the Canons was that they were not made pursuant to the statute 25 Hen. VIII., because they were made in a convocation, sitting by the king's writ to the archbishops, after the parliament was dissolved, though there is nothing in the statute which relates to their sitting in time of parliament only.

After the Restoration, when an Act was passed to restore the bishops to their ordinary jurisdiction, a proviso was made that the Act should not confirm the Canons of 1640. This clause makes void the royal confirmation. Hence we may conclude that canons should be made in a convocation, the parliament sitting; that being so made, they are to be confirmed by the sovereign; and that without such confirmation they do not bind the laity, much less any order or rule made by a bishop alone, where there is neither custom nor canon for it.—Phillimore's *Burn*, iv., App.

CANON OF SCRIPTURE. The books of Holy Scripture as received by the Church, who, being the "witness and keeper of Holy Writ," had authority to decide what is and what is not inspired. (See *Scripture*; *Bible.*)

CANON OF THE LITURGY. (See *Liturgy.*) Canon is used in the service of the Church to signify that part of the communion service, or in the Roman Church the mass, which follows immediately after the Sanctus and Hosanna; corresponding to that part of our service which begins at the prayer, "*We do not presume*," &c. It is so called as being the fixed rule of the Liturgy, which is never altered. Properly speaking, the canon ends just before the Lord's Prayer, which is recited aloud; the canon being said in a low voice. In the First Book of King Edward VI., the word is used in this sense, viz. in the Visitation of the Sick, after the Gospel, the service proceeds as follows:

"*The Preface.* The Lord be with you.
Answer. And with thy spirit.
¶ Lift up your hearts, &c.
Unto the end of the canon."

The *Anaphora* of the Greek Church resembles the canon of the Roman. (See *Anaphora.*)—*Jebb.* Professor Cheetham in *Dict. Christ. Antiq.* vol. i. 269.

CANONICI. (See *Clergy.*)

CANON LAW. The canon law which regulates the discipline of the Romish Church consists, 1. Of the Decree of Gratian (*Decretum Gratiani*), a compilation made by a Benedictine monk, whose name it bears, at Bologna in Italy, in 1150, and made up of the decrees of different popes and councils, and of several passages of the holy fathers and other reputable writers.

2. Of the *Decretals*, collected by order of Pope Gregory IX., in the year 1230, in five books.

3. Of the compilation made by order of Boniface VIII., in 1297, known by the name of the *Sixth Book of Decretals*, because added to the other five, although it is itself divided into five books.

4. Of the *Clementines*, as they are called, or Decretals of Pope Clement V., published in the year 1317 by John XXII.

5. Of other decretals, known under the name of *Extravagantes*, so called because

not contained in the former decretals. These Extravagantes are twofold:—the first, called common, containing constitutions of various popes down to the year 1483; and, secondly, the particular ones of John XXII.

These, containing besides the decrees of popes and the canons of several councils, constitute the body of the canon law. The constitutions of subsequent popes and councils have also the force of canons, although not hitherto reduced into one body, nor digested, as the others, under proper heads, by any competent authority. These, together with some general customs, or peculiar ones of different places, having the force of laws, and certain conventions entered into between the popes and different Roman Catholic states, determine the discipline of the Church of Rome. But all that has no relation to this country, where there is in fact no such thing as canon law apart from the general or king's ecclesiastical law, as before stated, though some of it was derived from old canon law, as some other English law was from Roman.

CANON, CANONICUS. I. *General history of the term.* It was originally applied not only to the clergy, but to all officials of the Church, as readers, singers, porters, whose names were enrolled on the list of ecclesiastics, the *κανων* (Latine matricula, tabula, album: Thomas., *Vet. et Nov. Discip.* i., ii. 34; Bingh. i., iv. § 10); or even persons who were maintained by the alms of the Church, widows, orphans, &c. (Bingham, *ib.*) But in time the word came to be restricted to those clergy who lived under some special rule, more particularly such as formed the staff of the bishop and resided either in or near his dwelling. Thus Augustine, Ambrose, Eusebius of Vercelli, Hilary of Arles, and others, lived under the same roof with their clergy and imposed a kind of monastic discipline upon the whole society. The second council of Toledo, 531, mentions schools conducted by the "canonici in domo ecclesiæ sub Episcopi præsentiâ," and Gregory of Tours, *Hist.* x. *ad fin.*, speaks of the "mensa canonica," the common meal of the canonici established by Bandinus, archbishop of Tours. But Chrodegang, archbishop of Metz (760) was the founder of a rule for canonical life which met with more general approbation than any other. It was based upon the Benedictine. The bishop was to be as the abbot of the community, the archdeacon as the prior; all were to confess to the bishop in Lent and Autumn. The day was portioned out into hours for divine service, manual labour and study; there was a common dormitory and refectory, and a distinctive garb. Thus the life of the society was assimilated to that of monks; but with certain differences. Canons were permitted to retain their private property during their life (after death it passed into the possession of the canonical body); they took no vows, and were forbidden to wear the monk's cowl. In short, as regulated by the rule of Chrodegang, canons might be described as secular clergy living in a semi-monastic style. Charles the Great endeavoured to impose the system of Chrodegang on all the clergy in his empire, and although he was not successful in this attempt, the number of colleges for canons, besides the cathedral chapters, of which nearly all in France, Germany, and Italy adopted the rule, rapidly increased. The rule of Chrodegang, however, was not very long maintained anywhere in its integrity. The canons were continually striving for exemption from the bishop's authority, for a share in the government of the diocese, and for more independence in the management of their property. In many instances the common dormitory and refectory were given up; each canon had his own house in the precincts of the cathedral or collegiate church. Some of them lived a part of the year on the property which formed the separate endowment (præbenda) of their stall, at a distance from the cathedral or collegiate church, discharging their duties there by means of vicars. They were not uncommonly married men, or lived in a state of concubinage. In fact, in the eleventh century the rule of Chrodegang had become almost extinct.

II. *Canonical Life in England.* The conversion of England was mainly accomplished by monks of the Roman or Irish school, and consequently the monastic system had a peculiar claim upon the reverence of the English people. The missionary bishop being himself a monk, naturally surrounded himself with monks as his fellow-labourers, and thus the original chapter of most of the earliest cathedrals in England was monastic in character. As Christianity spread and the dioceses were divided, the principal church of the new district was commonly made a bishop's see, and here the bishop, whether a monk or not, generally formed his chapter out of the parochial clergy of the city, who were, of course, secular priests. As members of the chapter they were called canons. But the rule of Chrodegang never found favour in England. A few of the bishops who were either foreigners or who had been trained in continental schools, such as Gisa, bishop of Wells, 1061, Leofric, bishop of Exeter, 1056, Thomas, archbishop of York, 1070, tried to introduce it, but with very partial and short-lived success. The older type of monachism died out in England during the period of the Danish invasion, but the monastic system was revived in the tenth century under Odo and Dunstan in a more aggressive form. Monachism was extolled as the highest type of life: a much sharper distinction than had existed before was drawn between regular and secular clergy, and from several of the cathedrals canons were removed to make way for monks. Cnut and Harold, indeed, founded colleges for secular canons, but these were exceptions to the general practice (Freeman, *Norm. Conq.* ii. 443; Stubbs' *Introd. to Epp. Cant.* xxi. and *de Invent. cruc. Introd.* ix.). Down to the time of Henry VIII. some of the cathedrals were served by monks, others by secular canons. The number of canons varied from about twelve in some of the Welsh cathedrals, to as many as forty or fifty in some of the English. Most of the stalls were separately endowed, and as holding this endowment or prebenda, the canons were also called prebendaries. (See *Prebendary.*) The whole body of canons seldom resided at the same time in the cathedral precincts, but the number of residents, and non-residents, varied very much at different times and in different places.

III. *Canons Residentiary, and others.* In most cathedrals the number of residents gradually became fixed, seldom more than nine, or less than four, and when a vacancy occurred, the bishop, or the dean, or the Crown, or the residentiary body filled it up by electing one of the non-resident canons, and in some cases strangers could be appointed. It is a question now whether the bishops must first make a stranger a prebendary where that limitation existed before. When the monasteries were dissolved in the sixteenth century, the monastic cathedrals were remodelled, a dean and a fixed number of canons being substituted for the abbot and monks. These are called cathedrals of the new foundation, as distinguished from those which, having always been served by secular canons, remained unaltered in constitution, and are therefore called cathedrals of the old foundation. By the Cathedral Act of 1840, the number of residentiary canons was in many cases reduced to four, and the non-residents were deprived, with some few exceptions, of their endowments, although they are still called prebendaries, and retain their stall in the choir, and on certain occasions their voice in the chapter. The appointment of all non-residentiary canons, in cathedrals of the old foundation, was given by the same Act to the bishop of the diocese; and he may appoint twenty-four "honorary canons" with stalls in the new cathedrals; and by custom assign them a preaching turn. They have no emoluments and no voice in the chapter, and are quite distinct in origin from the non-resident canons or prebendaries in cathedrals of the old foundation. (See *Cathedral.*)

IV. *Canons Regular*, to be carefully distinguished from the secular canons. Pope Nicolas II. had endeavoured, in 1060, to revive the rule of Chrodegang, which had become generally relaxed. But Ivo, bishop of Chartres, and others went further, and formed some communities which were modelled entirely on the monastic pattern, the members even renouncing all right to private property. They were called regular canons of St. Augustine (or more briefly Augustinian shortened again into Austin canons), because their rule was said to be based upon some regulations of St. Augustine. They were also commonly called black canons, because their habit was a long black cassock, and a black cloak and hood over a white rochet. A new and strictly reformed order of Austin canons was founded in 1121 by Norbert, afterwards archbishop of Magdeburg at Premonstré in Champagne, whence they were called Premonstratensian canons, and sometimes "white canons," from their white habit. The earliest house of "regular canons" in England was that of St. Julian and St. Botolph, at Colchester, founded about 1105. The chief patrons of the order were William of Corbeuil, prior of St. Osyth's, afterwards archbishop of Canterbury, and Athelwulf, prior of Nostel, afterwards bishop of Carlisle. This was the only cathedral in England which was served by Austin canons. The first foundation of Premonstratensian or white canons in England was at Newhouse, in Lincolnshire, in 1146, but the abbey of Welbeck, in Nottinghamshire, ranked as the chief English home of the order. There were some other varieties of canons regular in England, as the order of Sempringham or Gilbertine canons, instituted by St. Gilbert at Sempringham, in Lincolnshire, in 1148, for men and women, and the canons regular of the Holy Sepulchre or of the Holy Cross, but none were so numerous or important as the Augustinian and Premonstratensian orders.—Robertson, *Ch. Hist.* ii. 211–13, 222, 252, 512–13, 774; Stubbs' Mosheim, i. 494, 538; ii. 47, and note 122.

V. *Canons Minor*, Priests in cathedrals, not members of either the great or small chapter, who are responsible for performing the service, but not preaching. In some of the old cathedrals they are called priest vicars and vicars choral, and the singing men lay vicars. In some they form a separate corporation with or without the lay vicars. Their numbers vary, but are seldom less than four, and must not exceed six, and they are always appointed by the chapter (of residentiaries) by 3 & 4 Vict. 113, s. 54 (1840), except where the dean alone had the appointment before. Since that Act their stipend was not to be less than £150. Minor canonries are "cathedral preferment" within the Pluralities Act, 1 & 2 Vict. c. 106, and no minor canon now may hold any benefice more than six miles from the cathedral. They are also among the persons to whom cathedral livings must be given by the Act of 1841. Several later Acts have been passed relating to their estates where they are separate corporations, in 1864-5. [H.]

CANONICAL. That which is done in accordance with the canons of the Church.

CANONICAL HOURS. The first, third, the sixth, and the ninth hours of the day, that is, six, nine, twelve, and three o'clock, are so denominated. Bishop Patrick remarks that "the Universal Church anciently observed certain set hours of prayer, that all Christians throughout the world might at the same time join together to glorify God; and some of them were of opinion that the angelic host, being acquainted with those hours, took that time to join their prayers and praises with those of the Church." The directions in the Apostolical Constitutions are as follows: "Offer up your prayers in the morning, at the third hour, at the sixth, and at the ninth, and in the evening; in the morning returning thanks that the Lord hath sent you light, and brought you through the perils of the night; at the third hour, because at that hour the Lord received sentence of condemnation from Pilate; at the sixth, because at that hour he was crucified; at the ninth, because at that hour all things were in commotion at the crucifixion of our Lord, as trembling at the bold attempt of the wicked Jews, and at the injury offered to their Master; in the evening, giving thanks that he has given thee the night to rest from thy daily labours." See also Tertul. *de Orat.* ix. 26; Cyprian, *de Orat. Dom.* xxii.

The names given by the Anglo-Saxons to the canonical hours were uhtsang, primesang, undersang, middaysang, noonsang, evensang, and nightsang. These correspond with prime, tierce, sext, and nones, at the first, third, sixth, and ninth hours of the day, counting from six in the morning; vespers at the eleventh hour, and compline at the twelfth. Matins was always to be said at some time after midnight.—Wilkins' *Conc.* tom. i. 252; Maskell, *Mon. Rit. Ang.*, iii., iv. [H.]

CANONICAL OBEDIENCE. (See *Orders.*) The obedience which is due, according to the canons, to an ecclesiastical superior. Every clergyman takes an oath of canonical obedience to his bishop when he is instituted to a benefice or licensed to a cure.

CANONISATION. (See *Beatification*, and *Saints.*) A ceremony in the Roman Church, by which persons deceased are ranked in the catalogue of saints. It succeeds beatification. The word was derived from the custom of inserting the names of saints in the canon of the mass, before martyrologies were composed. When a person is to be canonised, the pope holds four consistories. In the last he orders the report concerning the deceased to be read, and then takes the votes of the assembled cardinals and prelates, whether he is to be canonised or not. The ceremony is performed in the church of St. Peter's with great pomp.

Canonisation was not known to the Christian Church till the tenth century, though before that time festivals in honour of holy men had been wont to be held. In the Council of Lateran (A.D. 993), John XV. added to the names of saints that of Udalric, bishop of Augsburg; but it was not till 1170 that the pope (Alex. III.) claimed the reservation of the rite to the Roman see. Innocent III. confirmed this in a bull issued in 1200. It has been objected against canonisation, that it is performed by human beings, who assume a power of rendering some one an object of divine worship, who in this life was no more than mortal; that it is a direct violation of the Saviour's command, "Judge not;" and that it lies at the foundation of that idolatry of which the Church of Rome is charged.—Broughton, *Biblio.*, vol. i.; Mabillon, *Acta Sanctor. Ord. Bened.*, vol. vii.; del. Stubbs' Soames' *Mosheim*, vol. ii. 275–427.

CANONRY. A *canonry* is a name of office, and a *canon* is the officer. But conversely, a *prebendary* is the holder of a *prebend*, which is the maintenance or stipend both of the one and the other. It seems most likely that the word canon meant to designate one who resided at the cathedral church constantly, and followed the *rule* of Divine service there: so the application of the word at home and abroad would seem to indicate. (But see *Canon.*) Thus, till a late enactment, 3 & 4 Vict. c. 113, the word canon was restricted in cathedrals of the old foundation to the residentiaries. *Prebendary* was statutably applied to all, because all had a "præbenda," either affixed stipend, or an estate for life: while in the cathedrals of new foundation all were called canons or prebendaries, because all were equally bound to residence; but they were much fewer than the canons and prebendaries of the old foundations, who were 24 at Exeter and Hereford, 27 at Lichfield, 28 at Chichester, 30 at St. Paul's and York, 49 at Wells, 52 at Lincoln, and 53 at Salisbury. (See Report of Cathedral Commission, 1854.) By s. 93 of that Act the word "canon" alone is interpreted to mean canons residentiary, who at first were the only ones meant to be retained, and yet by s. 1, all members of the chapter are to be called canons. But the Act was altered in its course through parliament, with considerable carelessness. And the non-residentiary canons or prebendaries were finally retained, and their endowments only taken away. In the "new cathedrals," where there were no non-residentiaries before, the bishops were allowed to appoint twenty-four honorary canons; but they have no votes in the chapter, as the prebendaries have in different degrees in the old cathedrals. (See *Cathedral.*) The bishops have the same power in the still newer cathedrals founded in this century, in most of which there is no chapter at all.

The fellowships of the collegiate church in Manchester, on its elevation into a cathedral, were erected into canonries, and the warden of former times into dean. But they all have parochial duties too, under the Manchester Parish Division Act. [G.]

Canonry, or chanonrie, in Scotland, was the same as the cathedral precinct in England. Thus at Aberdeen the canonry included the cathedral, bishop's palace, prebendal houses, gardens, and an hospital, all surrounded by a stone wall. (Kennedy's *Annals of Aberdeen.*) The cathedral town of Rosemarkie, or Fortrose, in the diocese of Ross, was sometimes called the *canonry* town, or *channery* town.

CANTATE DOMINO. This Psalm was inserted in the Prayer Book of 1552, as an alternative for the Magnificat, to be sung or said after the first lesson at evening service. It is not easy to understand why this addition was made, unless it was to please the Genevans, who disliked the use of the Magnificat. There are parallel expressions in the Magnificat and "Cantate Domino," which probably led to its being selected as an alternative. (See Blunt's *Annotated P. B.* pp. 33–34.)

CANTICLE. This literally signifies song, but it is peculiarly applied to a canonical book of the Old Testament, called in Hebrew the Song of Songs, that is, the most excellent of all songs, called also the Song of Solomon. The word *canticle* in our Prayer Book is applied to the Benedicite, and was so first used in King Edward's Second Book. But it also denotes all those hymns which are said or sung after the lessons at the morning and evening services. With the exception of the Te Deum, all are taken from Holy Scripture.

CANTORIS. In cathedral churches except Ely (see *Abbot*), the stall of the dean (Decanus) is to the right on entering the choir, hence the south side was called Decani; and as the Præcentor (Cantor) sat opposite, his side was called "of the Cantor," or Cantoris.

CANTUS AMBROSIANUS. (See *Ambrosian Rite.*) The term given generally to church music in the West before the time of Gregory. It is derived from St. Ambrose, who introduced into the West the system of hymn singing, and antiphonal psalm chanting, which he is said to have learnt at Antioch, from whence he brought his melodies. Ambrose admitted the four Greek scales (Dorian, Phrygian, Lydian, Mixo-Lydian) corresponding to our scales of D, E, F, G, without accidentals; the melodies written in each ranging only from the key note to its octave, and ending properly on the key note, thence called the *final*.

CAPITAL. The highest member of a pillar.

The capital consists of the *abacus*, the *bell*, the *neck*, or *astragal*, and each of these varies in the several styles, as well in form as in relative importance. A few of the more prominent variations may be enumerated.

In the Saxon period, the abacus is usually a low, flat, unmoulded slab; the rest of the capital, if it has any character, approaches that of the succeeding style.

In the Norman capital the abacus is square, of considerable thickness, generally slightly bevelled at the lower side, and sometimes moulded. The bell, resting on a cylindrical shaft, and fitted with a square abacus, is circular at the bottom, and becomes square at the top, and the way of resolving the round into the square gives it its peculiar character. In examples, however, of any richness, the abundance of decoration often obscures its constructive character.

In the period of transition to Early English, the abacus sometimes becomes octagonal, seldom however a regular octagon, but a square with the corners slightly cut off. It is also sometimes circular. The upper surface continues flat, but the under part is more frequently moulded. The bell often approaches the Classic capital in design, and sometimes even in treatment, as at Canterbury; but this is a rare amount of excellence. More frequently a lotus-like flower rises from the neck, and curls beneath the abacus. The neck is still a mere round bead.

In the next, or Lancet period, the abacus more frequently becomes circular, the top is seldom flat, the mouldings usually consist of two rounds, with a deep undercut, hollow between, the upper one a little overhanging the under, and in the hollow a trail of nail-head or dog-tooth is often found. The bell, also, is deeply undercut, and in some instances, where effect is sought in moulding rather than in carving, it is repeated; but, in moderately rich examples, the bell is usually covered with foliage of which the stems spring from the neck, generally crossing one another as they rise, and breaking into leaves near the top, where they throw off a profusion of crisped foliage, which curls under the abacus; a stray leaf, in very rich and rather late examples, sometimes shooting up, over the hollow, to the upper member of the abacus. The whole treatment of this foliage in capitals and corbels, where it follows the same law, has sometimes a boldness and a grace, though it never deserts its conventional type, of which no description, and no engraving even, except on a large scale, can convey an idea. The neck of the Early English capital is generally either a rounded bowtel of rather more than half a cylinder, or a semi-hexagon, the latter with the sides sometimes slightly hollowed.

In the Geometrical or early Decorated period, the abacus continues round. It is no longer flat at the top: the scroll moulding begins to appear, and sometimes a hollow intervenes between it and the first member of the bell. The bell, when moulded, rather follows the routine of the last style; but, when foliated, the leaves or flowers, without losing anything of the force and boldness of the latter, have a naturalness never approached in any other style: we begin to recognise the oak, the hawthorn, or the maple, as familiar friends, and no longer need to employ conventional terms to disignate their foliage, or the method of its treatment.

In the late Decorated period, the scroll-moulding is generally employed for the abacus and for the neck; the ball-flower sometimes occurs in the hollow of the abacus, but not so frequently as the dog-tooth in the Lancet period. The mouldings of the bell are generally the roll and fillet, or the scroll, in some of their forms; and the foliage entirely loses the nature of the Geometrical, without recovering the force of the Early English. It surrounds the bell as a chaplet, instead of creeping up it, and, instead of indicating the shape which it clothes, converts the whole between the neck and the abacus into a flowered top.

In the Perpendicular period, the abacus is sometimes so nearly lost in the bell, or the bell in the abacus, that it is hard to separate them. The form of both becomes generally octagonal, and a great poverty of design is apparent: this is the case in ordinary instances of pillars with entire capitals. In later examples, and where there are greater pretensions, the capital does not extend to the whole pillar, but the outer order of the arches is continued to the base, without the intervention of a capital, only the inner order being supported and stopped by an attached shaft, or bowtel, with its capital, and so the capital loses all its analogy with the classic architrave, and no longer stops the eye by a horizontal line. The effect is very inferior and monotonous, as is generally the case in that style.

CAPITULUM. (See *Chapter.*)

CAPITULARY. Literally a collection of "capitula" or little chapters. The term was commonly applied to the series of laws and ordinances issued from time to time by the early Frankish sovereigns, and as the great majority of laws in those collections were of an ecclesiastical character, it denoted generally, though not always, a series of laws relating to ecclesiastical affairs. The earliest capitulary in the edition of Baluze, is Childebert's *Constitution for the Abolition of Idolatry*, A.D. 554. But by far the most important are those of Pepin le Bref, A.D. 752, and Charles the Great. The public capitularies of the latter number about sixty, each containing many capitula or articles, amounting in all to 1150. The latest capitularies are those of Carloman, in 882, after which there is a long suspension of legislation. The Frankish laws were proposed in the assemblies held twice a-year; the clergy and laity sat either separately or together, according to the nature of the subject under discussion; but the right of initiative and decision rested with the sovereign, and the decrees were issued in his name. Besides those which were distinctly ecclesiastical, there were others which dealt with every department of human life, moral, social, and political. What share the freeholders as a body had in all this legislation is a subject which has been debated, and cannot be entered upon here. (See Hallam, *Middle Ages*, ch. ii. part ii.; and Guizot's *Lectures on Civilisation.*) The first formal collection of capitularies was one edited in four books by Angesius, Abbot of Fontenella, who died in 833. It contains the laws of Charles the Great and Louis the Pious. Benedict, a deacon of Mayence, added three more books about the year 842, containing those of Lothaire, Charles and Louis, sons of Louis the Pious. Father Simon published those of Charles the Bald, and these editions have been supplemented by anonymous compilers. (*Capitularia Regum Francorum*, by Stephen Baluze, Paris, 1677, 2 vols; Herzog's *Real-Encyclopädie*, Article *Capitularien;* Pertz, *Monumenta Germaniæ Historica.*)

CAPUCHINS. Monks of the order of St. Francis. They owe their origin to Matthew de Baschi, a Franciscan of the duchy of Urbino, who, having seen St. Francis represented with a sharp-pointed *capuche*, or cowl, began to wear the like in 1525, with the permission of Pope Clement VII. His example was soon followed by two other monks, named Louis and Raphael de Fossembrun; and the pope, by a brief, granted these three monks leave to retire to some hermitage, and retain their new habit. The retirement they chose was the hermitage of the Camaldolites near Massacio, where they were very charitably received.

This innovation in the habit of the order gave great offence to the Franciscans, whose provincial persecuted these poor monks, and obliged them to fly from place to place. At last they took refuge in the palace of the Duke de Camerino, by whose credit they were received under the obedience of the conventuals, in the quality of Hermits Minors, in the year 1527. The next year, the pope approved this union, and confirmed to them the privilege of wearing the square capuche, and admitting among them all who would take the habit. Thus the order of the *Capuchins*, so called from wearing the *capuche*, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camerino, in a convent of the order of St. Jerome, which had been abandoned; but, their numbers increasing, Louis de Fossembrun built another small convent at Montmelon, in the territory of Camerino. The great number of conversions which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper with which Italy was afflicted the same year, 1528, gave them an universal esteem.

In 1529, Louis de Fossembrun built for them two other convents, the one of Alvacina in the territory of Fabriano, the other at Fossembrun in the duchy of Urbino. Matthew de Bassi, being chosen their vicar-general, drew up constitutions for the government of this order. They enjoined, among other things, that the Capuchins should perform Divine service without singing; that they should say but one mass a day in their convents; they forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot; they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

This order soon spread itself all over Italy and Sicily. In 1573, Charles IX. demanded of Pope Gregory XIII. to have the order of Capuchins established in France, which that pope consented to; and their first settlement in that kingdom was in the little town of Picpus near Paris, which they soon quitted to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, Pope Paul V. gave them leave to accept an establishment which was offered them in Spain. They even passed the seas to labour in the conversion of the infidels; and their order became so considerable, that it was divided into more than sixty provinces, consisting of near 1600 convents, and 25,000 monks, besides the missions of Brazil, Congo, Barbary, Greece, Syria, and Egypt; but these numbers have been much reduced by the suppression of the religious orders in France and Italy.

Among those who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Este, duke of Modena and Reggio, who, after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of Brother John-Baptist, and died in the convent of Castelnuovo, in 1644. In France, likewise, the great Duke de Joyeuse, after having distinguished himself as a general, became a Capuchin in September, 1587.—Stubbs' Soames' *Mosheim*, ii. 518; *Hist. des Ord. Rel.*, vol. vii. c. 27; Broughton's *Biblio.*, vol. i.

CAPUCHINES. Capuchin nuns. Their foundress was Maria Laurentia Longa, a noble lady of great piety and devotion. She built a monastery of virgins, called "Our Lady of Jerusalem" (A.D. 1538), in which was observed the third rule of St. Francis. Afterwards they embraced the more rigorous rule of St. Clara, from the austerity of which they had the name of *Nuns of the Passion*, and that of *Capuchines* from the habit they took, which was that of the Capuchins.

After the death of their foundress, another monastry of *Capuchines* was established at Rome, near the Quirinal palace, and was called the *Monastery of the Holy Sacrament*; and a third, in the same city, built by Cardinal Baronius. These foundations were approved, in the year 1600, by Pope Clement VIII.. and confirmed by Gregory XV. There were afterwards several other establishments of Capuchines, in particular one at Paris, in 1604, founded by the Duchesse de Mercœur, who put crowns of thorns on the heads of the young women whom she placed in her monastery.

CAPUT JEJUNII. The head or beginning of the fast: an old name for the first day of Lent. (See *Ash Wednesday*.)

CAPUTIUM. (See *Hood*.)

CARDINAL. A title originally given to those presbyters and deacons who were *permanently* attached to any church as being the principal clergy of that church, the *hinges* upon which all the work turned.

As applied to a certain office in the Roman Church the following statements comprise the important historical facts:

1. The institution of the office has been ascribed by respectable Roman Catholic writers to Christ himself, to the apostle of their faith, to the Roman bishop Evaristus, to Hyginus, Marcellus, Boniface III., and others. But we only know that the deacons and presbyters and bishops of the regions or twenty-eight parishes into which Rome was divided bore this name. The title was also conferred upon the suffragan bishops of Ostia, Albano, and others in the immediate vicinity, but without any other rights than those which were connected appropriately with the ministerial office.

2. The import of the term was varied still more in the ninth century, and especially in the eleventh, by Nicolas II., in A.D. 1059, who in his constitution for the election of the Roman Pontiff, not only appointed his seven suffragan bishops as members of the pope's ecclesiastical council, but also conferred on them the right of initiative in the election of the pope, which had to be subsequently ratified by the assent of the other clergy and the people, and also the emperor.

This is the important period in history when the first foundation was laid for rendering the hierarchy of the Church independent both of the clergy and of the secular power. This period has not been noticed so particularly by historians as its importance requires. They seem especially to have overlooked the fact, that the famous Hildebrand (Gregory VII.), in the year 1073, concerted these measures for the independence of the Church, as the following extract will show: "It was the deep design of Hildebrand, which he for a long time prosecuted with unwearied zeal, to bring the pope wholly within the pale of the Church, and to prevent the interference, in his election, of all secular influence and arbitrary power. And that measure of the council which wrested from the emperor a right of so long standing and which had never been called in question, may deservedly be regarded as the master-piece of popish intrigue, or rather of Hildebrand's cunning. The concession which disguised this crafty design of his was expressed as follows: *that the emperor should ever hold from the pope the right of appointing the pope.*"

3. As might have been expected, this privilege was afterwards contested by the princes of the German States, especially by those of Saxony and the House of Hohenstaufen. But these conflicts uniformly resulted in favour of the ambitious designs of the pope. A momentary concession, granted under the pressure of circumstances, became reason sufficient for demanding the same ever afterwards as an established right. In the year A.D. 1179, Alexander III., through the canons of the Lateran, confined the election of the pope exclusively to the cardinals, so that, after this, the ratification of the emperor, clergy, and people, was no longer of any importance. Something similar was also repeated by Innocent III., A.D. 1215, and Innocent IV., A.D. 1254. The former had already, in the year A.D. 1198, renounced the civil authority of Rome, and ascended the papal throne. In the year 1274, the conclave ot cardinals for the election of the pope was fully established by Gregory X., and remains the same to this day.

4. The college of cardinals, which, until the twelfth century, had been restricted to Rome and its vicinity, has since been greatly enlarged, so as to become the supreme court of the Romish Church throughout the world. Priests of illustrious name in other provinces and countries have been elevated to the dignity of cardinals. Of this, Alexander III. gave the first example in the year 1165, by conferring the honour upon Galdinus Sala, archbishop of Milan, and upon Conrad, archbishop of Mentz. But, to the injury of the Church, the greater part have ever been restricted to the limits of Rome and Italy.

5. The formal classification of the cardinals into three distinct orders, 1. cardinal bishops; 2. cardinal presbyters; 3. cardinal deacons, was made by Paul II. in the fifteenth century. He also gave them, instead of the scarlet robe which they had worn since the year 1244, *a purple robe*, from whence they derived the name of the *purple;* a title indicative, not merely of their superiority to bishops and archbishops, but of their regal honours and rights. Boniface VIII. gave them the title of *eminentissimi, most eminent;* and Pius V., in the year 1567, decrees that no other should have the name of cardinal.

6. The number of cardinals was at first not less than *seven;* and, after having ranged from *seven* to *fifty-three*, it was reduced again in the year 1277 to the minimum above mentioned. The General Assembly of the Church of Basel limited the number to *twenty-four;* but the popes from this time increased them at their pleasure. Under Leo X. there were sixty-five cardinals: Paul IV. and Pius V. decreed that the maximum should be seventy—equal in number to the disciples of our Lord. These were arranged under the following grades: 1. Six cardinal bishops, with the following titles:—the bishops of

Ostia, Porta, Albano, Frascati, Sabina, and Palæstrina; 2. Fifty cardinal priests, who were named after the parochial and cathedral churches of Rome; 3. Fourteen cardinal deacons, who were named after the chapels. This number was seldom full; but, since 1814, they have again become quite numerous.—*Augusti.*

The canons in some foreign cathedrals are called cardinals; as at Milan and Salerno. In the cathedral of St. Paul's, London, two of the minor canons are still so designated. Their statutable duties are to superintend the behaviour of the members of the choir, in order to the correction of offenders by the dean and chapter, and to see to the burial of the dead, &c.—Jebb, *Choral Service;* Robertson's *Hist. of Ch.*, ii. 584; Stubbs' Soames' *Mosheim*, ii. 24, 25, 117, 505; Jovet's *Hist. des Rel.*, vol. i. pp. 213, 221.

CARMELITES, or WHITE FRIARS. Monks of the order of *Our Lady of Mount Carmel.* They claim to derive their origin from Elijah; but their real history is, that in the middle of the twelfth century a certain Berthold, a Calabrian, with a few comrades migrated to Mount Carmel, and took up his abode in a place where tradition pointed out that Elias had hid himself. This community increased rapidly, and Albert, patriarch of Jerusalem, gave them a *rule* of life in 1205, which Pope Honorius III. confirmed in 1224.

The peace concluded by the emperor Frederic II. with the Saracens, in the year 1229, so disadvantageous to Christendom, and so beneficial to the infidels, occasioned the Carmelites to quit the Holy Land under Alan, the fifth general of the order. They founded monasteries at Cyprus, Messina, Marseilles, and many other places in Europe, and soon gained considerable ground in England, where in the year 1245 they held their first European general chapter, at Aylesford. They were mendicants, and had their name "White Friars" from the colour of their habit. This was changed by order of Honorius IV.

After the establishment of the Carmelites in Europe, their rule was in some respects altered: the first time, by Pope Innocent IV., who added to the first article a precept of chastity, and relaxed the eleventh, which enjoins abstinence at all times from flesh, permitting them, when they travelled, to eat boiled flesh. Their rule was again mitigated by the Popes Eugenius IV. and Pius II. Hence the order is divided into two branches, viz. the *Carmelites of the ancient observance*, called the *moderate* or *mitigated*, and those of the *strict observance*, who are the *barefooted Carmelites;* a reform set on foot, in 1540, by St. Theresa, a nun of the convent of Avila, in Castile: these last are divided into two congregations, that of Spain and that of Italy.

The Carmelites had a bitter controversy with the Jesuits in the seventeenth century as to their origin. They accused Papebrock, a learned Jesuit, of erroneously stating that their order was not derived from Elijah, and cited him before Innocent III. In Spain his works were condemned; and in 1697 all the controversial writings against the Carmelite theories were proscribed by the inquisition. The next year, however, the pope ordered both parties to leave off wrangling, and to stop the controversy.—Helyot, *Hist. des Ord. Rel.*, vol. i. 282; Broughton, *Biblio.*, vol. i.; Stubbs' Soames' *Mosheim*, vol. ii. 123, 193.

CAROLS. Ital. Carola, from Lat. Choreola. Hymns sung by the people at Christmas in memory of the song of the angels, which the shepherds heard at our Lord's birth.

CARPOCRATIANS. Heretics who sprang up in the second century; followers of Carpocrates of Cæsarea.

Eusebius (*Hist. Eccl.* iv. 7) says that according to Irenæus, who lived in the second century, Carpocrates was the father of the heresy of the Gnostics; and it is true that all the infamous things imputed to the Gnostics are ascribed likewise to the Carpocratians. Carpocrates believed in one supreme God, but also admitted Æons as the offspring of God; the creation of the world from evil matter by angels; divine souls unfortunately enclosed in bodies and the like. He maintained that our Lord Jesus was born of Joseph and Mary in the ordinary course of nature, and was only superior to other men in fortitude and greatness of soul; that his soul only was received into heaven, his body remaining on earth; and accordingly he rejected the resurrection of the body. He gave his disciples licence to sin, and moreover insisted on the necessity of their sinning, asserting that a man cannot arrive at perfection, nor deliver himself from the power of the princes of this world, as he expressed it, without having passed through all sorts of criminal actions: laying it down for a maxim, that there is no action bad in itself, but only from the opinion of men.—Clem. Alex. *Strom.* iii.; Euseb. *ut sup.*

Epiphanius relates of himself, that in his youth he accidentally fell into company with some women of this sect, who revealed to him the most horrible secrets of the Carpocratians. They were armed with beauty sufficient to make an impression on a person of his age; but, by the grace of God, he says he escaped the snare which the devil had laid for him.—Epiph. *Hær.* xxvi. c. 17, 18.

Carpocrates left a son, Epiphanes, who at the age of 17 wrote a book, which contains the tenets of his father. "It is doubtful whether he ought to be called a Christian. Two inscriptions in the true spirit of this 'philosopher,' recently discovered in Cyrene in Africa, have given rise to a conjecture that his sect continued till the sixth century."—Stubbs' Soames' *Mosheim*, i. 147.

CARTHUSIANS. A religious order, founded in the year 1084 by Bruno, a very learned man, a native of Cologne, and master of the cathedral school at Rheims. The name is derived from Chartreuse, a rugged and mountainous spot near Grenoble, to which Bruno, unable to bear the conduct of his archbishop Manasses, took himself with six companions. There is a legend that Bruno took his resolution of retiring into the desert, on account of the miraculous utterances of Raimond Diocre, a canon of Paris, who, after he was dead, and laid on the bier, on three successive days raised himself and said, "By the just judgment of God I am accused." "By the just judgment of God I am judged." "By the just judgment of God I am condemned." But this is "accounted a fable even in the Romish Church itself."—Stubbs' Soames' *Mosheim*, ii. 44.

Hugo, bishop of Grenoble, assigned to Bruno a spot of ground where he built his monastery. He adopted the rule of Benedict, though with more austere and rigid observances: and his successors added to the severity of the rules.

In the year 1170, Pope Alexander III. took this order under the protection of the holy see. In 1391, Boniface IX. exempted them from the jurisdiction of the bishops. In 1420, Martin V. exempted them from paying the tenths of the lands belonging to them; and Julius II., in 1508, ordered that all the houses of the order, in whatever part of the world they were situated, should obey the prior of the Grand Chartreuse, and the general chapter of the order.

It is computed that until the recent suppression of religious orders in Italy and France, there were a hundred and seventy-two houses of Carthusians, whereof five were of nuns, who practised the same austerities as the monks, four in France, and one at Bruges. They are divided into sixteen provinces, each of which has two visitors. There have been several canonised saints of this order; four cardinals, seventy archbishops and bishops, and a great many very learned writers.

There are a few monks still left in the Grand Chartreuse, but the chief home of the order is at Cowfold in Sussex, where buildings on a very large scale have recently been erected. The Carthusians settled in England about the year 1140. They had several monasteries here, particularly at Witham, in Somersetshire; Hinton in the same county; Beauval, in Nottinghamshire; Kingston-upon-Hull; Mount Grace, in Yorkshire; Eppewort, in Lincolnshire; Shene, in Surrey, and one near Coventry. In London they had a famous monastery, since called, from the Carthusians who settled there, the Charter House. (See Dugdale's *Monasticon;* Mabillon's *Præf. ad sæcul.* vi. pt. ii. of his *Acta Sanct. Ord. Bened.* p. 37; Helyot's *Hist. des Ord.*, vol. vii. p. 366.)

CARTULARIES, according to Jerom de Costa, were papers wherein the contracts, sales, exchanges, privileges, immunities, and other acts that belong to churches and monasteries were collected, the better to preserve the ancient deeds, by rendering frequent reference to them less necessary.

CASSOCK. The under dress of all orders of the clergy; it resembles a long coat, with a single upright collar. In the Church of Rome it varies in colour with the dignity of the wearer. Priests wear black; bishops, purple; cardinals, scarlet; and popes, white. In the Church of England, black is worn by all the three orders of the clergy, but bishops, upon state occasions, often wear purple coats. A short cassock (popularly called a bishop's apron) is generally worn by bishops and dignitaries of the Church. The seventy-fourth English canon enjoins that beneficed clergymen, &c., shall not go in public in their doublet and hose, without coats or *cassocks*.

CASUIST. One who studies cases of conscience.

CASUISTRY. The doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it. The most celebrated writers on this subject, of the Church of England, are Bishop Jeremy Taylor, in his '*Ductor Dubitantium:*' and Bishop Sanderson, in his 'Cases of Conscience.' There was a professor of casuistry in the university of Cambridge, but the title of the professorship has now been altered to *Moral Philosophy*.

CASULA. (See *Chasible.*)

CATACOMBS. Burying-places near Rome; not for Christians only, but for all sorts of people. There is a large vault about three miles from Rome, used for this purpose; and another near Naples

That at Naples consists of long galleries cut out of the rock, of three stories, one above another. These galleries are generally about twenty feet broad, and fifteen high. Those at Rome are not above three or four feet broad, and five or six feet high. They are very long, full of niches, shaped according to the sizes of bodies, wherein the bodies were put, not in coffins, but only in burial clothes. Many inscriptions are still extant in them; and the same stone sometimes bears on one side an inscription to heathen deities and marks of Christianity on the other. But see a full account of these by Canon Venables in the 'Dictionary of Christian Antiquities' (Murray, 1883).

CATAPHRYGES. Christian heretics, who made their appearance in the second century; they had this name given to them because the chief promoters of this heresy came out of Phrygia. They followed Montanus's errors. (See *Montanists.*)

CATECHISM, from *κατηχεῖν*, to teach by word of mouth, signifies instruction in the first rudiments of any art or science, communicated by asking questions and hearing and correcting the answers. From the earliest ages of the Church the word has been employed by ecclesiastical writers in a more restrained sense, to denote instruction in the principles of the Christian religion by means of questions and answers.

I. The catechism of children is enjoined by God (Deut. vi. 7; Prov. xxii. 6), and was always practised by pious men. Josephus tells us that the Jews were above all things careful that their children should be instructed in the law (Jos. *Antiq.* lib. iv. c. 8), and in every town a person was appointed for this purpose. At the age of 13 the children were brought to the house of God and publicly examined, and this has been suggested as the object of our Saviour's offering himself to the doctors in the temple (Grotius *in Luc.* ii. 42; Wordsworth, *Greek Test.* i. 143). The word *κατηχεῖν* is used several times in the New Testament (St. Luke i. 4; Acts xviii. 25; Rom. ii. 18; 1 Cor. xiv. 9; Gal. vi. 6, &c.), with the general meaning "insonere alicujus auribus," to sound instruction in one's ears (Rose's Parkhurst's *Lex.*); and among the early Christians an officer was appointed in every church whose business it was to instruct the catechumens. (See *Catechist.*) In the Apostolic Constitutions the author orders that catechumens be instructed in such subjects as "the order of the world," "the Providence of God," "the incarnation of our Lord," but no mention is made of the doctrine of the Eucharist, as teaching on this point came after baptism. St. Augustine wrote to "brother Deogratias" a treatise on Catechising, in which he speaks of the instruction not only of the ignorant, but also of those who had received a liberal education, and of grammarians and professional speakers (vol. ix. pp. 265, 281–284, Clark's ed. 1873). Series of catechetical lectures by Clemens Alexandrinus, entitled "Pædagogus" (circ. A.D. 210), and Cyril of Jerusalem (347) are extant.

II. In the mediæval Church short explanations of the Creed and Lord's Prayer were used. The Sarum Use orders "si infans sit compatritus et commatritus iis injungatur, ut doceant infantem Pater Noster, et Ave Maria et Credo in Deum, vel *doceri faciant.*" But it appears from the Injunctions of 1536 and 1538, that this instruction was not systematic, and that the greatest ignorance on even the simplest rudiments of religious knowledge prevailed. These injunctions direct curates to recite one sentence of the Lord's Prayer or Creed, and afterwards of the ten commandments, several times, on each Sunday or holy day, till the whole was learned: and each sentence was to be expounded. In the Prayer Book of 1549, the Catechism, composed by Dean Nowell, was inserted: in 1552 the preface to the commandments, and in 1604 the part relating to the sacraments, said to be by Bishop Overall, were added. Before 1662 the catechism was prefixed to the order of confirmation, and was to be used when that rite was administered. Canon 59 directs that "Every parson, vicar, or curate, upon every Sunday and holy day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, that have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same." Ministers were to be severely rebuked and punished if they neglected this duty. The rubric orders the catechising to take place after the second lesson at evening prayer.

In the office of public baptism the minister directs the godfathers and godmothers to "take care that the child be brought to the bishop, to be confirmed by him, so soon as he or she can say the Creed, the Lord's Prayer, and the ten commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

III. The Canon with regard to catechising has not been generally observed: the reason for this was that the clergyman preferred preaching. King James refers to this neglect in a letter to Archbishop Abbot; and Evelyn in his diary says that he catechized his children at home, "those exercises universally ceasing in parish churches—all devotion being now placed in hearing sermons of speculative things." Another reason may be in the universality of Sunday Schools, where the children learn what is required. But perhaps the chief reason is that the difficulty of catechising is great, and that it requires a special gift, and great labour and study. "Let not," says Bishop Jebb, "the common prejudice be entertained, that catechizing is a slight and trifling exercise, to be performed without pain and preparation on your part. This would be so, if it were the mere rote-work asking and answering of the questions in our Church Catechism: but to open, to explain, and familiarly to illustrate those questions, in such a manner, as at once to reach the understanding and touch the affections of little children, is a work which demands no ordinary acquaintance at once with the whole scheme of Christian theology, with the philosophy of the human mind, and with the yet profounder mysteries of the human heart, It has, therefore, been well and truly said, by I recollect not what writer, that *a boy may preach, but to catechize requires a man.*" See Herbert's *Country Parson*—"*The Parson Catechizing*;" Hooker, v. xviii. 3; Bather, *Hints on the Art of Catechizing*, Rivington, 1849; J. J. Blunt's *Parish Priest* (Murray), pp. 186, 324; J. H. Blunt's *Annot. P. B.* p. 241 *seq.*; *P. B. with Commentary*, S. P. C. K., p. 119; Evan Daniel's *P. B.* p. 359. [H.]

CATECHIST. A person who catechizes. There were officers of this name in the ancient Church; but they did not form a distinct order. Sometimes the bishop or presbyters catechized, sometimes the catechists were selected from the inferior orders, as readers, &c. But it was an office of honour, and was probably assigned to the most promising man in each church. Origen was a catechist before the age that he could be ordained deacon (Euseb. lib. vi. c. iii.), and St. Chrysostom performed the office when a presbyter at Antioch (*Hom.* xxi. *ad pop. Ant.*) Augustine's treatise *de Catechizandis Rudibus*, referred to in the previous article, was addressed to Deogratias as a deacon: and Cyril's Catecheses were delivered by him, partly as a deacon, partly as a presbyter. "The word Catechist, therefore, implied a function, not a class."—Bingham, bk. iii. c. 10; *Dict. Christ. Ant.* (Murray), vol. i. p. 318.

CATECHUMENS. (*κατηχούμενοι*, from *κατηχεῖν*, to teach by word of mouth). A name given, in the first ages of Christianity, to the Jews or Gentiles who were being prepared to receive baptism. They were instructed by persons appointed for the purpose (see *Catechist*); and had also a peculiar place in the church where they used to be taught, which was called the place of catechumens, as appears by the canons of the Council of Neo-Cæsarea. The catechumens were not permitted to be present at the celebration of the Holy Eucharist; but, immediately after the Gospel was read, the deacons cried with a loud voice: "Withdraw in peace, you catechumens" (*Constit. Apost.* viii. 5). The service from the beginning to the Offertory was called *Missa catechumenorum.* The catechumens, not being baptized, were not to receive, nor so much as permitted to see, the consecrated elements of the Eucharist. Some writers suppose that they received some of the consecrated bread called *eulogiæ* or *panis benedictus*; but Bingham shows that this idea is founded on a misconstruction of a passage in St. Augustine, and that the use of *eulogiæ* was not known in the Church, until long after the discipline of the catechumens had ceased. According to a canon of the Council of Orange, they were not permitted to pray with the faithful or those in full communion. There were several degrees of favour in the state of the catechumens: at first they were instructed privately, or by themselves not being admitted into the church. But with regard to the existence of this class there are doubts: it rests only upon inference drawn from the fifth Canon of the Council of Neo-Cæsarea: afterwards they were admitted to hear sermons in the church; and these last were called *audientes*. There was a third sort of catechumens, called *prostrati* or *genuflectentes*, because they were present and concerned in some part of the prayers: to which we may add a fourth degree, which were the *competentes*; for so they were called when they desired to be baptized.—Bingham, bk. x., c. i., *seq.*; Dean Plumptre in *Dict. Christ. Ant.*, i. p. 317.

CATENA. From a Greek word signifying a chain. By a *Catena Patrum* is meant a string or series of passages from the writings of various fathers, and arranged for the elucidation of some portions of Scripture, as the Psalms or Gospels. They seem to have originated in the short scholia or glosses which it was customary in MSS. of the Scriptures to introduce in the margin. These by degrees were expanded, and passages from the homilies or sermons of the fathers were added to them. The most celebrated catena is the *Catena Aurea* of Thomas Aquinas. It was translated at Oxford, under the superintendence of Mr. J. H. Newman, of Oriel College—afterwards Cardinal Newman. But it appears that Thomas Aquinas has sometimes falsified the quotations he has made from the fathers; and the whole, as a commentary, is inferior to the commentaries of modern theologians. (See *Commentaries; Commentators.*)

CATHARI, or CATHARISTS. The last surviving sect of Manichæans, or Gnostics, who gave themselves that name (from *καθαρὸς*, pure,) to indicate their superior purity. There were many different degrees of error among them, but the following tenets were common to all: That matter was the source of all evil; that the Creator of the visible world was not the same as the Supreme Being; that Christ had not a real body, nor was properly speaking born, nor really died; that the bodies of men were the production of the evil principle, and were incapable of sanctification and a new life; and that the sacraments were but vain institutions, and without power. They rejected and despised the Old Testament, but received the New with reverence. The consequence of such doctrines was, of course, that they made it the chief object of their religion to emancipate themselves from whatever was material, and to macerate their bodies to the utmost; and their perfect disciples, in obedience to this principle, renounced animal food, wine, and marriage. The state of their souls, while united with the body, was in their estimation a wretched incarceration, and they only escaped from some portion of the horrors of such a dungeon, by denying themselves all natural enjoyments, and escaping from the solicitations of all the senses.

The Catharists in the twelfth century spread themselves from Bulgaria over most of the European provinces, but they met everywhere with extensive persecution, and are not heard of after that time.—Stubbs' Soames' *Mosheim*, i. 210; ii. 148.

CATHEDRA. In the first place the word meant the seat or throne of the bishop in his church. Eusebius calls the bishop of Jerusalem's seat "*θρόνον ἀποστολικὸν*," because St. James the apostle first occupied it: and so Gregory Nazianzen calls that at Alexandria "*Μάρκου θρόνον.*" (Eus. lib. vii. c. xix.; Greg. Naz. vol. i. p. 377.) It was also called "*Βῆμα*" and "*θρόνος ὑψηλο͂ς*," although not allowed to be a pompous or splendid erection, but only something higher than the seats of the presbyters. One of the charges laid against Paul of Samosata was that he built himself a "stately tribunal, as one of the rulers of the world." (Euseb. vii. c. xxx.) Episcopal chairs are frequently represented in early Christian sculpture or mosaics, and some seats cut in tufa stone in the Catacombs are supposed to have been bishops' seats. The word afterwards was used in a more extended sense for the bishops' sees, but more especially for the churches in which were the bishops' seats (*Conc. Tarracon.* A.D. 516), the *principales Cathedræ*, or *Ecclesiæ Cathedrales.* (See *Cathedrals.*)—Bing., bk. ii. c. 9; Du Cange.

CATHEDRA PETRI, Festival of. There were two days as early as the eighth century, on which the "bishopric of St. Peter" was commemorated—Jan. 18 and Feb. 22. This perhaps, may be due to the idea that St. Peter was bishop of Antioch before he was bishop of Rome (see St. Leo's *Homilies*, 82-84: also *Epist.* cxix. 2, vol. i. pp. 321 1212, *seq.*, ed. Ballerini). But it would seem more probable that in the Roman and Gallican Churches, the festival was observed on different days, and afterwards these commemorations were noticed in the same calendar. The earliest mention of the festival is in the Bucherian calendar, where it is fixed as on viii. Cal. Mart. It is not mentioned in the Gelasian sacramentary, or in the Ambrosian liturgy; but the majority of calendars and martyrologists notice the two festivals.—Patrol. lxxii. 181; lxxiv. 877; cxxi. 590; Mabillon, *de Liturgia Gall.* lib. ii. 119.

CATHEDRAL. The chief church in every diocese is called the Cathedral, from the word *cathedra*, a chair, because in it the bishop has his seat or throne. The cathedral church is the parish church of the whole diocese (which diocese was commonly called *parochia* in ancient times, till the application of this name to the lesser branches into which it was divided, caused it for distinction's sake to be called only by the name of diocese). It was not called the cathedral church till the tenth century, before which the term *ecclesia matrix*, to distinguish it from the ordinary churches. or *ecclesiæ dioecesanæ*, was used. In it the bishop was formally enthroned, and ordinations held; and in the Celtic and Saxon times the manumission of serfs took place before the altar of the cathedral.

By the 5th canon of the 5th Council of Carthage it is ordained that every bishop shall have his residence at his principal or cathedral church, which he shall not leave, to betake himself to any other church in his diocese; nor continue upon his private concerns, to the neglect of his cure, and hindrance of his frequenting the cathedral church.—*Bingham.*

The constitution of Archbishop Langton (1222), of Otto (1237), and of Ottobon

(1268), enjoin attendance of the bishops at their cathedrals, especially in Advent and Lent. By the canons of the Church of England it is enjoined that "in all cathedral and collegiate churches, the holy communion shall be administered upon principal feast days, sometimes by the bishop (if he be present) and sometimes by the dean, and sometimes by a canon or prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistoler agreeably, according to the advertisements published in the seventh year of Queen Elizabeth. (Canon 24.) (See below.)

"Every dean, master, or warden, or chief governor of any cathedral or collegiate church, shall be resident there fourscore and ten days, *conjunctim* or *divisim*, in every year at the least, keeping good hospitality, and preaching in their own houses as often as they are bound by law, statute, ordinance or custom: and that they shall suffer no stranger to preach, unless by leave of the archbishop, bishop, or by either of the universities, and no strange doctrine to be published." (Canons 42, 43, 51.)

"Prebendaries at large shall not be absent from their cures above a month in the year; and residentiaries shall divide the year among them; and, when their residence is over, shall repair to their benefices." (Canon 44.)

The passage of the *advertisements* published in the seventh year of Queen Elizabeth, referred to in Canon 24, is as follows: "Item, in the ministration of the holy communion in cathedral and collegiate churches, the principal minister shall use a cope, with gospeller and epistoler agreeably; and at all other prayers to be said at the communion table, to use no copes but surplices. Item, that the dean and prebendaries wear a surplice, with a silk hood, in the choir; and when they preach in the cathedral or collegiate church, to wear a hood." (See *Advertisements.*) And at the end of the service book in the second year of Edward VI., it is ordered that "in all cathedral churches, the archdeacons, deans, and prebendaries, being graduates, may use in the choir, besides their surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm."

The office of dean is of comparatively late date, the first in England having been the dean of St. Paul's in A.D. 1086. (See *Dean and Chapter; Cathedral Establishments.*)

Churches collegiate and conventual were always visitable by the bishop of the diocese, if no special exemption was made by the founder thereof. The bishop's right to visit his cathedral church was frequently and strenuously opposed in England before the Reformation, but was generally maintained. Archbishop Laud held a visitation (as archbishop) of St. Paul's Cathedral in 1636, but the dean and chapter protested that it was contrary to all precedent—of course in vain; but the claim has never been repeated anywhere, and there is no authority for it, except of course in the two metropolitan dioceses. (See Phillimore, 206.)

CATHEDRAL ESTABLISHMENTS. Cathedrals are divided into "Old" and "New," but the new comprise those of various dates and constitutions. The old are those which existed as cathedrals, with deans and prebendaries, before the confiscation of the monasteries, the churches of which, in some cases, were also cathedrals or the seats of bishops, and were refounded as such under Henry VIII. Even the great churches of Canterbury, Durham, Ely, and Winchester were so, and accordingly rank as New cathedrals together with Rochester, Norwich, Carlis'e and Worcester, which eight are called the Conventual Cathedrals, being only refounded by Henry VIII., but bishoprics long before. Those of the old foundation are York, London, Lincoln, Lichfield, Salisbury, Exeter, Wells, Chichester, Hereford, Bangor, Llandaff, St. Asaph, St. David's (which was once an archbishopric—of Menevia, and the bishops used to sign "Menevensis"). These alone have prebendal stalls, though now robbed of their provender by the Act of 1840, and "great chapters" as distinguished from the residentiary or small chapters. The other cathedrals have only 24 "honorary canons" besides the residentiaries. Five sees were altogether founded by Henry VIII., viz. Chester, Peterborough, Gloucester, Bristol, and Oxford, besides Westminster for a very short time, having had only one bishop, Thirlby. What may be called the very new cathedrals, all of this reign, are Ripon and Manchester, which were converted from collegiate churches like Westminster and Windsor into cathedrals, the former in 1836, the latter in 1848; St. Alban's, founded in 1877 under an Act of 1875; and Truro under an Act of 1876; Liverpool in 1880; Newcastle, 1882; Southwell, 1884, which was an old, collegiate church before, but destroyed as such in 1840; and Wakefield not yet: the last four under an Act for them of 1878. And in 1884 was passed an Act for separating Gloucester and Bristol again, which were united in 1840, whenever sufficient funds are raised. None since 1840 have any dean and chapter, but have honorary canons; and as no adequate chapter endowments could be provided for less than £100,000 each, and nobody knows what they are wanted for, they are likely to remain so, except that there is no reason why the respective rectors should not be called deans.

Most of the old cathedrals have a dean, sub-dean, chancellor (of the church, not of the diocese, q.v.), treasurer, precentor; who are generally, but not always, canons residentiary. At York sometimes neither chancellor, sub-dean, nor precentor are residentiaries, and there is no treasurer. Sometimes also there is a succentor. In some of them, the minor canons, or vicars choral, clerical and lay, are a separate corporation. In the new cathedrals the precentor is generally a minor canon. Towns where cathedrals are have a right to be called cities, Lord Coke said; but that right has been assumed to have been inadvertently taken away by the Municipal Reform Act, 1837, so as now to require a warrant or letters patent from the Crown. But if it really was taken away by the Act of Parliament naming the corporations (not the towns) by other titles, it is not easy to see how letters patent can override it, and therefore of what use they are.

Cathedrals or their chapters are governed by statutes of their own, like colleges, which their visitors, i.e. the bishops, used to vary from time to time with the consent of the whole corporation. (See *Cathedral Commissions.*) The new cathedrals of Henry VIII. had statutes given by him, but it was doubtful if they were duly made, and by 1 Eliz. c. 22, power was given to her personally to make statutes through royal commissioners: which it seems were made by them in 1572, but never ratified by her; and by 6 Anne, c. 21, it was enacted that in all cathedrals founded by Henry VIII. such statutes as have been usually received and practised since the Restoration, and which the deans and canons have been used to swear to should be valid. In some cases statutes have been varied by special Acts of Parliament, in matters considered to be beyond the power of a visitor, with the concurrence of the chapter. In Lichfield completely new statutes have been often made by the bishop with the assent of the chapter. Alterations in details not inconsistent with the general law have been frequently made in modern times by the bishops and the chapter together; and much larger ones in old times, even to the extent of annexing canonries to offices, and suspending them altogether to apply the proceeds to repairs or other purposes: which is all impossible since the Act of 3 & 4 Vict. c. 106.

By some means or other, bishops have been gradually ousted of their jurisdiction over and in their cathedrals more than in all the other churches in their diocese. In old times we always read of the great works in cathedrals, including rebuilding, being done by the bishops. Now at last it has come to be held that not even the bishop's licence or faculty is required for any cathedral alteration (in the Exeter reredos case, *Philpotts* v. *Boyd*, 7 P. C. 435), and consequently that he has no power to interfere, except by visitation; and then only if the alteration made is absolutely illegal in itself, such as setting up a crucifix or something of that kind, for which the chapter may be prosecuted. It is by no means clear that he could prevent them from pulling down half the cathedral, if they could show that they left enough for performing divine service. Nor has he any means of enforcing a right to preach, except on days which happen to be assigned to him (if any) by the statutes; or to use the church for ordinations or any other diocesan purpose. Probably all this has arisen from the very fact that his jurisdiction was so much a matter of course in old times that it was thought unnecessary to express it in cathedral statutes. (See *Cathedral Commissions.*)

By the Cathedral Acts Amendment Act, 1873, the Ecclesiastical Commissioners may accept plans for re-endowing any "suspended" canonry or founding new ones and annexing thereto any special clerical or educational duties, and making the tenure depend on their performance. One such re-endowment has taken place in St. Paul's for the diocesan inspector of church schools. [G.]

CATHEDRAL ARCHITECTURE. The normal plan of an English cathedral is in the form of a Latin cross; a cross, that is, whose transverse arms are less than the lower limb. and the upper smaller still. In a general architectural description its parts are sufficiently distinguished as nave, choir, and transept, with their aisles, western towers, and central tower; but in more minute description, especially where ritual arrangements are concerned, these terms are not always sufficiently precise, and we shall hardly arrive at the more exact nomenclature without tracing the changes in a cathedral church from the Norman period to our own.

In a Norman cathedral, the east end, or architectural choir, usually terminated in an apse, (see *Apse,*) which was surrounded by the continuation of the choir aisles, often forming a path for processions round the back of the altar, which was called the *processionary*. The bishop's throne was placed behind the altar, and the altar itself in the chord of the apse; and westward of this was a considerable space, unoccupied in ordinary cases, which was called the *pres-*

bytery. The *choir*, or place in which the daily service was performed, was partly under the central tower, with one or two or three bays of the nave in addition, as it is still at Westminster and some others.

In the *transepts* and *aisles*, and also in the *crypt*, which generally extended beneath the whole eastern limb of the church, were numerous altars, and little chapels were often thrown out, of an apsidal form, for other altars. One chapel especially was dedicated to the Blessed Virgin, and called the *Lady Chapel*. Its place was not constant, but generally it was a lower extension eastwards from the choir. The most notable exception is at Ely, where it is north of the choir; and it once was at Peterborough.

Subsequent churches were of course subject to many variations, but they generally followed much this course. First, the apse was taken down, and the eastern arm of the cross was extended considerably, so as to enlarge the presbytery, or part in which the altar stood, and to add a retrochoir in place of the old processionary behind it; and this change was generally connected in prospect, and often at once, with entirely carrying the working or ritual choir eastward of the great tower, or, in other words, reconciling the ritual with the architectural arrangement. After this yet another addition was made to the east end, which so became often nearly equal to the nave in length; and the *Lady Chapel* was built beyond the presbytery and retrochoir.

In the course of these arrangements the several screens, the rood screen and the altar screen, had to be removed. The rood screen was placed under the eastern arch of the tower, which may be called its proper place wherever the church has received its usual additions. This screen was often a wide structure and became almost universally used as an organ loft; and though the organ intercepts the view from the west end of the church, it is now agreed, after trying various other places, that is the most effective place for the organ. The *altar screen* first became necessary at the enlarging of the space behind the altar: it formed the separation of the presbytery from the retrochoir. In some instances this arrangement has been disturbed in modern times, but always with bad effect, and the old one has been now restored everywhere.

The modifications of these plans and arrangements are various, but oftener on the side of excess than of defect. The great transept is never omitted (Manchester can hardly be called an exception, since it has only lately been made a cathedral); but a second transept to the east of the tower was often added, as at Canterbury, York, Lincoln, Salisbury, Wells, Worcester, Hereford, Exeter (low ones), Southwell, and Beverley, the most complete church in plan in the kingdom, having both a great transept with double aisles and a smaller one with eastern aisles, and proper space between them, which Salisbury wants so much. At Durham the second transept is at the east end of the church, which it crosses in the form of a T. Sometimes there was a western transept, treated in the same way as at Ely and Peterborough; and at Durham, Ely, and Lincoln is another considerable addition, called the *Galilee*, which at Durham is large enough for a separate church; at Ely it is a large western porch, and at Lincoln a smaller porch west of the south transept. At Canterbury the whole arrangement at the east is very remarkable, the crown of Archbishop Becket taking the usual place of the Lady chapel. The shrines of reputed saints, and chantry monuments inserted in different portions of the fabric, with little respect for its general effect, are constant additions to the plan; but it would be endless to enumerate particular cases.

The cathedrals in Ireland were always very small. That of Armagh, the largest, it is supposed, of ancient date, and originally built by St. Patrick, was without transepts, which were added many ages after. The most interesting relics of very ancient cathedrals in Ireland are at Tuam and Clonfert.

The two Dublin cathedrals were restored a little before the Irish Church was disestablished and robbed; St. Patrick's at the sole cost of the then Mr. Guinness, the celebrated brewer, and Christ Church by Mr. Roe, an equally eminent distiller. St. Patrick's is only as large as some of the largest English parish churches, and Christ Church about half the size. The Scotch cathedrals were also very small compared with ours, but some of them of much finer architecture than any in Ireland, which seems to have been very poor in architecture always. Glasgow has been well restored, and contains some fine features, but is spoilt by the shortness of its transepts. St. Giles's so-called cathedral at Edinburgh, though no bishop sits there, which had become divided into several churches (all Presbyterian), has been restored to its proper condition. A new cathedral, called St. Mary's, for the episcopal church and bishop of Edinburgh, was founded by two ladies named Paterson, and was one of Sir Gilbert Scott's last works. For the dimensions of all these we must refer to the list at the end of Sir Edmund Beckett's book on Building, and for other matters to *Church Architecture* farther on.

Nearly all the English cathedrals have been more or less restored in recent times:

a few, and specially Lichfield, twice over, in consequence of the badness of the first restoration by Wyatt. In some of them important parts have been entirely rebuilt, generally as copies or supposed copies of the original work of some Gothic period, where it was distinguishable. The most notable case of adopting a later style instead of the earlier, which remained in a semi-ruinous state, is at Canterbury, where the Norman N.W. tower was pulled down, in the time of many people now living, and rebuilt as a copy of the Perpendicular S.W. one. The steeple of Chichester, which fell in 1862, was rebuilt almost exactly as it was before, only with the tower rather higher, including the peculiar shape or plan, which is not square, but wider from E. to W. than from N. to S. The tower of St. Alban's is also two feet wider from E. to W. The tower of Bath Abbey is much more oblong the other way, which makes it look mean and narrow in all the long or N. and S. views of the church, while the smaller sides of Chichester are the full width of the cathedral as usual. In other words, Chichester and St. Alban's are widened, but Bath narrowed, into the oblong form. The only cathedrals and minsters that now have western towers besides a central one, however low, are York, Lincoln, Durham, Canterbury, Westminster, St. Paul's, Wells, Lichfield, Beverley, Southwell, Peterborough (one), and the one great mid-western tower of Ely, which Hereford once had. The central towers of Beverley and Westminster only just rise above the roofs. The two Exeter Norman towers are at the ends of the transepts, and are therein unique, and they were originally towers of a very wide west front, of the nature of that of Wells, where alone the towers stand outside the aisle, and yet not far enough; for they appear to pinch the west parts of the aisles into only just enough width for doorways. Several of the greatest abbeys also had west towers beyond the aisles, as Bury and St. Alban's, but all of them vanished long ago: indeed nothing remains of that great church of Bury, once the largest in the kingdom except old St. Paul's, which was much longer both ways than Wren's, who did not appreciate the great English characteristic of length, and had the highest spire in the world besides. Coventry cathedral, with three larger spires than Lichfield, was destroyed by Thomas Cromwell, who destroyed far more churches than Oliver. The nave of Bristol had been destroyed, and vanished entirely, but the site was rescued by the efforts of Canon Norris, and a new nave built quite recently. It is of no great length, and it will be much better to raise the present low and dilapidated central tower, than to build the ugly west ones designed by the late Mr. Street. St. David's and Llandaff have also been restored from a condition almost worse than destruction. And St. Alban's has been saved from imminent ruin all over. First the great central tower was on the point of falling like that of Chichester, and one of the piers had to be almost entirely rebuilt, and another was nearly as bad. Then the western 100 feet of the south clearstory, which had long been leaning above 2 feet outwards, showed signs of falling, and had to be pumped upright by hydraulic pressure, and in a great measure rebuilt outside. Then the west front, which had been patched up several times, and finally with brick walls, increased its cracks and other symptoms of going. Four bays of the north aisle had been so badly rebuilt, that the wall was pushed over after a little undercutting. And neither they nor the corresponding bays of the south wall had any windows. All the roof was rotten, and therefore rebuilt of the original high pitch. Five pillars of the nave, and those the five youngest, of the Decorated period, were cracking all over, and had to be almost rebuilt. All traces of the original west front, including the faces of the three porches, had so completely vanished that any pretence of "restoring" it must have been mere invention, and indeed impossible without building towers also, for which the original front was at any rate designed. Consequently Sir Edmund Beckett, who had undertaken the work of restoration by himself in 1880, designed an entirely new front of the style to which most of the windows of the church belonged, except those of the clearstory, restoring as much of the porches as was possible, exactly like the original ones, and building turrets at the angles instead of towers. Every window in the nave aisles has been rebuilt, wholly or nearly, and eight new ones added in the previously dark bays, and all the buttresses are either new or restored, and a great deal of the walls; and the aisles re-roofed. That cathedral is unique in its materials, being built originally of large flat Roman bricks of the adjacent Verulamium, even to the pillars, which are plastered with Norman plaster, except those which were replaced by Early English and Decorated ones. Some of that work remains outside mixed with flint work, in which much of the restoration has been done again. Moreover, nearly the whole church inside is, and always was, plastered, except the decorative parts: which is a decisive rebuke to architects who go about destroying the plaster in smaller churches, and leaving them like a wall in a field, and worse than any cottage back kitchen. External plaster is a different thing, and never looks well or lasts long. The Roman bricks and great thickness of cement (all renewed) give a peculiar and pleasing colour to the great Norman tower of that unique cathedral. The transepts are in equal need of restoration, which is begun.

The two greatest restorations yet completed, measuring by cost, are of Worcester and Chester cathedrals. The latter was decayed many inches deep all over, so that the stones mostly looked more like boulders than square-faced and moulded ashlar, and every bit of ornamental work had gone. The tower of Worcester was as bad, or worse, for all the ornamental features had been deliberately cut off, and a good deal of the upper part was only brick plastered. It is now one of the finest Decorated towers in the kingdom—perhaps second only to Lincoln—which was done at the cost of the late Lord Dudley. Almost the whole external face of the cathedral has been restored, and some very bad modern east and west windows replaced with Early English and Decorated ones; and the inside made more gorgeous with marble and gilding than that of any other cathedral, from being about the shabbiest both inside and outside. The taking down of the tower of Peterborough in 1883 to prevent its falling, like several others from original bad Norman building, ought to be recorded, though a grand opportunity of restoring it, like the much higher original Norman was missed because a majority of the chapter, against the dean and the architect, and a majority of 3 to 1 of the subscription committee, persisted in rebuilding an exact copy of the accidental mongrel of Norman and Decorated which had grown up from constructional defects, and the committee were weak enough to abdicate their power to an external arbitrator who sided with the chapter. It must not be forgotten too that first the choir and then the nave of our largest cathedral, York, were burnt down within eleven years, the last in 1840, and had to be rebuilt at enormous cost, the vaulting being of wood. The Canterbury choir roof was set on fire by plumbers, but as there was a stone vault underneath it only burnt itself. The west front of Lichfield had been hacked to pieces and rebuilt of stucco by Wyatt, the fashionable architect of a century ago, and the devastator of every cathedral he was allowed to touch, and has lately been restored again to stone at great expense, and his internal devastations also replaced with mostly very good work. His ruination of Salisbury is beyond restoration, and Scott's attempts at it were less successful, both internal and external, than in most of the numerous cathedrals and churches which he restored, during the 30 years before 1878, when he died. He was much more successful in restoring than in building, for he had the radical defect of no eye for proportions, especially on a large scale, as some of his works show lamentably.

While we are writing there is a call for £80,000 to restore the national abbey church of Westminster, which is said to have become even dangerous. There are also some very ominous looking cracks in the grandest of all towers, Lincoln. The architectural peculiarities of all the cathedrals are exhibited in so many books that we need not lengthen this article by describing them. (See *Nave.*) [G.]

CATHEDRAL COMMISSIONS. This subject has acquired sufficient importance of late for a separate article. What was called the Church Commission of 1835 and several years early in this reign, and produced the great Cathedral Reform Act of 1840, 3 & 4 Vict. c. 113, really became a commission for diverting to parochial purposes as much of cathedral, and afterwards episcopal revenues, as the commission thought fit. And undoubtedly there was much truth in Sydney's remark, that the author of it all, Bishop Blomfield of London, had become "the Church of England here upon earth." Lord Russell, who was himself one of those commissioners, said long afterwards, that he thought they had done too much, but that it was all Bishop Blomfield's doing.

What they and the Act did was substantially this. They intended at first, and the bill was so brought in, to abolish all the canonries and prebendaries in England and Wales, after the deaths of the existing holders, except four canons residentiary in each cathedral and collegiate church, and two or three more in a few special cases, and abolishing all in the collegiate churches except Westminster, Windsor, Manchester, and Ripon; of which the two last were to be made cathedrals with the usual establishment. During its progress through Parliament abolition was altered into what was called "suspension" of the endowments of all those prebends, and the bishops were authorised to appoint twenty-four "honorary canons" in all the "new cathedrals," (which had only residentiaries before,) with stalls therein, but no other rights. But the Act reserved to those in the old cathedrals all their rights except to any endowment, which means the right of voting for whatever has to be done by the "greater chapter" and not by the residentiaries alone, which differs in different cathedrals. Nor was that all the confiscation effected. There were generally separate endowments of each canonry, besides an aliquot proportion of the corpus of the capitular estates, of which the dean usually had two shares and each canon one. The commission chose to take away all the separate endowments, including all their separate patronage, and that of every diocesan official, and all share of the general ones too which would leave a dean more than £2000 a year (except two of them), and the canons £1000, and the bishops took all that patronage for themselves. But when they came to "level upwards" by redistribution they only levelled deans up to £1000 a year—after taking away all their separate property too—and canons to £500. The otherwise poor deanery of Lichfield had been endowed by a special Act with a living a few miles off, and even that was afterwards taken away and given to the Crown by another special Act; and the Dean of Wells was deprived by a Crown lawsuit of another in that city, because its *gross* income was above £500 a year, though the net income was below it. And yet further still, when an attempt was made at a late stage of the bill to rescue the trifling amount of £20 a year as payment to the "rifled canons" for their expenses of institution and coming to preach and attend chapters, it was resisted by the author of all this "holy innovation," as he called it, and defeated. Their dealing with the episcopal estates does not belong to this article. All the estates and funds thus obtained were to be and have been ever since administered by the then-established Ecclesiastical Commission for parochial purposes, and of course have been enormously beneficial in that way.

Some years after these reforms had begun to operate on new deans and canons, the gross inadequacy of the smaller deaneries for the duties and the houses of the deans had induced the Ecclesiastical Commission to raise one of them to the sum below which none were to be reduced by Bishop Blomfield's commission, except by taking their separate estates; and another with one of the largest houses was all but raised too when the chairman of the Ecclesiastical Commission objected to it, and an opinion was given by the Attorney-General that they had no power to do it, and so the improvement of the poor deaneries was stopped. If he was right, the power ought to have been got at once; and now that deans are prohibited from holding any extra-mural living, by 13 & 14 Vict. c. 94, s. 19, and there is a tendency to require such residence both of deans and canons as will allow them to hold no other preferment, it is evident that either the poor ones must be augmented or the chapters will be filled with a lower class of men, or accidental rich ones, if such are to be found, whether fit or not.

The next commission was in 1852, "to inquire into the state of the cathedrals and collegiate churches . . . with a view to rendering the same more efficient" (we omit a heap of superfluous words), "with a view to the suggestion of such measures as may make them available *in aid of the erection of new sees*, or of other arrangements for the discharge of episcopal duties;" which last words have been utterly disregarded in founding all the subsequent new sees, with an absolute prohibition of applying any of the Ecclesiastical Commission funds in aid of them, even to secure bishops' residences. It is important now to contrast the class of commissioners then and always previously appointed, with those whom it has become the fashion to appoint in later times to revise the Church of England, its courts and its cathedrals. They were the two archbishops, the Bishop of London and "S. Oxon," the then Dean of Arches, Sir John Patteson, and Sir W. P. Wood, Christopher Wordsworth, afterwards bishop, Dr. Hook, then perhaps the most distinguished of parochial clergymen, though not yet a dean, J. Jackson, afterwards bishop of London, and M. Villiers, afterwards bishop, and William Selwyn, Canon of Ely and Margaret Professor of Divinity at Cambridge, who had the chief hand in saving the canonries in 1840 from entire destruction. They sat for two years and made several reports, which fill about 900 pages of blue books closely printed with cathedral statutes and statistics. Their most important statements and recommendations were as follows. They describe the early history and state of the cathedrals, saying particularly that the bishop when present had an assigned part in the services, that he presided over the whole body, and made regulations with their advice. "In the conventual cathedrals (of Henry VIII.) it is declared that the dean and prebendaries shall be incorporated and united with the bishop for all future time; and in the new ones the chapter is declared to *consist of the bishop*, dean and prebendaries; and there is no definition of the bishop's rights, except as visitor." Also, that the archdeacons had a place in the choir and a voice in chapter (which has long been silent unless they happen to be canons); that the cathedral was the parish church of the diocese; that the chapter was the bishop's council of advice in all weightier causes (which is quite contrary to the modern idea that they have as little to do with each other as possible). "We have shown in our first report that the connection between the bishop and the cathedral has been very much impaired by a variety of causes." They were advised that both in the old and new cathedrals no power remains either in the king or the visitor to make new statutes, though it existed originally and was often used. The latest commission report however shows that the contrary view of the law has always been acted on in at least one cathedral, Lichfield, where many successive bishops, up to the present time, have made new statutes with the assent of the chapter; and the same was done at York and London in old times though not lately. And as the Crown or the visitor generally can—or could till lately—alter statutes of ecclesiastical and eleemosynary corporations with their consent, it seems odd that the power should have been lost in the cathedrals, except by some legislative blundering. Their main recommendation, which in fact superseded all the others, was that a new cathedral commission should be appointed by Act of Parliament for ten years, consisting of the archbishop and two bishops of each province, one dean and three other persons to be nominated by the Crown, being members of the Church of England, and that each chapter be required to prepare a draft of new or amended statutes to be approved by their visitor, and then laid before the commission for revision; or in default, that the commission should make them; and that after the expiration of that commission further alterations might be made from time to time by the chapters with the approval of their visitor, and the archbishop and the Crown: which all seems very reasonable. The only one of their recommendations in detail that need be noticed is that they advised exactly the contrary of the course that has been taken about new bishoprics. They say, "Inasmuch as the Ecclesiastical Commission have already (and will have more) a large surplus from the episcopal estates, and it was understood when their fusion with the 'common fund' was enacted, that the obligation to provide for the endowment of additional sees from the surplus of the episcopal fund was not thereby diminished, the Crown should be authorised by an Act like 31 Hen. VIII. c. 9, to divide dioceses, and that the requisite funds should be provided partly by local contributions or out of episcopal property in the hands of the commission:" which was not only disregarded but absolutely prohibited by a clause introduced into all the new bishopric Acts, it is believed, by some of the bishops themselves, with the idea of making the scheme popular. One of their recommendations, and only one, was adopted by the Bishops' Resignation Act, 1869, viz. to enable coadjutor bishops to be appointed to assist disabled ones, with the right of succession. But infirm bishops have always hitherto resigned on a pension instead of accepting coadjutors.

Nothing else came of that commission, notwithstanding the unusual experience and ability of its members, and the completeness of their investigations. Indeed their work seems to have been utterly forgotten, if ever known, by the Prime Minister of 1879, for he thought fit to issue a new royal commission to do exactly the same work over again without the least reference to it; and they chose to do a great deal more besides. So far from their being authorised to propose new statutes, they were to report whether in their opinion such power should be given to some authority by legislation, and if so, to what. It is worth while to contrast both the names of the commissioners of 1852 and the future ones proposed by them, with those of 1879. The former consisted of both archbishops and two principal bishops, and three subsequent ones, three great judges, and two very distinguished ecclesiastics, and for the future a dean and three other nominees of the Crown: the latter, of only one archbishop (who died and was not replaced) and one bishop, one Chief Justice, who soon resigned, and one Queen's Counsel of no ecclesiastical experience who also died; the dean and one canon for each cathedral to be operated on, excluding the bishop even where he was also metropolitan; Lord Cranbrook, Mr. Beresford Hope, and Mr. Charles Dalrymple; to whom the next Prime Minister added Lord Blachford, and Sir Walter James, which two last he also put on the Ecclesiastical Courts Commission.

They at once set to work, without the least authority, to invent new statutes for every cathedral, and therewith advised that an Act should be passed to establish a committee of the Privy Council "to approve, and if they see fit amend them ... and that they should then have the force of law." Such a bill was accordingly brought in by one of the members of the commission and passed the House of Lords twice, but got no farther. Though they seem to have consulted not a single bishop, where there is a dean, about the statutes of his own cathedral, which in old times he always had a hand in making, they published some correspondence with several, and also from several of the deans on the *vexata quæstio* of the relations between them and the bishops; which the 1854 commission said had somehow got completely altered, and the bishops made to understand that they had no rights in their cathedrals but to sit in the throne ruling nothing, and to visit them every three or four years, which practically means nothing. The most striking thing on that point is the amazing difference between the proposed position of the bishop in the only cathedral where he sat as dean on the commission, because there is none (nor indeed any actual chapter, only a contingent one), and all the others, where the deans sat and acted for themselves.

In sundry points their proposed statutes are contrary to the general law of the realm as well as to the several old cathedral statutes. But we cannot afford more space to what are mere proposals. [G.]

CATHOLIC. (*καθ' ὅλον.*) *Universal* or *general.* "The Church," says St. Cyril, "is called *catholic*, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely all the truths which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates, in order to godliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and every kind of spiritual gifts."—*Catechetical Lectures*, xviii. 23.

The term was first applied to the Christian Church to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by holy baptism. Hence, the Christian Church is general or universal. The first regularly organised Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls (Acts ii. 41), the new converts were not formed into a new Church, but were added to the original society. When Churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one holy Catholic or Apostolic Church. St. Paul says (1 Cor. xii. 13), "*By one Spirit we are all baptized into one body;*" and (Eph. iv. 4), "*There is one body and one Spirit.*" *A* Catholic Church means a branch of this one great society, as the Church of England is said to be *a* Catholic Church; *the* Catholic Church includes all the Churches in the world under their legitimate bishops.

When in after-times teachers began to form separate societies, they frequently called them by their own name. Thus the Arians were named from Arius, the Macedonians from Macedonius; and, in later times, Calvinists from Calvin, and Wesleyans from Wesley. But the true churchmen, refusing to be designated by the name of any human leader, called themselves Catholics, i.e. members, not of any peculiar society, but of the Universal Church. And the term thus used not only distinguished the Church from the world, but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word catholic means the same as orthodox, and a *catholic* Christian denotes an *orthodox* Christian.

At some times a portion or section of Christians have called themselves or have been called "Catholics," as with regard to those who receive the decrees of the Council of Trent. But though Tridentines or Romanists may be called members of the Catholic Church, to call them exclusively "Catholics," would be to call all others "heretics."

The word is also used as applied to faith and to religion (Athan. Creed), and in later times in a much restricted sense, as distinguishing a church from an oratory, a parish church from a monastic church.—*Conc. Trull.*, Can. lix.; Du Cange; cf. Epiphan. *Hær.* lix. 1.

CATHOLIC EPISTLES. The Epistles of St. James, St. Peter, St. Jude, and St. John are called Catholic Epistles, either because they were not written to any particular person, or Church, but to Christians in general, or to Christians of several countries: or because, whatever doubts may at first have been entertained respecting some of them, they were all acknowledged by the *Catholic* or Universal Church, at the time this appellation was attached to them, which we find to have been common in the fourth century.

CAUTELÆ MISSÆ. The shortened final rubrics which in 1552 superseded those which had been placed at the end of the Holy Communion office in 1549. The orders for "unleavened bread," the reception of the bread in the mouth, and not in the hand, &c., were omitted.

CEALCHYTHE (or CALCHUTHEUSE), Councils of: held somewhere in Mercia—probably at Chelsea (Chelchett). Their objects were, at different times, to increase the amity between England and Rome; and to make grants to different Churches.—Haddan and Stubbs, iii. 444, 478, &c.

CAVEAT. A caveat is a caution entered in the spiritual court (now the probate and divorce court) to stop probates, administrations, licences, &c., from being granted without the knowledge of the party that enters the caveat.

CELESTINES. A religious order of Christians, which derives its name from its founder, Pietro de Morone, afterwards Celestin V., a hermit, who followed the rules of St. Benedict, who founded the order in 1254, and got the institution confirmed by Pope Urban VIII. in 1264, and by Gregory X. in 1273, at the second general Council of Lyons: this order soon multiplied in Italy, and was brought into France in 1300, by Philip the Fair, who gave them two monasteries, one in the forest of Orleans, at a place called Ambert, and the other in the forest of Compiègne, in Mount Chartres. Charles, dauphin and regent of France, in 1352, while King John, his father, was prisoner in England, sent for six of these monks of Mount Chartres, to establish them at Paris, at a place called Barrez, in which they were confirmed by King John, and where there was, till the Revolution, a monastery of that order. The Celestines were called hermits of St. Damian before their institutor became pope. Their first monastery was at Monte Majella, in the kingdom of Naples.

CELIBACY. The state of unmarried persons: a word used chiefly in speaking of the single life of the Romish clergy, or the obligation they are under to abstain from marriage.

At the time of the Reformation, scarcely any point was more canvassed than the right of the clergy to marry. The celibacy of the clergy was justly considered as a principal cause of irregular and dissolute living; and the wisest of the Reformers were exceedingly anxious to abolish a practice, which had been injurious to the interests of religion, by its tendency to corrupt the morals of those who ought to be examples of virtue to the rest of mankind. The marriage of priests was so far from being forbidden by the Mosaic institution, that the priesthood was confined to the descendants of one family, and consequently there was not only a permission, but an obligation upon the Jewish priests to marry. Hence we conclude that there is no natural inconsistency, or even unsuitableness, between the married state and the duties of the ministers of religion. Not a single text in the New Testament can be interpreted into a prohibition against the marriage of the clergy under the gospel dispensation; but, on the contrary, there are many passages from which we may infer that they are allowed the same liberty upon this subject as other men enjoy. One of the twelve apostles, namely, St. Peter, was certainly a married man (Matt. viii. 14); and it is supposed that several of the others were also married. Philip, one of the seven deacons, was also a married man (Acts xxi. 9); and if our Lord did not require celibacy in the first preachers of the gospel, it cannot be thought indispensable in their successors. St. Paul says, "Let every man have his own wife" (1 Cor. vii. 2); and the writer of the Epistle to the Hebrews, that marriage is honourable in all (xiii. 4), without excepting those who are employed in the public offices of religion. St. Paul expressly says, that "a bishop must be the husband of one wife" (1 Tim. iii. 2); and he gives the same direction concerning elders, priests, and deacons. When Aquila travelled about to preach the gospel, he was not only married, but his wife Priscilla accompanied him (Acts xviii. 2); and St. Paul insists that he might have claimed the privilege "of carrying about a sister or wife (1 Cor. ix. 5), as other apostles did." Though he says to the unmarried, "It is good for thee to abide even as I" (1 Cor. vii.), yet the "forbidding to marry" (1 Tim. iv. 3) is mentioned as a character of the apostasy of the latter times. That the ministers of the gospel were allowed to marry for several centuries after the days of the apostles appears certain. Polycarp (*Ep. ad Philip.* n. 11) mentions Valens, presbyter of Philippi, who was a married man, and there are now extant two letters of Tertullian, a presbyter of the second century, addressed to his wife. Novatus was a married presbyter of Carthage as we learn from Cyprian (*Ep.* 49, *al.* 52, *ad Cornel.*), who was, in the opinion of some historians, himself a married man (*Pagi Crit. in Baron. ad an.* 248); and so was Cæcilius, the presbyter who converted him, and Numidicus, another presbyter of Carthage; and many other instances might be given. In the Council of Nice, A.D. 325, a motion was made, that a law might pass to oblige the clergy, if married, to abstain from all conjugal society, a rule which had been already enjoined by the Council of Elvira in 305; but it was strenuously opposed by Paphnutius, a famous Egyptian bishop, who, although himself unmarried, pleaded that marriage was honourable, and that so heavy a burden as abstaining from it ought not to be laid upon the clergy. Upon which the motion was laid aside, and every man left to his liberty, as before. (Socrat. lib. i. c. 11; Sozom. lib. i. c. 23.) All that Valesius, after Bellarmine, has to say against this is, that he suspects the truth of the thing, and begs leave to dissent from the historian. (Vales. not. in Socrat. as above.) There seems, however, no question but that the Council of Nice decreed in favour of the married clergy. (Du Pin, *Biblio.* vol. ii. p. 253, ed. Anglic.; Soames' Mosheim, i. 390.) The same thing is evident from other councils of the same age; as the Councils of Gangra, Ancyra, Neocæsarea, Eliberis, and Trullo. We have also a letter from Hilary of Poitiers, written to his daughter when he was in exile; and from what can be collected concerning her age, it seems probable that she was born when he was a bishop. At the same time it must be owned, that many things are said in praise of a single life in the writings of the ancient fathers; and the law of celibacy had been by some proposed, before or about the beginning of the fourth century.

In the Eastern Church the rule which still exists was established, that men who were married before ordination might continue to live with their wives (Socrat. lib. v. c. 22), though afterwards a difference was made between bishops and presbyters the wives of the former being ordered to retire to a convent. (*Conc. Trullo*, cc. 13, 48.) In the West more stringent rules were made at an early period. At the Council of Elvira (A.D. 305) the idea of living "as brother-and-sister" had been put forward, but Siricius, who, according to Dufresnoy, died in the year 399, [397, Baronius,] was the first pope who forbade the marriage of the clergy, and several councils, more especially the eighth and ninth of Toledo, 653 and 659, renewed the prohibition: but the celibacy of the clergy seems not to have been completely established till the papacy of Gregory VII., at the end of the eleventh century, and even at that time it was loudly complained of by many writers. The history of the following centuries abundantly proves the bad effects of this abuse of Church power. The old English and Welsh records show that the clergy were married as late as the eleventh century. The rule of celibacy, which was but indifferently kept, was abolished in England in 1549.—Hume, Ed. VI. c. 1; Bingham, *Ant.* bk. iv. c. v.; *Liber Landavensis, passim.* The original of this is at Owston, Doncaster,—the property of Davies Cooke, Esq.; it was originally the property of Llandaff cathedral.—*Dict. Christ. Ant.* (Murray), vol. i. 323.

CELEBRANT. The priest who celebrates (or administers) the Holy Communion. For dress of celebrants see *Vestments*; for his position at the holy table see *North Side.*

CELLA, or CELLA MEMORIAL. A small memorial chapel built near or over a tomb, where the friends of the deceased would meet together and partake of a feast in his honour. (See *Dict. Christ. Ant.* 327.)

CELLITES. A certain religious order of Popish Christians, which has houses in Antwerp, Louvain, Mechlin, Cologne, and in other towns in Germany and the Netherlands, whose founder was one Mexius, a Roman, mentioned in the history of Italy, where they are also called Mexians.—Stubbs' Soames' *Mosheim*, ii. 285.

CEMETERY. *κοιμητήριον*, from *κοιμάω*, to sleep, means originally a place to sleep in, and hence by Christians, who regard death only as a kind of sleep, from which men are to awake at the general resurrection; it is used to designate a place of burial. The first Christian sepulchres were crypts or catacombs *Arcæ Sepulturarum* (see *Catacombs*). Tertul. *ad Scapul.* c. 3); but there is abundant evidence that there were open-air cemeteries before the end of the third century. The custom of burying in churches was not practised for the first 300 years of the Christian era; and severe laws were passed against burying even in cities. All corpses had to be interred without the walls. (Chrys. *Hom.* 67, t. v. p. 989; Chrys. *de Martyr.* t. v. p. 972.) The first step towards the practice of burying in churches, was the transferring of the relics of martyrs thither: next, sovereigns and princes were allowed burial in the porch: in the sixth century churchyards came into use. By degrees the practice prevailed from the ninth to the thirteenth century, encouraged first by special grants from popes, and by connivance, though contrary to the express laws of the Church. (See Bingham, bk. xxiii. c. 1.) The word cemetery in early Christian documents appears frequently to include the buildings, memorial chapels, oratories, &c., which were erected in a graveyard. Sometimes, but more rarely, it denotes the grave itself. (See article on "Cemetery" in *Dictionary of Christian Antiquities*, by Canon Venables, and the references there given. See *Burial; Consecration.*)

CENOBITES. (See *Cœnobites.*)

CENOTAPH. (*κενοτάφιον*, from *κενὸς* and *τάφος*, *an empty tomb.*) A memorial of a deceased person, not erected over his body. So far as churches may be considered memorials of the saints whose name they bear, they are analogous either to monuments, when the bodies of the saints there repose (as, for instance, St. Alban's, and the ancient church at Peransabulo), or to cenotaphs, when, as is far more generally the case, the saint is buried far off. A great part of the monuments which disfigure Westminster Abbey and St. Paul's are cenotaphs.

CENSER. (See *Thurible.*)

CENSURES ECCLESIASTICAL. The penalties by which, for some remarkable misbehaviour, Christians are deprived of the communion of the Church, or clergymen are prohibited from executing the sacerdotal office. These censures are, excommunication, suspension, and formerly interdict. The censures on clergymen were the more severe, for laymen could not of course be affected by suspension, degradation, or reduction to lay communion.—Bingham, bk. xvii. c. 1, &c.

The canonists define an ecclesiastical censure to be a spiritual punishment, inflicted by some ecclesiastical judge, whereby he deprives a person baptized of the use of some spiritual things, which conduce, not only to his present welfare in the

Church, but likewise to his future and eternal salvation.

Whatever may have been the case in former times, ecclesiastical censures of laymen *pro salute animæ* can hardly be said legally to exist now in consequence of sundry acts of parliament, except that they may still be *monished* by the ecclesiastical courts against interfering in any unlawful way in ecclesiastical matters, as, for instance, performing divine service and preaching in a church, except reading the lessons and saying or singing the psalms, as a lay defendant was by the Court of Arches in *Johnson* v. *Freind*, 6 Jur., N.S., 280, for reading the burial service in a churchyard—of course before the Burials Act of 1880. (See *Burial.*) And disobedience may still be "signified" as contempt, which means imprisonment. Any one making alterations in a church without a faculty may be monished to restore it to its former condition. That was pronounced a serious ecclesiastical offence in *Sieveking* v. *Kingsford*, 36 L. J., N.S. And some churchwardens were signified and imprisoned for contempt, even by an archdeacon's court a few years ago. The ecclesiastical censures on clergymen are suspension, deprivation, and degradation, or deposition from orders, excommunication being extinct. Nor has degradation been inflicted for a long time. [G.]

CENTENARIUS. An officer in a monastery who presided over 100 monks, as the decasius presided over 10.—Bingham, bk. vii. c. 3.

CENTURIES, MAGDEBURG. A celebrated and extraordinary ecclesiastical history, projected by Matthias Flacius, and prosecuted by him, in conjunction with several others, many of them divines of Magdeburg. Their names were Nicolaus Gallus, Johannes Wigandus, and Matthias Judex, all ministers of Madgeburg, assisted by Caspar Nidpruckius, an Imperial Counsellor, Johannes Baptista Heincelius, an Augustinian, Basil Faber, and others. The centuriators thus describe the process employed in the composition of their work. Five directors were appointed to manage the whole design; and ten paid agents supplied the necessary labour. Seven of these were well-informed students, who were employed in making collections from the various pieces set before them. Two others, more advanced in years, and of greater learning and judgment, arranged the matter thus collected, submitted it to the directors, and, if it were approved, employed it in the composition of the work. As fast as the various chapters were composed, they were laid before certain inspectors, selected from the directors, who carefully examined what had been done, and made the necessary alterations; and, finally, a regular amanuensis made a fair copy of the whole.

At length, in the year 1560 (though probably printed in 1559), appeared the first volume of their laborious undertaking. It was printed at Basle. But the city in which the first part of it was composed has given it a distinctive title; and the first great Protestant work on Church history has been always commonly known as the *Magdeburg Centuries.* Thirteen volumes folio were produced between 1560 and 1574, each containing the history of a century. The exact title of the work is *Historiæ Ecclesiasticæ per aliquot studiosos et pios viros in Urbe Magdeburgicâ Centuriæ* xiii.

It was, in every point of view, an extraordinary production. Though the first modern attempt to illustrate the history of the Church, it was written upon a scale which has scarcely been exceeded. It brought to light a large quantity of unpublished materials; and cast the whole subject into a fixed and regular form. One of its most remarkable features is the elaborate classification. This was strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of Church history. Each century is treated separately, in sixteen heads or chapters. The first of these gives a general view of the history of the century; then follow, 2. The extent and propagation of the Church. 3. Persecution and tranquillity of the Church. 4. Doctrine. 5. Heresies. 6. Rites and Ceremonies. 7. Government. 8. Schisms. 9. Councils. 10. Lives of Bishops and Doctors. 11. Heretics. 12. Martyrs. 13. Miracles. 14. Condition of the Jews. 15. Other religions not Christian. 16. Political condition of the world.—Stubbs' Soames' *Mosheim*, ii. 521, and note.

Mr. Dowling (*Introduction to the Critical Study of Ecclesiastical History*) observes, that this peculiarity of form rendered the work of the centuriators rather a collection of separate treatises, than a compact and connected history; while, their object being to support a certain form of polemical theology, their relations are often twisted to suit their particular views.

CERDONIANS. Heretics of the second century, followers of Cerdo. The heresy consisted chiefly in laying down the existence of two contrary principles; in rejecting the law, and the prophets as ministers of a bad God; in ascribing, not a true body, but only the phantasm of a body, to our blessed Lord, and in denying the resurrection.—Stubbs' Soames' *Mosheim*, i. 143.

CEREMONY. This word is of Latin

origin, though some of the best critics in antiquity are divided in their opinions, in determining the original from which it is derived. Joseph Scaliger proves by analogy, that as *sanctimonia* comes from *sanctus*, so does *ceremonia* from the old Latin word *cerus*, which signifies sacred or holy. The Christian writers have adopted the word to signify external rites and customs in the worship of God; which, though they are not of the essence of religion, yet contribute much to good order and uniformity in the Church.

I. From the very earliest ages of the Church certain ceremonies were observed in divine worship. Indeed, as St. Augustine said, "No religion can exist without some ceremonies." But these were kept within proper and reverent limits; and when certain persons wanted to introduce some extravagances into the service, St. Chrysostom spoke strongly against them. (*Hom.* i., *de verb. Esai*, t. iii. p. 836; also *Hom.* xix. p 195.) St. Augustine, also, complained of the number of ceremonies that were creeping in (*Ep.* lv. *ad Jan.* c. xix. 35); but he urged tolerance with regard to different customs held in different places (*Ep.* lxxxvi.). Gregory the Great urged Augustine of Canterbury not to be troubled about the difference between the Roman and Gallican customs, but "select what things are pious, religious and right." (*Respons. ad quæst.*; Bede, lib. i. c. 27.). In the middle ages ceremonial and superstitious observances increased to such an extent that "the burden of them was intolerable."—*P. B. Introd.*, and "Of Ceremonies."

II. At the Reformation the tendency of the extreme Reformers, and afterwards of the Puritan, was to do away with forms and ceremonies altogether. The Reformation, says Sherlock, gave such a turn to weak heads, that had not weight enough to poise themselves between the extremes of Popery and fanaticism, that everything older than yesterday was looked upon to be Popish and anti-Christian. At the same time, Calvin, in his book of the True Way of Reformation, said he would not contend about ceremonies, not only those which are for decency, but those that are symbolical. Bucer thought the use of the sign of the cross after baptism neither indecent nor unprofitable. Grotius says, that the "nature of ceremonies is to be taken from the doctrine which goes along with them; if the doctrine be good, the rites are so, or at least are tolerable; if it be false, then they are troublesome and not to be borne." Moreover, Bucer, in a letter to Johannes a Lasco, says, "If you will not admit such liberty and use of vesture to this pure and holy Church, because they have no commandment of the Lord, nor no example for it, I do not see how you can grant to any Church, that it may celebrate the Lord's Supper in the morning, &c.; for we have received for these things no commandment of the Lord, nor any example; yea, rather, the Lord gave a contrary example."

The rule of the English Reformers is thus given by Bishop Jewel:—We still keep and esteem, not only those ceremonies which we are sure were delivered us from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God; for that we had a desire that all things in the holy congregation might, as St. Paul commandeth, be done with comeliness and in good order. But as for all those things which we saw were either very superstitious, or utterly unprofitable, or noisome, or mockeries, or contrary to the Holy Scriptures, or else unseemly for sober and discreet people, whereof there be infinite numbers now-a-days, where the Roman religion is used; these, I say, we have utterly refused without all manner of exception, because we would not have the right worshipping of God to be defiled any longer with such follies.

III. The portion of the *Introduction to the P. B.* entitled "Of Ceremonies, why some be abolished and some retained," was written by Archbishop Cranmer—at least it is included in some early lists of his works. It was placed, first, at the end of the P. B., and was followed by certain directions with regard to vestures, kneeling, crossing, holding up of hands, &c., which last "may be used or left as every man's devotion serveth." These were omitted in 1552, and the part "Of Ceremonies" was placed as at present. It has been said that the only ceremonies enjoined there, and in the book of 1662, properly speaking, are the cross in baptism, and the wedding-ring. But it must be remembered that *Ceremonia* in its classical sense was a general term for worship. Johnson's definition, *outward rite, external form in religion*, is fully supported by his references, and especially Hooker, who, throughout his book, applies it to all that is external in worship. It seems that *rite* and *ceremony* are thus to be distinguished. A *rite* is an act of religious worship, whether including ceremonies or not. A *ceremony* is any particular of religious worship (included in a rite), which prescribes action, position, or even the *assumption* of any particular vesture. The latter sense is plainly recognised by Hooker. (*Eccl. Pol.* bk. iv. sect. 1; bk. v. sect. 29.) The Preface to the Book of Common Prayer speaks first of *common prayer*, viz. the offices intended for the common and periodical use of *all* at stated times; next, the administration of the sacraments; next, of *other* rites and ceremonies; i.e. the occasional services, whether public or private, and all the methods of administration which these involve. Now among ceremonies, the prescribed procession in the Marriage and Burial Services, the standing at certain parts of the service, the bowing at the name of Jesus, as prescribed by the 18th canon, ought to be included. It may be observed, that the 18th canon expressly calls the bowing just mentioned, a ceremony, as also in the 30th canon, the sign of the cross.—See Hooker, bk. iii. sect. 11, and bk. v. sect. 6; Stephens's *Com. P. B.*, vol. i. p. 139. But there is a legal distinction between ceremonies prescribed as parts of the service, such as the use of the cross in baptism, the ring in marriage, the laying on of hands in ordination, and so forth, and mere extraneous ceremonies, which may be called authorised but not enforceable. [H.]

CERINTHIANS. Ancient heretics, the followers of Cerinthus. This man, who was a Jew by birth, and lived probably near the end of the first century at Ephesus, having been educated at Alexandria, attempted to form a new and singular system of doctrine and discipline, by combining the doctrines of Christ with the opinions and errors of the Jews and Gnostics. He taught that the Creator of the world, whom he considered also as the Sovereign and Lawgiver of the Jews, was a Being endued with the greatest virtues, and derived his birth from the Supreme God; that this Being gradually degenerated from his former virtue; that, in consequence of this, the Supreme Being determined to destroy his empire, and, for that purpose, sent upon earth one of the ever happy and glorious æons whose name was Christ; that this Christ chose for his habitation the person of Jesus, into whom he entered in the form of a dove, whilst Jesus was receiving baptism of John in the waters of Jordan; that Jesus, after this union with Christ, opposed the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; that when Jesus was taken captive, Christ ascended on high, and the man Jesus alone was subjected to the pain of an ignominious death.—Stubbs' Mosheim, i. 90; Irenæus, *adv. Hær.* iii. 3.

CESSION. This is where the incumbent of any living is promoted to some other benefice incompatible with his tenure of the former; the church in that case is void by cession. When a parson possessed of ecclesiastical benefices of any kind, except unendowed canonries, is promoted to a bishopric in England, they become void by cession, and the right of presentation belongs to the Crown.

CHAD, or CEADDA. Saint and Bishop; a man of singular piety and holiness of life, commemorated in the English Calendar on March 2nd. Educated partly at Lindisfarne under St. Aidan, partly in an Irish Monastery, he was afterwards consecrated Bishop of York (A.D. 664), but resigned that see in favour of Wilfred (A.D. 669). He was made bishop of the Mercians in 670, and fixed his see at Lichfield and lived at Eccleshall, which remained the bishop's seat till 1868. He died in 672.

CHALCEDON, COUNCILS OF. It would not be necessary to refer to that council, which was called the "Synod of the Oak," from the name of a suburb of the city, were it not that by it St. John Chrysostom was deposed 403 A.D. Through the machinations of Theophilus, who assumed, as patriarch of Alexandria, supremacy over all Eastern bishops, a council of thirty-six bishops, of whom all but seven were Egyptian, was assembled with the intention of getting rid of St. Chrysostom, who had offended them by his strictness of life, and denunciation of prevalent vices. The charges brought against St. Chrysostom were frivolous; but still the council pronounced against him, and the weak emperor Arcadius confirmed this sentence. With the people Chrysostom was most popular, and riots ensued in consequence of the attitude of the emperor and bishops towards him; nevertheless he was condemned to exile, which sentence was afterwards ratified by another "packed" council at Constantinople. (See *Constantinople, Councils of.* For a full account see Stephens's *Life of St. John Chrysostom*, second edition, pp. 309–339.)

The *fourth General Council*, was convened by the emperor Marcian in 451, shortly after his elevation to the throne. It was very fully attended, and according to some accounts 630 bishops were present (Beveridge, ii. 107). But perhaps the 6 and 3 were misplaced in the record, and 360 would represent the number of bishops at the opening of the council. There were more, however, afterwards, for 470 subscribed to the fifth action, and indeed the council is spoken of as one of 600 bishops. (Mansi, vii. 57, note.)

The chief object was to settle the matter of the heresy of Eutyches, who maintained that there was *only one nature in Christ*, namely, *the Word's, but that an incarnate nature.* (See *Eutychians.*) At a previous council, managed by the Eutychians, in Theodosius II.'s reign, the doctrine of *two natures* in the Incarnate Word had been condemned, and Dioscorus, bishop of

Alexandria, had compelled by violence, with the aid of a band of soldiers, 149 bishops to sign in favour of the ideas of Eutyches. This is known as the "Robbers' Assembly," as everything was carried by fraud and violence. But in the Council of Chalcedon the acts of the Ephesine, or "Robbers'" council, were rescinded, and Dioscorus was deposed, and banished. The exposition of faith in the fifth action of this council was designed to guard against both Eutychian and Nestorian errors. (See *Nestorians.*) After recognising the Nicene Creed, they proceed to say: "Following, therefore, these holy fathers, we unitedly declare, that one and the same Son, our Lord Jesus Christ, is to be acknowledged, as being perfect in His Godhead, and perfect in His humanity; truly God, and truly Man, with a rational soul and body; of like essence (*ὁμοούσιος*) with the Father, as to His Godhead; and of like essence with us, as to His manhood; in all things like unto us, sin excepted; begotten of the Father, from all eternity, as to His Godhead; and of Mary the mother of God (*θεοτόκον*) in these last days for us and for our salvation, as to His manhood, recognised as one Christ, Son, Lord, only begotten; of two natures, unconfounded, inseparable; the distinction of natures not at all done away by the union; but rather the peculiarity of each nature preserved, and combining into one substance; not separated or divided into two persons: but one Son, only-begotten, God the Word, the Lord Jesus Christ, as the prophets before [taught] concerning Him: so He, the Lord Jesus, hath taught us, and the creed of the Fathers hath transmitted to us."—Stubbs' Soames' *Mosheim*, i. 374; *Dict. Christ. Ant.* [H.]

CHALDÆI, or CHALDÆANS. Astrologers or Magicians, deriving their name from the prophets of the East, celebrated for their magical arts. They professed to foretell future events, and to discover secrets by the position and motion of the stars, and by enchantments. Under the Roman emperors many edicts were published against them as impostors and introducers of dangerous superstitions, and they were styled in the Codes, "Malefici et Mathematici." (*Cod. Theod.* 9, lib. 16; *Cod. Just.* 9, 38; see also *Sac. Annal.* ii. 32; Sueton. *Tiber.* 36; *Vitell.* 14, &c.) Amongst Christians the practice of these arts was absolutely forbidden by councils (*Conc. Tolet.* 1; *Conc. Laod.* c. 36), and by those in authority (*Constit. Apost.* i. 4; viii. 32). Many of the fathers also wrote against all kinds of divination as owing its origin to the evil one, and as the parent of all sorts of blasphemy and deceit.—Aug. *de Doct. Christ.* ii. 21, *de Civ. Dei*, v. 1, &c.; Tertull. *de Idol.* 9; Origen, Eusebius, &c. [H.]

CHALDEANS. A modern sect of Christians in the East, in obedience to the see of Rome. In 1681, the Nestorian metropolitan of Diarbekir, having quarrelled with his patriarch, was first consecrated by the pope patriarch of the Chaldeans. The sect was as new as the office, and created for it. Converts to Papacy from the Nestorians "were dignified with the name of the Chaldean Church. It means no more than Papal Syrians, as we have in other parts Papal Armenians and Papal Greeks." (See *Nestorians;* Badger's *Nestorians and their Rituals*, vol. i. pp. 177, 181; Stubbs' Mosheim, i. 372.

CHALDEE LANGUAGE. This was a dialect of the Hebrew, almost identical with the old Syriac, spoken formerly in Assyria, and the vernacular language of the Jews after the Babylonish captivity. The following parts of the Old Testament are written in Chaldee: Jer. x., xi.; Dan. ii. 4 to the end of chap. vii.; Ezra iv. 8 to vi. 19, and vii. 12–17.

CHALDEE PARAPHRASE. (See *Targum.*)

CHALICE. (Lat. *calix.*) This word was formerly (as by Shakspeare) used to denote any sort of cup, but is now usually restricted to the cup in which the consecrated wine for the Eucharist is administered. The primitive Christians, desirous of honouring the holy purpose for which it was used, had it made of the most costly substances their circumstances would allow—of glass, crystal, onyx, sardonyx, and gold. (See on this point Bingham, bk. viii. c. vi. § 21.) Afterwards inferior material seems in certain places to have been used, for in some provincial councils the use of wood or horn was prohibited (*Conc. Tribur.* c. 18; *Conc. Calcut.* c. 10), and by a canon of the Council of Rheims, in Charles the Great's time, all churches were obliged to have chalices of some pure metal. The ancient chalices were of two kinds: the greater, in which the wine mingled with water (as was always the custom in those days) was consecrated; and the lesser, called ministeriales, into which the priest poured a small quantity, that it might be administered to the people; for communion in one kind was not then invented by the Romish Church. It was an ancient rule that there should not be more than one chalice on the altar, to which Gregory II. alludes in his epistle to Boniface, A.D. 731. (Ducange.) See *Cup; Communion in one kind; Mixed Chalice.*

The earliest chalice known to be existing is one found at Gourdon in France, and now preserved in the Bibliothèque Impériale in Paris. It is made of gold ornamented with thin slices of garnets, and from the date and condition of some gold coins found with it, it is believed to belong to the first quarter of the sixth century. [H.]

CHÂLONS-SUR-SAONE, Councils of (*Cabillonensia Concilia*), five in number—the first held in 470, the fifth in 650. The appointment or deposition of certain bishops, and the regulation of discipline, were the objects of these councils.

CHAMFER. The flat slope formed by cutting away an angle in timber, or masonry. It resembles a splay, but is much smaller. The *chamfer* is the first approach to a moulding, though it can hardly itself be called one. The *chamfer plane*, in speaking of mouldings, is used for the plane at an angle of 45°, or thereabouts, with the face of the wall, in which some of the mouldings often, and sometimes all of them, lie. The resolution of the chamfer into the square is called a *stop-chamfer*; which frequently have ornamental terminations, indicative of the style to which they belong.

CHANCEL. The upper part of the church, containing the Holy Table, and the stalls for the clergy. It is so called *a Cancellis*, from the lattice-work partition betwixt the choir and the body of the church, so framed as to separate the one from the other, but not to intercept the sight. By the rubric before the Common Prayer, it is ordained that "the chancels shall remain as they have done in times past," that is to say, distinguished from the body of the church as they then were, against which distinction Bucer (at the time of the Reformation) inveighed vehemently, as tending only to magnify the priesthood; but though the king and the parliament yielded so far as to allow the daily service to be read in the body of the church, if the ordinary thought fit, yet they would not suffer the chancel to be taken away or altered. In cathedrals, college chapels, and some large churches it is called the [*chori*, or] choir; and in many of the ancient English parish churches it is inferior in height and width to the nave, but never was in old times with a central tower, unless the nave and choir were of different ages; or even with a bell-gable between them: a distinction now usually overlooked. (See *Choir.*)

The chancel is the freehold of the rector, even when he is not the incumbent; and he is bound to repair it; but an incumbent is not bound to repair the rest of the church, though it is also his freehold. With regard to seats in the church, the rector impropriate is entitled to the chief seat. But frequently the old custom of the clergy and choir only having seats in the chancel is followed. This however is under the disposition of the ordinary. With regard to the situation of the Lord's Table in the chancel, see *Altar*. [H.]

CHANCELLOR. I. In ancient times, emperors and kings esteemed so highly the piety of bishops, that they gave them jurisdiction in particular causes, as in marriages, adultery, last wills, &c., which were determined by them in their consistory courts. But when many controversies arose in these and other causes, it was not consistent with the character of a bishop to interpose in every litigious matter, neither could he despatch it himself; and therefore it was necessary for the bishop to depute some surbordinate officer, experienced both in the civil and canon law, to determine those ecclesiastical causes: and this was the original of diocesan chancellors. For, in the first ages of the Church, the bishops had officers who were called *ecclesiecdici*, that is, church lawyers, who were bred up in the knowledge of the civil and canon law, and their business was to assist the bishop in his jurisdiction throughout the whole diocese. But probably they were not judges of ecclesiastical courts, as chancellors are at this day, but only advised and assisted the bishops themselves in giving judgment; for we read of no chancellors here in all the Saxon reigns, nor after the Conquest, before the time of Henry II. That king requiring the attendance of bishops in his state councils, and other public affairs, it was thought necessary to substitute chancellors in their room, to despatch those causes which were proper for the bishop's jurisdiction.

In a few years a chancellor became such a necessary officer to the bishop, that he was not to be without him; for if he would have none, the archbishop of the province might enjoin him to depute one, and if he refused the archbishop might appoint one himself; because it is presumed that a bishop alone cannot decide so many spiritual causes as arise within his diocese. The person thus appointed by the bishop has his authority from the law; and his jurisdiction is not, like that of a commissary, limited to a certain place and certain causes, but extends throughout the whole diocese, and the appointment is for life. But a good deal of this jurisdiction has been taken away by the Clergy Discipline Act of 1840, and transferred to the Provincial Courts, and all the testamentary business to the Probate and Divorce Court in 1857. See Phillimore's *Ecc. Law*.

The Act of 37 Hen. VIII. c. 17, recited that the restriction of the judicial officer of ecclesiastical courts to clerics was a popish usurpation, and threw them open to laymen by enacting that married men, being doctors of law or incorporated in any university, being duly appointed, may examine all manner of ecclesiastical jurisdiction. And this was not considered to limit the offices to doctors of law, being only declaratory of the old law; many have been only M.A's. There are a few clerical chancellors, but they are mostly lawyers, and it is evidently desirable that they should be, as they have to decide on legal principles, and they are sometimes a sort of standing counsel in legal matters to the bishop. The question whether the bishop himself can sit in his court, any more than the Queen, seems to depend on the terms of the appointments, which in a few dioceses nominally reserve that power, but generally not; and even where it is reserved it is hardly ever exercised. A new power of sitting with assessors was given to the bishop by the Clergy Discipline Act of 1840, but that has been very seldom used, and he can decide nothing without being subject to appeal to the Provincial Court. The only directly penal jurisdiction which seems to remain to the chancellors is that of suspending, and even depriving for a third offence, clergymen for trading, under 1 & 2 Vict. c. 106, s. 31: which is further remarkable because it had been considered or assumed that no diocesan chancellor had power himself to deprive, by Canon 122, though the provincial judge has. At any rate, Lord Stowell once called in the Bishop of London to deprive a clergyman whom he as chancellor (not as Dean of Arches) had sentenced to be deprived. The question is now obsolete, but if such was not the law before 1603, the convocations then had no power to make it so. It has been decided that the Dean of Arches can deprive: indeed he has often done so. The principal remaining function of the chancellors is that of deciding on faculties for altering churches (see *Faculty*) and on disputes about pews in certain cases. The chancellor is also the bishop's vicar-general and official principal. It is singular that the chancery court of York is provincial; and, since the Public Worship Act, the Dean of Arches is the official principal thereof. The chancellor of York is only judge of the consistory court, which is diocesan. As a fact, but not of necessity, he is generally or always vicar-general for the province also, but has no judicial functions as such. (See *Vicar-General.*) [G.]

II. The chancellor of cathedral churches, and anciently in some colleges, was a canon, who had the general care of the literature of the church; and of the preaching. He was the secretary of the chapter, the librarian, the superintendent of schools connected with the church, sometimes of the greater schools in the diocese; sometimes, as in Paris, had an academical jurisdiction in the university of the place. He also had the supervision of readers in the choirs, the regulation of preachers in the cathedral, and in many places the more frequent delivery of sermons and of theological lectures than fell to the turn of the other canons. All these offices were not always combined; but one or more of them always belonged to the chancellor. Every cathedral of old foundation in England had originally a chancellor, who ranked as the third of those four dignitaries who took precedence of all other members of the chapter, the other three being the dean, the precentor, and the treasurer. The title was not so common in France or Italy where the above-named offices were frequently divided among canons with other official titles. The chancellor *of the church* (the above-named officer) is not to be confounded with the chancellor of the diocese.—*Jebb.*

CHANT. This word, derived from the Latin *cantus*, "a song," applies, in its most extended sense, to the musical performance of all those parts of the liturgy which, by the rubric, are permitted to be sung. The chant properly signifies that plain tune to which the prayers, the litany, the versicles, and responses, and the psalms, and (where services are not in use) the canticles, are set, in choirs and places where they sing.

The early history of the chant is involved in great obscurity. While we know that music had a great part in the services of the Temple, and that our Lord and his disciples sang hymns—or the "hallel"—and that St. Paul urged the singing of "psalms and hymns and spiritual songs"—yet there are no works extant to tell us the character of the music: and the chant does not seem to have been derived from a Hebrew source. St. Ambrose was the first who founded a musical school, and he certainly used not Hebrew but Greek modes (see *Ambrosian Rite*), while St. Gregory, about 200 years afterwards, merely improved upon St. Ambrose's system, and brought music to a much greater perfection in the Divine Services on the same method. (See *Gregorian Tones.*)

To this were added in the Western Churches of the early and middle ages certain details, until it may be said the "Cantus" was thus divided: (i.) Cantus Collectarum—the chant for the prayers. St. Athanasius objected, according to St. Augustine, to much inflexion of voice in the saying the Divine Office, but in later times considerable inflexion was used. (ii.) Cantus Prophetarum, or chant for the Scripture lections, which was also used for the versicles and responses. The inflexions were (*a*) the "accentus medius"—dropping the voice a minor third (as from G to E) at each comma; (*β*) the "accentus gravis"—dropping a perfect fifth (as from G to C) at each full stop. There was also the "accentus acutus" (G, E, G) and the "accentus moderatus" (G, E, F ♯), which last, with the "medius," is commonly used in the versicles at the present time in the Church of England. (iii.) Chants for Psalms. There were three ways of singing the Psalms, (*a*) the "Cantus directus," in which the Psalm is sung through by the whole choir; (*β*) the "Cantus Antiphonalis," in which the choir is divided into two sides and sing alternately; (*γ*) the Cantus Responsarius, in which the precentor and choir sing alternate verses. (iv.) Chants for hymns, prefaces, and antiphons. In the later mediæval times, when the people were not supposed to take part, the chant became very ornate and debased—as many as twenty notes or more being given to one syllable. This evil was felt both in England and abroad, and when our English services were made congregational again, and the Prayer Book established in the vernacular, steps were taken to reform also the "Cantus."

II. In a letter to Henry VIII. Archbishop Cranmer, presenting to His Majesty the English "Processional," or book of services translated, says "the song that shall be made thereto should not be full of notes, not as near as may be a syllable for any note, so that it may be sung distinctly and devoutly, as to the *Matins* and *Evensong*, *Venite*, *Hymns*, *Te Deum*, &c. . . . and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, &c." Upon this principle the Litany was published in 1544, simply set to the old chant—which was subsequently reharmonized by Tallis; and is in use at the present time. But the most important work was the "Booke of Common Praier noted," edited by John Merbecke, and published in 1549—the same year with Edward VI.'s first Prayer Book. In this for the prayers the "Cantus Collectarum," for the versicles and responses the "Cantus Prophetarum" is used (see above); but the Scripture lections are to be "sung, after the manner of distinct reading." To the Te Deum, the Ambrosian melody is set; for the other canticles, the Nicene Creed, Gloria, &c., simplified forms of Gregorian melodies are used, and after the Venite (set to the 8th Gregorian tone 1st ending) the words occur, "And so forth with the rest of the Psalms as they are appointed." By this authorized publication two points were established; first, that our services did not lose their old choral character; and secondly, that they were made of so plain and simple a character that the people generally might participate. Afterwards a number of different forms were published by eminent musicians, but the word "Chant" hardly applies to those musical arrangements of the canticles, hymns, and of the Nicene Creed, used in collegiate churches, and technically called "services," which though originally derived from chants, have long found a distinct feature in the choral service, and have now been brought to great musical perfection.

III. There are two kinds of chant used at the present day for the Psalms—the Gregorian, founded on the old tones, and the Anglican. This latter is of two kinds, single and double. The single chant, which is the most ancient kind, is an air consisting of two parts; the first part terminating with the point or colon (:), which uniformly divides each verse of the psalms or canticles in the Prayer Book, the second part terminating with the verse itself. The double chant is an air consisting of four strains, and consequently extending to two verses. This kind of chant does not appear to be older than the time of Charles II.; and is peculiar to the Church of England. (See *Music.*) [H.]

CHANTER or CANTOR. (See *Precentor.*) In foreign churches it is synonymous with our lay clerks. The chanters in Dublin College are certain officers selected from the foundation students, whose duty is to officiate as chapel clerks. They are so called from formerly constituting the choir of the chapel.

CHANTRY. A chapel, or other separated place in a church, for the celebration of masses for the soul of some person departed this life. The chantry sometimes included the tomb of the person by whom it was founded, as in the splendid examples in Winchester cathedral. It was sometimes an entire aisle, as the golden choir at St. Mary's, Stamford; and sometimes a separate chapel, as the Beauchamp chapel, St. Mary's, Warwick, and Henry VII.'s chapel at Westminster.

In the reign of Henry VIII., when the belief in purgatory began to decline, it was thought an unnecessary thing to continue the pensions and endowments of chantry priests; therefore, in the 37 of Henry VIII. cap. 4, those chantries were given to the king, who had power at any time to issue commissions to seize their endowments, and take them into his possession: but this being in the last year of his reign, there were several of those endowments which were not seized by virtue of any such commissions; therefore, by the Act 1 Edward VI. cap. 14, those chantries which were in being five years before the session of that parliament, and not in the actual possession of Henry VIII., were adjudged to be, and were, vested in that king. Cranmer endeavoured to obtain that the disposal of the chantries, &c., should be deferred until the king should be of age—hoping that if they were saved from the hands of the laity until that time, Edward might be persuaded to apply the revenues to the relief of the poor parochial clergy; but the archbishop's exertions were unsuccessful.

CHAPEL. In former times, when the kings of France were engaged in wars, they always carried St. Martin's cope (*cappa*) into the field, which was kept as a precious relic, in a *tent* where mass was said, and thence the place was called *capella*, the chapel. There is however much doubt about this derivation. (See *Dict. Christ. Ant.* i. 341.) The word was gradually applied to any consecrated place of prayer, not being the parish church.

With us in England there are several sorts of chapels:

1. Royal chapels. (See *Chapel Royal.*) 2. Domestic chapels, built by noblemen for private worship in their families. 3. College chapels, attached to the different colleges of the universities. 4. Chapels of ease, built for the ease of parishioners, who live at too great a distance from the parish church, by the clergy of which the services of the chapel are performed. 5. Parochial chapels, which differ from chapels of ease on account of their having a permanent minister, or incumbent, though they are in some degree dependent upon the mother church. A parochial chapelry, with all parochial rites independent of the mother church, as to sacraments, marriages, burials, repairs, &c, is called a *reputed parish.* 6. Free chapels; such as were founded by kings of England, and made exempt from episcopal jurisdiction. 7. Chapels which adjoin to any part of the church; such were formerly built by persons of consideration as burial-places. To which may be added chapels of corporations, societies, and eleemosynary foundation; as the mayor's chapel at Bristol, &c., the chapels of the inns of court, of hospitals, almshouses and colleges. Some of these are exempt from episcopal jurisdiction; and school chapels from any right of interference by the incumbent of the parish by 32 & 33 Vict. c. 86, and 34 & 35 Vict. c. 66.

II. The word chapel in foreign countries frequently means the choir or chancel. This may possibly be the meaning intended in the rubric preceding Morning Prayer, directing the Morning and Evening Prayers to be used in the accustomed place of the church, chapel, or chancel. It may allude to the college chapels, or such collegiate chapels as St. George's at Windsor, or to the usage of some cathedrals, of having early morning prayer (as at Gloucester, &c.) in the Lady chapel, or late evening prayer (as at Durham) in the Galilee chapel. Henry VII.'s chapel at Westminster was, at least in the reign of Queen Elizabeth, used for this purpose. In mediæval documents the word "capella" often signifies the furniture required by a priest for divine service, i.e. vestments, eucharistic vessels, &c.

CHAPELS, PROPRIETARY. What are called "proprietary chapels" in London, and a few large towns, are not consecrated, and are really no more chapels than any "church school," in which the bishop licenses a clergyman to perform service with the consent of the incumbent of the parish, for he cannot do so without, however much everybody else may wish it. That is the true and legal meaning of what people call the "parochial system." It is curious that that power of licensing—not chapels, but clergymen to do duty there—grew up without any express legal authority; and it has several times been decided that the bishop has an absolute right to revoke such licences, which do not constitute a curacy, and therefore there is no appeal to the Archbishop against the revocation. A clergyman is guilty of an ecclesiastical offence and may be punished if he persists in acting there after the licence is revoked. The Act of 18 & 19 Vict. c. 86, does not supersede the necessity for a licence from the bishop, though it does not mention it. It was decided in *MacAllister* v. *Bishop of Rochester* (L. R. 5 C. P. 200) that the mere building and consecration of a chapel does not make it a "chapel of ease" in which the incumbent has a right, and by *Bishop of Winchester* v. *Rugg* (2 P. C. 223) the obligation, to perform service, though he retains the right to prevent any other clergyman from doing so: nor has he the patronage by the mere effect of consecration. An incumbent is not compellable to keep up the service in any certainly unconsecrated chapel however long it may have been continued. Very long continuance may however raise a sufficient presumption of consecration. The Dissenters' Marriage Act 6 & 7 W. IV. c. 85, s. 26, contains a kind of recognition of "chapels duly licensed for the performance of divine service:" which is a wrong term, for there is no such thing, as stated above, the licence being personal. [G.]

CHAPEL ROYAL. The chapel royal

is under the government of the dean of the chapel, and not within the jurisdiction of any bishop. But the archbishop is the first chaplain and *parochus* of the sovereign. The deanery was an office of ancient standing in the court, but discontinued in 1572, till King James's accession, then it was revived in the person of Dr. Montague. —Heylin's *Life of Laud.* Next to the dean is the subdean, who has the special care of the chapel service; a clerk of the court, with his deputies, a prelate or clergyman, whose office it is to attend the sovereign at Divine service, and to wait on her in her private oratory. There are forty-eight chaplains in ordinary, who "wait" four in each month, and preach on Sundays and holidays; to read Divine service when required on week-days, and to say grace in the absence of the clerk of the closet. The other officers are, a confessor of the household, now called chaplain of the household, who has the pastoral care of the royal household; ten priests in ordinary (whose duties are like those of chaplains, or vicars in cathedrals); sixteen gentlemen of the chapel, who with ten choristers now form the choir; and other officers. The officiating members of the chapel royal were formerly much more numerous than now; thus there were thirty-two gentlemen of the chapel in King Edward VI.'s reign, and twenty-three in King James I.'s. The priests in ordinary, properly speaking, form part of the choir. In strictness this establishment is ambulatory, and ought to accompany the sovereign, of which practice we have many proofs in ancient records. The chapels royal now existing in England are St. George's, Windsor, and in London St. James', Whitehall, and the Savoy.

CHAPLAIN. A person authorised to officiate in the chapels of the queen, or in the private oratories of noblemen, or colleges or public institutions. The name is derived from *capella*; the priests who superintend the capella being called *Capellani.* According to a statute of Henry VIII., the persons vested with a power of retaining chaplains, together with the number each is allowed to qualify, are as follow: "an archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's household, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them, two; chief justice of the King's Bench, and warden of the Cinque Ports, each, one." 'In England there are forty-eight chaplains to the queen, as above mentioned. Clergymen who officiate in the army and navy, in the gaols, public hospitals, and workhouses, are called chaplains. Chaplain is also a comprehensive name, applied, more rarely in England than abroad, to the members of cathedrals and collegiate churches and chapels, who are responsible for the daily service. In a few instances it is applied to the superior members. Thus at Lichfield, there were five *capellani principales*, major canons, whose office it was to serve at the great altar, rule the choir, &c., (Dugd. *Mon.* ed. 1830, vi. 1257,) and at Winchester college the ten fellows are called, in the original charter, "*capellani perpetui;*" in contradistinction to the *capellani conductitii*, or *remotivi;*—and the principal duty of these chaplain-fellows was to officiate in the chapel. But in general, a chaplain signified a minister of the church of inferior rank, a substitute for and coadjutor of the canons in chanting, and in the performance of the Divine offices. (See *Dictionnaire de droit canonique, par Durand de Maillane*, Lyons, 1787.) They were so called from serving in the *capella* or choir, at the various offices, and in the various side chapels, in contradistinction to the capitular canons, whose peculiar privilege it was to serve at the great altar. Under the name of chaplain, were included minor canons, vicars choral, and similar officers, who had a variety of designations abroad, unknown to us, such as porticuristi, demi-canons, semi-prebendaries, &c., &c.

The name of chaplain, in its choral sense, is retained with us only at Christ Church Oxford, Manchester, and the colleges at the universities. At the latter, they are frequently styled in the old charters, *capellani conductitii* or *remotivi;* by which is to be understood, that they were originally, at least, intended to be mere stipendiaries, adjuncts to the foundation; as contrasted with those who have a permanent, corporate interest, or an endowment in fee; like the *præbendati* in the foreign cathedrals, or the incorporated vicars choral in our own cathedrals. (See *College*, *Prebendary*, and *Vicars Choral.*) The chaplains at Cambridge and Eton were till lately called *conducti*, though originally they were designated, as at Oxford, *capellani conductitii.* Before the Reformation the *capellani* to be found in many of the old cathedrals were exclusive of the vicars choral, and were chanting priests. These sometimes formed corporations or colleges. Abroad, the chaplains in many places discharged both the duties of chanting priests and vicars choral, or minor canons; each having his separate chapel for daily mass; but all being obliged to unite in discharging the Divine offices, at least at matins and vespers in the great choirs.

CHAPTER. (See *Bible.*) The word is derived from the Latin *caput*, head; and signifies one of the principal divisions of a book, and, in reference to the Bible, one of the larger sections into which its books are divided. This division, as well as that consisting of verses, was introduced to facilitate reference, and not to indicate any natural or accurate division of the subjects treated in the books.

CHAPTER. (See *Dean and Chapter* and *Cathedral.*) I. "A chapter of a cathedral church consists of persons ecclesiastical, canons and prebendaries, whereof the dean is chief, all subordinate to the bishop, to whom they are as assistants in matters relating to the Church, for the better ordering and disposing the things thereof and for confirmation of such leases of the temporalities and offices relating to the bishopric, as the bishop from time to time shall happen to make. And they are termed by the canonists *capitulum*, being a kind of *head*, instituted not only to assist the bishop in manner aforesaid, but also anciently to rule and govern the diocese in the time of vacation."—*Cod.* 56. The old Cambridge *Caput*, which had a veto on all University "graces" or votes, was evidently another form of the word Chapter or Capitulum.

II. Of these chapters, some are ancient, some new. In cathedrals of the old foundation chapters are of two kinds, the greater and the lesser. The greater chapter consists of all the major canons and prebendaries, whether residentiary or not; and their privileges are now considered to be limited to the election of a bishop, of proctors in convocation, and in some cases they vote on the patronage of the chapter; the lesser chapter consists of the dean and residentiaries, who have the management of the chapter property, and the ordinary government of the cathedral. This, however, has been the growth of later ages: as it is certain that all prebendal members had a voice in matters which concerned the interests of the cathedral church. The new chapters are those eight which were founded or re-modelled by King Henry VIII. in the places of abbots and convents, or priors and convents, which were chapters whilst they stood; or they are those which were annexed to the five new bishoprics founded by King Henry VIII.

The chapter of a collegiate church is more properly called the *college:* as at Westminster and Windsor, where there is no episcopal see.

III. There may be a chapter without any dean; as the former chapter of the collegiate church of Southwell: and grants by or to them are as effectual as other grants by dean and chapter. In the cathedral churches of St. David's and Llandaff, there used to be no dean, but they are now placed on the same footing as other cathedrals.

The word *chapter* is occasionally applied abroad to boards of universities or other corporations.

The assemblies of the knights of the orders of chivalry (as of the Garter, Bath, &c.) are also called chapters.

CHAPTER HOUSE. The part of a cathedral in which the dean and chapter meet for business. Until the thirteenth century, the chapter house was always rectangular. Early in that century it became multagonal, and occasionally round, and the roof generally supported by a central shaft, and so continued to the latest date at which any such building has been erected. The greatest cost was expended on the decoration of the chapter house, and there is little even in the choirs of our cathedrals of greater beauty than such chapter houses as Lincoln, Salisbury, Southwell, Wells, Westminster, Worcester, Lichfield, Howden, and the most beautiful of all, York, which has no central pillar. Those at Durham and Canterbury are or were magnificent long rooms, but Durham was half destroyed in the last century. That of old St. Paul's, in London, to judge by the plates in Dugdale's History of St. Paul's, must have been very beautiful. It stood in an unique position, in the *centre* of a cloister. It is now a house in the street north of the cathedral. For the plan of the chapter house, in the arrangement of the conventual buildings, see *Monastery.* Some have imagined that the idea of the circular or polygonal chapter houses was derived from the circular baptisteries abroad. [G.]

CHARGE. This is the address delivered by a bishop, or archdeacon, at a visitation of the clergy under his jurisdiction. (See *Visitation ; Archdeacon.*)

CHARLES I., MARTYRDOM OF. The 30th of January was appointed a holy day, in commemoration of this event at the Restoration, and a special service was appointed. The observance however was abolished by Royal order in 1859, and the service removed from the Prayer Book. (See *State Services.*)

CARTA CORNUTIANA. (See *Comes of St. Jerome.*)

CHARTREUX. (See *Carthusians.*)

CHASUBLE. (*Casula.*) The dress formerly worn over the albe by the priest in the service of the altar, but not generally now used in the English Church, though it was prescribed under the title of *Vestment*, in the rubric of King Edward VI.'s First Book, to be worn by the priest or bishop when celebrating the communion. In the time of the primitive Church, the Roman toga was becoming disused, and the pænula was taking its place. The pænula formed a perfect circle, with an aperture to admit the head in the centre, while it fell down so as completely to envelope the person of the wearer. The casula appears to have been identical with the pænula and is described by St. Isidore of Seville, c. 600 A.D. (*De Origin.* xix. c. 21), as "a garment furnished with a hood (vestis cucullata) and is a diminutive of "casa," a cottage, seeing that, like a little hut, it covers the entire person." A short pænula was more common, and a longer for the higher orders; it was this last which was used by the clergy, both at first as an outdoor garment (*Acta Sanct. Augusti.* d. xxvii. tom. vi. "Cæsarii Vita") and afterwards exclusively in their services. The Romish Church has altered it much by cutting it away literally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape, under the title of *φαινόλιον*, or *φενώλιον*: the old brasses in England also show the same form, some even since the Reformation. And many tombs of bishops in the thirteenth century, and later, show it in a graceful and flowing form. (See "*Vestiarum Christianum*," by Rev. W. B. Marriott.)

CHERUB, or (*the plural*) CHERUBIM, a particular order of angels. When God drove Adam and Eve out of Paradise, "he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. iii. 24.) When Moses was commanded by God to make the ark of the covenant with the propitiatory, or mercy-seat, he was (Exod. xxv. 19, 20) to make one cherub on the one end, and another cherub on the other end; but Moses has left us in the dark as to the form of these cherubims. The Jews suppose them to have been in the shape of young men, with wings; and the generality of interpreters, both ancient and modern, suppose them to have had human shapes. But it is certain that the prophet Ezekiel (i. 10, and x. 14) represents them quite otherwise, and speaks of the face of a cherub as synonymous with that of an ox or calf; and in the Revelation (iv. 6) they are called ζῶα, *beasts.* Josephus (*Antiq.* lib. iii.) says that they were a kind of winged creatures, answering to the description of those which Moses saw about the throne of God, but the like to which no man had ever seen before. Grotius, Bochart, and other learned moderns, deriving the word from *charab*, which in the Chaldee, Syriac, and Arabic, signifies to *plough*, make no difficulty to suppose that the cherubim here spoken of resembled an ox, either in whole or in part. But it is not necessary to dwell on fanciful ideas with regard to the appearance of the cherubim, which may be found in Parkhurst's Lexicon.

It is certainly derogatory to right ideas of religion, to suppose that these mysterious symbols were derived from the images of heathen idolatry, in order to indulge the prejudices of the Israelites. It is more consistent and probable to believe that the corresponding symbols of Egyptians and Assyrians (the latter so wonderfully illustrated by the late discoveries at Nineveh) were derived from patriarchal traditions; distortions of that pure worship of God which was derived to the whole world from Noah. This solution will account for many of those extraordinary resemblances which may be traced between heathen and Jewish customs. By many it has been considered that the four symbols, applied from very ancient times to the four evangelists, are derived from the cherubic figures.

CHERUBIC HYMN. A title sometimes given to the Tersanctus or Trisagion. (See *Tersanctus.*)

CHILIASTS, or MILLENARIANS. (See *Millennium.*) A school of Christians who believe that, after the general or last judgment, the saints shall live a thousand years upon earth, and enjoy all manner of innocent satisfaction. It is thought Papias, bishop of Hierapolis, who lived in the second century, and was disciple to St. John the evangelist, or, as some others think, to John the Elder, was the first who maintained this opinion. The authority of this bishop, supported by some passages in the Revelation, brought a great many of the primitive fathers to embrace his persuasion, as Irenæus, Justin Martyr, and Tertullian; and afterwards Nepos, an Egyptian bishop, living in the third century, was so far engaged in this belief, and maintained it with so much elocution, that Dionysius, bishop of Alexandria, thought himself obliged to write against him: upon which Coracion, one of the principal abettors of this doctrine, renounced it publicly, which practice was followed by the generality of the West. The Millenarians were in like manner condemned by Pope Damasus, in a synod held at Rome against the Apollinarians. (Stubbs' Mosheim, i. 192.) Some of the modern Millenarians have refined the notion of Cerinthus, and made the satisfactions rational and angelical, untainted with anything of sensuality or Epicurism. As for the time of this thousand years, those that hold this opinion are not perfectly agreed. Mr. Mede makes it to commence and determine before the general conflagration; but Dr. Thomas Burnet supposes that this world will be first destroyed, and that a new paradisaical earth will be formed out of the ashes of the old one, where the saints will converse together for a thousand years, and then be translated to a higher station.

CHIMERE. The upper robe worn by a bishop, to which the lawn sleeves are attached. The name is probably derived from the Italian *zimarra*, which is described as "vesta talare de' sacerdoti et de' chierici."—*Palmer*.

Hody says that before the Reformation, and in the reigns of Henry VIII. and Edward VI., the bishops wore their Doctor of Divinity scarlet habit with their rochet, the colour being changed for the black satin chimere late in the time of Queen Elizabeth. The chimere seems to resemble the garment used by bishops during the middle ages, and called *mantelletum*; which was a sort of cope, with apertures for the arms to pass through. (See Du Cange's *Glossary*.) The scarlet chimere strongly resembles the scarlet habit worn in congregation, and at St. Mary's, by doctors at Oxford and Cambridge. Some have supposed that our episcopal dress is in fact merely a *doctorial* habit. Perhaps however the origin of both the chimere, the Oxford habit, and the Cambridge doctorial cope and gown, and the episcopal *mantelletum*, may all be derived from the *dalmatic* or *tunicle* (see *Dalmatic*), which was formerly a characteristic part of the dress of bishops and deacons: from which the chimere differs in being open in front. The sewing of the lawn sleeves to the chimere is a modern innovation. They ought properly to be fastened to the rochet.

CHOIR, or QUIRE. This word has two meanings. The first is identical with chancel (see *Chancel*), signifying the place which the ministers of Divine worship occupy, or ought to occupy. The word, according to Isidore, is derived from *chorus circumstantium*, because the clergy stood round the altar.

I. There were three divisions in a church, the sanctuary, or presbytery, (*bema*) the choir, and the nave, but with regard to the distinction between the sanctuary and choir, there is considerable difficulty. In an ancient council it was ordered "Sacerdotes ante altare communicant, in choro clerus, extra chorum populus" (*Conc. Tolet.* iv. c. 18.)

It seems most probable, however, that the chief division was between the choir and nave; and that there were the cancelli, or rails of wood. St. Jerome forbade the Emperor Theodosius to communicate within the choir, and a similar strictness seems to have been observed in some churches for a considerable period (Theodor. lib. v. c. 15; Soz. lib. vii. c. 25; *Conc. Trull.* c. 69; see also Eus. lib. x. c. 4.) But there were different customs in different places. In the third century in Alexandria we read of men and women standing at the Holy Table and receiving the Eucharist there; and in France lay persons were certainly admitted into the choir to communicate, though at other times they were forbidden entrance—Dionys. *ap. Euseb.* lib. vii. c. 9; *Conc. Turon.* ii. c. 4.

At the eastern end of the choir, or chancel, there was often an apse (*conchula bematis*), and this may have given rise to the mention of three divisions in a church, as above. (See *Apse.*)

Custom has in later times usually restricted the name of chancel to parish churches, that of choir to cathedrals, and such churches or chapels as are collegiate. In the choirs of cathedrals (see *Cathedral*), which are very large, the congregation also sometimes assemble; but the clergy and other members of the foundation occupy the seats on each side (which are called *stalls*), according to the immemorial custom of all Christian countries.—Du Cange's *Glossary*; *Dict. Christ. Antiq.*

II. The second, but more proper sense of the word, is, a body of men set apart for the performance of all the services of the Church, in the most solemn form. Properly speaking, the whole corporate body of a cathedral, including capitular and lay members, forms the choir; and in this extended sense ancient writers frequently used the word. Thus the "glorious company of the apostles" is called in Latin "apostolorum chorus." The *choir* is used in some very ancient documents for the cathedral chapter. But, in its more restricted sense, we are to understand that body of men and boys who form a part of the foundation of these places, and whose special duty it is to perform the service to music. The choir properly consists of the precentor, the priest vicars or minor canons, lay vicars or singing men, and boys; and should have at least six men and six boys at every week-day service, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, one side answering the other. (See *Decani*; *Cantoris.*)

In the first Prayer Book of King Edward VI., the rubric at the beginning of the morning prayer ordered the priests, "being in the *quire*, to begin the Lord's Prayer;" so that it was the custom of the minister to perform Divine service at the upper end of the chancel near the altar. Against this, Bucer, by the direction of Calvin, made a great outcry, pretending "it was an antichristian practice for the priest to say prayers only in the choir, a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to Divine worship as the clergy." This occasioned an alteration of the rubric, when the Common Prayer Book was revised in the fifth year of King Edward, and it was ordered, that prayers should be said in such part of the church "where the people might best hear." At the accession of Queen Elizabeth, the ancient practice was restored, but with a dispensing power left in the ordinary, of determining it otherwise if he saw just cause. Convenience prevailed, so that the prayers were very commonly read in the body of the church, and in those parish churches where the service was read in the chancel, the minister's place was at the lower end of it. In *Griffin* v. *Dighton* (1864), Lord C. J. Erle decided that the chancel is the place appointed for the clergyman, and those who assist him in Divine service, subject to the jurisdiction of the ordinary. [H.]

CHOREPISCOPI. (Country bishops, **Χωρεπίσκοποι**, *Episcopi rurales*, called also villani or vicani episcopi, as opposed to cathedrales episcopi.) They are mentioned in the councils of Ancyra, Neo-Cæsarea, Ephesus (A.D. 314), and of Nice, when fifteen were present.

Some considerable difference of opinion has existed relative to the true ministerial order of the chorepiscopi, some contending that they were mere presbyters, among whom are Morinus and Du Cange, others that they were a mixed body of presbyters and bishops, as Bellarmine, and a third class that they were all invested with the authority of the episcopal office. That the latter opinion, however, is the correct one, is maintained by Bishop Barlow, Dr. Hammond, Beveridge, Cave, and other eminent divines of the English Church, together with Bingham, in his "Antiquities of the Christian Church" (ii. xiv). Their origin seems to have arisen from a desire on the part of the city or diocesan bishops to supply the churches of the neighbouring country with more episcopal services than *they* could conveniently render. Some of the best qualified presbyters were therefore consecrated bishops, and thus empowered to act in the stead of the principal bishop, though in strict subordination to his authority. Hence, we find them at first ordaining presbyters and deacons under the licence of the city bishop; and confirmation was one of their ordinary duties. This, however, was afterwards stopped, for in the council of Antioch it was ordered that they *μήτε πρεσβύτερον, μήτε διάκονον χειροτονεῖν τολμᾶν*: though they might make readers, subdeacons and the like. (*Conc. Antioch.* c. 10.) Letters dimissory were also given to the country clergy by the chorepiscopi, and they had the privilege of sitting and voting in synods and councils. The difference between the *chorepiscopus* and what was, at a later period, denominated a *suffragan*, is scarcely appreciable, both being limited to the exercise of their powers within certain boundaries, and enjoying only a *delegated* power from the diocesan during his pleasure.

The chorepiscopi were at first confined to the Eastern Church. In the Western Church, and especially in France, they began to be known about the fifth century. They have never been numerous in Spain and Italy. In Germany they must have been frequent in the seventh and eighth centuries. In the East, the order was nominally abolished by the Council of Laodicea, A.D. 361. But so little respect was entertained for this decree, that the order continued until the tenth century. They were first prohibited in the Western Church in the ninth century; but, according to some writers, they continued in France until the twelfth century, when the arrogance, insubordination, and injurious conduct of this class of ecclesiastics became a subject of general complaint in that country. They are said to have existed in Ireland until the thirteenth century. The non-episcopal functions of the chorepiscopi are now in great part performed by archdeacons and rural deans. (See *Suffragans.*)

CHORISTER. A singer in a choir. As early as the beginning of the fourth century, there was an order of singers in the Church, called *cantores* or *psalmistæ*, and also monitors or suggestors (*ὑποβολεῖς*), their office being, first, to lead the congregation, afterwards to sing instead of the congregation. (*Conc. Laod.* c. 15, 24; *Can. Apost.* c. 69; *Constit. Apost.* lib. iii., c. 11, &c.) The former was their usual duty, until mediæval times (though this has been denied by more modern Roman authors); and constant references are made to congregational singing by Augustine, Ambrose, Chrysostom, &c.

In some churches the choristers or psalmistæ sang the first half of a verse of a psalm, the people taking up the second half as a response. (Vales. *in Socrat.* v. c. 22.) Choristers or singers needed no ordination by the bishop, but might be appointed by a presbyter using this form. "See that thou believe in thine heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart." (*Conc. Carthag.* iv. c. 10.) [H.]

CHOREUTÆ. A sect of heretics, who, among other errors, persisted in keeping the Sabbath as a fast.—Stubbs' Mosheim, i. 316.

CHRESTUS. CHRESTIANS. A mistaken pronunciation of the name of our Lord, and His followers, by certain of the heathen, who derived it from χρηστὸς, sweet or good. It is noticed by Justin Martyr, Tertullian and others. (Bingham, bk. i. c. 1.) It has been supposed that the language of Suetonius (*Claud.* c. 25) in describing the expulsion of the Jews from Rome by Claudian, indicates the same confusion between Christus and Chrestus. "Judæos, impulsore Chresto, assidue tumultuantes Roma expulit." The word Christus was no doubt the watchword in all Jewish insurrections; hence the notion may have arisen that some person named Christus or Chrestus was the instigator of them.

CHRISM. (Χρίσμα, oil.) Consecrated oil used in baptism, confirmation, ordination, and extreme unction.

I. When the use of the chrism first began in the Church is uncertain, but it was of very early date. Bishop Pearson (*Lect. in Act.* v.) thinks that if not of apostolic origin, it was introduced very shortly after the apostles' time, and it certainly was in use in the third century, when it is mentioned by Tertullian (*de Baptismo*) and Origen (*in Levit. Hom.* ix.). Later writers frequently mention it, and they often refer to *two* unctions. Thus the writer of the Apostolic Constitutions speaks of χρίσιν μυστικοῦ ἐλαίου, and χρίσιν μύρου, or χρίσμα, —the one being given before the baptism, the other after. (*Constit.* vii. c. 42 and c. 44; see also Cyril. *Catech. Myst.* ii. § iii.; Ambrose, *de Sacra.* i. c. 2.) The first might be done by a deacon, the person baptized being "Unctus quasi athleta Christi" (Chrys. *Hom.* vi. *in Colos.*; Ambrose, *ut sup.*); but the second was reserved to the bishop, who with it gave the imposition of hands, and sign or seal of the Lord—the cross on the forehead. This confirmation, and attendant unction, was generally administered at the same time as baptism, but if the bishop should be absent, it was to be deferred as short a time as possible.—*Const. Apost.* vii. 43, 44; St. Jerome, *cont. Lucifer.* c. 4, &c.

When baptism and confirmation were separated, the chrism was attached to each. The priest might anoint, if the chrism had been consecrated by a bishop: but he might not lay on hands.—Innoc. *Ep. ad Decent.* c. 3.

The unction with the chrism at ordination appears first in the Sacramentary of Gelasius. —Morin. 267.

The custom of anointing the sick with oil is scriptural, and observed generally by the Church till the Reformation. But the Roman Church exalted it to a sacrament, and declared it necessary to salvation. It was retained in the first Prayer Book of Edward VI., but omitted in the second. (See *Extreme Unction.*)

II. The chrism originally was consecrated by the bishop as occasion required; but as certain presbyters took upon themselves to prepare and consecrate it (a proceeding which was forbidden in the first council of Toledo) for convenience sake, it became the custom for the bishops to consecrate a quantity of the unguent on a fixed day—Maundy-Thursday—so that it should be always in readiness. In the sacramentaries of Gelasius and of Gregory directions for the consecration on that day are given; and the blessing of the chrism is still one of the ceremonies of Maundy-Thursday in the Greek and Roman Churches. (Mignet, *Patrol.* lxxiv.; Morin. 267; Bingham, bk. xi. cc. 1, 2: ix. 1 *seq.*: bk. xii. 1, &c.; Blunt, *Annot. P. B.* 210, 222, &c.) There are two sorts of it; the one is a composition of oil and balsam, made use of in baptism, confirmation, and orders; the other is only plain oil consecrated by the bishop, and used for catechumens and extreme unction. Chrism has been discontinued in the Church of England since the Reformation. [H.]

CHRISMAL, CHRISOM or CHRISOME. A name sometimes used for a vessel to hold the consecrated oil, or for the reservation of the consecrated Host: but more frequently for the piece of white linen bound round the head of the newly baptized, to retain the "Chrism" on the head, which the priest used to put upon the child, saying, "Take this white vesture for a token of innocence."

By a constitution of Edmund, archbishop of Canterbury, A.D. 736, the chrisomes, after having served the purposes of baptism, were to be made use of only for the making or mending of surplices, &c., or for the wrapping of chalices.

The first Common Prayer Book of King Edward orders that the woman shall offer the chrisome, when she comes to be churched; but, if the child happens to die before her churching, she was excused from offering it; and it was customary to use it as a shroud, and to wrap the child in it when it was buried. Hence, by an abuse of words, the term is now used not to denote children who die between the time of their baptism and the churching of the mother, but to denote children who die before they are baptized, and so are incapable of Christian burial. [H.]

CHRIST. From the Greek word (Χρίστος) corresponding with the Hebrew word Messiah, and signifying *the Anointed One.* It is given pre-eminently to our blessed Lord and Saviour Jesus Christ. As the holy unction was given to kings, priests, and prophets, by describing the promised Saviour of the world under the name of Christ, Anointed, or Messiah, it was sufficient evidence that the qualities of king, prophet, and high priest would eminently centre in him; and that he would exercise them not only over the Jews, but over all mankind, and particularly over those whom he should elect into his Church. Our blessed Saviour was not, indeed, anointed to these offices by oil; but he was anointed by the power and grace of the Holy Ghost, who visibly descended upon him at his baptism. Thus (Acts x. 38) "God anointed Jesus of Nazareth with the Holy Ghost and with power." See Matt. iii. 16, 17; John iii. 34. (See *Jesus* and *Messiah.*)

CHRISTEN, TO. To baptize; because, at baptism, the person receiving that sacrament is made, as the catechism teaches, a member of Christ.

CHRISTENDOM. All those regions in which the kingdom or Church of Christ is planted.

CHRISTIAN. The title given to those who call upon the name of the Lord Jesus. It was at Antioch, where St. Paul and St. Barnabas jointly preached the Christian religion, that the disciples were first called Christians (Acts xi. 26), in the year of our Lord 43, probably by way of derision, the inhabitants of Antioch being renowned for the invention of scurrilous and opprobrious names. They were generally called by one another *brethren*, *faithful*, *saints*, and *believers*. The name of *Nazarenes* was, by way of reproach, given them by the Jews. (Acts xxiv. 5.) Another name of reproach was that of *Galilæans*, which was the emperor Julian's style whenever he spoke of the Christians. Epiphanius (*Hær.* 39, n. 4) says, that they were called *Jesseans*, either from Jesse, the father of David, or, which is more probable, from the name of Jesus, whose disciples they were. The word Christian is used but three times in Holy Scripture: Acts xi. 26; xxvi. 28; 1 St. Pet. iv. 16.

CHRISTIAN NAME. (See *Name.*) The name given to us when we are made Christians, i.e. at our baptism.

The Scripture history, both of the Old and New Testament, contains many instances of the names of persons being changed, or of their receiving an additional name, when they were admitted into covenant with God, or into a new relation with our blessed Lord; and it was at circumcision, which answered, in many respects, to baptism in the Christian Church, that the Jews gave a name to their children. This custom was adopted into the Christian Church, and we find very ancient instances of it recorded. For example, Thascius Cyprian, at his baptism, changed his first name to Cæcilius, out of respect for the presbyter who was his spiritual father. The custom is still retained, a name being given by the godfather and godmother of each child at baptism, by which name he is addressed by the minister when he receives that holy sacrament. (See *Baptismal Service.*)

CHRISTIANS OF ST. THOMAS. (See *Thomas, St., Christians of.*)

CHRISTMAS DAY. Festum Nativitatis (French "Noël" said to be a corruption of *natalis*). The 25th December; the day on which the Universal Church celebrates the nativity or birthday of our Lord and Saviour Jesus Christ.

I. Though there can be no doubt that such a festival was held from the earliest ages of Christianity, yet it was not always observed on the same day. Clement of Alexandria speaks of May 20 or April 21, as being days on which the nativity was celebrated. In the Eastern Church it was generally kept concurrently with the Epiphany, Jan. 6, there being a tradition that our Lord was baptized on that day. St. Chrysostom, addressing the people of Antioch, says that ten years were not past since they came to the true knowledge of the day of Christ's birth, which they before kept on Epiphany until the Western Church enlightened them (*Hom.* xxxi. *de Natali Christi;* also *Hom.* xxiv. *de Bapt. Christ.*). Other Churches followed this example, but to this day the Armenian Church continues to celebrate Christmas and the Epiphany on Jan. 6. (*Leo Allat. de Dom. et Hebd.* Gr. c. 32.) The observance of this festival on Dec. 25 in the Western Church is most ancient, although we may not give much belief to the statement of the forged decretal epistles, that Telesiphorus, who lived in the reign of Antoninus Pius, ordered Divine service to be celebrated, and an angelical hymn to be sung, the night before the nativity. While the persecution raged under Diocletian, who kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate the nativity of Christ, commanded the church doors to be shut, and fire put to the building, which soon reduced them and the place to ashes.

The chronological correctness of keeping the birthday of our Lord on the 25th of December, has been demonstrated in a most careful analysis, by Dr. Jarvis, in his *Chronological Introduction to the History of the Church.* See also article in *Dict. of Christ. Antiq.* p. 359.

II. The festival was always kept with great veneration and joy; and the eve was also observed with solemnity. Clemens of Alexandria, quoted above (*Strom.* lib. i. c. 21), says of certain Christians of his day that they spent the night before in readings: and St. Chrysostom bids the people purge their houses before they come and see our Lord. The German name Weihnacht implies that the observance of the festival is considered to commence with the night of Christmas-eve, and before the Reformation in the Church of England there was special service on the eve, mass soon after midnight, another at cock-crow, and a third at the usual hour—the first two being omitted in the first P. B., the third in the second. All possible honour was shown to the day; there were always sermons, many preached by the Fathers being extant; and solemn communion (Chrys. *Hom.* xxxi. *de Philogonis*); persons were ordered to attend the chief churches, and not to go to any of the lesser churches in the country (*Conc. Ansel.* i. cc. 27); public games and shows were prohibited (*Cod. Theod.* lib. xv. *de Spectaculis;* see also Naz. *Orat.* 38); and it was to be a day of rest equally with the Lord's Day (*Const. Apost.* viii. 33; Bingham, xx. civ).

III. In the First Book of King Edward, there were separate Collects, Epistles, and Gospels appointed for the first and second communion on this and on Easter-day. It is one of the days for which the Church of England appoints special psalms, and a special preface in the Communion Service: and if it fall on a Friday, that Friday is not to be a fast day. [H.]

CHRISTOLYTES. (*Χριστολύται, separators of Christ.*) A sect in the sixth century, which held, that when Christ descended into hell, he left his soul and body there, and only rose with his Divinity to heaven.

CHRISTOPHORI and THEOPHORI, (*Χριστοφόροι καὶ Θεοφόροι, Christ-bearers* and *God-bearers,*) names given to Christians in the earliest times, on account of the communion between Christ, who is God, and the Church. Ignatius commences his Epistles thus, *Ἰγνάτιος ὁ καὶ Θεοφόρος*: and it is related in the acts of his martyrdom, that hearing him called Theophorus, Trajan asked the meaning of the name; to which Ignatius replied, it meant one that carries Christ in his heart. "Dost thou then," said Trajan, "carry him that was crucified in thy heart?" "Yes," said the holy martyr, "for it is written, I will dwell in them, and walk in them."—Bingham, i. 1, 4.

CHRONICLES. Two canonical books of the Old Testament. They contain the history of about 3500 years, from the creation until after the return of the Jews from Babylon. They are fuller and more comprehensive than the Books of Kings. The Greek interpreters hence call them *Παραλειπομένα*, supplements, additions. The Jews make but one book of the Chronicles, under the title *Dibree hajamin*, i.e. journal or annals. Ezra is generally supposed to be the author of these books. The Chronicles, or Paraleipomena, are an abridgment, in fact, of the whole Scripture history of the Old Testament. St. Jerome so calls it, "*Omnis traditio Scripturarum in hoc continetur.*" The First Book contains a genealogical account of the descent of Israel from Adam, and of the reign of David. The Second Book contains the history of Judah to the very year of the Jews' return from the Babylonish captivity—the decree of Cyrus granting them liberty being in the last chapter of this Second Book.

CHURCH ARCHITECTURE. This subject is much too large to treat of here except very generally, and especially all beyond the Gothic styles, to which nearly all church architecture out of Italy and Spain belongs. That which is called Italian Gothic—an entirely different thing from that called the Italian or classical style—was hastily taken up by architects at the instigation of Mr. Ruskin and because they wanted something new, and has already subsided again, after producing not one good English specimen, and a multitude of very ugly ones. It is very inferior to the real Gothic, which reached its highest perfection in this country and most others in the fourteenth century; which period was occupied here by the early or Geometrical, and by the later or Flowing Decorated styles, while the Early English or lancet window style occupied the thirteenth, speaking roundly, and the Norman the twelfth. The Perpendicular succeeded the Decorated and lasted quite through the fifteenth century and somewhat more, till it sank into the Tudor: by which time new churches almost ceased to be built, and many old ones were destroyed with the monasteries to which they belonged. Since then all the architecture of Europe has been only copied or compounded from some older styles; and probably always will be for the future. All attempts at new ones have been miserable failures.

The chief differences between the great foreign churches and the British are, that we cultivated length and the continentals height, and they decidedly beat us in the magnificence of their porches. Many of their cathedrals too have double aisles, and very few of ours. But our proportions are on the whole much better than theirs; and so are our steeples of all kinds. There is nothing abroad comparable to those of Lincoln and Salisbury and some others. Excessive height of body dwarfs and spoils every other dimension, but length does not. That may be seen at Westminster, which looks too narrow, though it is among our widest naves; while the great visible length of Ely or Canterbury and of the naves of St. Alban's, Winchester, Norwich or Peterborough, does not at all detract from their other dimensions, but increases the grandeur of the whole. The great height and double aisles of the foreign cathedrals, with the necessary multitude of flying buttresses, also confuse their outline, besides making them look short. Mr. Fergusson truly says that the very high foreign naves give an uncomfortable impression of effort, if not of insecurity, very inferior to the repose which is the characteristic of our cathedrals with their beautiful proportions, varied as they are, but observing one almost constant rule, that the whole internal width is equal to the internal height, which Westminster alone much transgresses, being only 75 feet wide and 103 high.

The great useless hall of the new Law Courts, to which the general construction was sacrificed and enormous expense wasted on it, is just wider than the middle or nave proper of our largest cathedrals, and of about their height, and yet looks so narrow that it has been likened to "a covered ditch." The architect forgot that in all the cathedrals the eye wanders through pillars into aisles, and even in King's chapel (which most resembles it, and is longer still, and yet does not look narrow) into side chapels through windows all along, while the other is confined by bare walls. Westminster Hall is about half as wide again, and not too high, and the many doors along one side of it take away any idea of confinement, besides the sort of transept which Barry dexterously added at the end, giving the effect of an unlimited opening sideways. Continuing the remarks on the dimensions of cathedrals from what was said under that head, and on the sometimes disputed question of length, it seems that Winchester is the longest of all Gothic cathedrals by a very few feet over St. Alban's. They are both practically a tenth of a mile long inside. But the nave of St. Alban's is the longest by a whole bay or *severy*, and almost exactly the same as King's Chapel, 289 feet. Nevertheless York, Lincoln, Ely and Canterbury all look longer, and particularly Ely from its shape and position, because their high roofs go from one end to the other, while at the two longest, and at sundry others, the Lady chapels at the east end drop and are not seen from a distance. The two highest towers are at Lincoln and Boston, both 266 feet. The spire of Salisbury is much the finest in the world, though not the highest, 404 feet. The cross of St. Paul's is only 375, though it used to be called as high as Salisbury. The oldest cathedral in any considerable part now remaining is probably St. Alban's, though there are some older churches. And it is remarkable that the whole of its inside is plastered, except a few pieces of arcades and pillars subsequent to the square Norman ones.

The general arrangement of English cathedrals has been described already. The monastic and collegiate churches of considerable size generally followed much the same plan of the Latin cross, with aisles and other appendages according to the size that was wanted. Perhaps also some that were only intended for parish churches were on the same plan; but undoubtedly some very large ones of early dates were not, but consisted only of a nave with aisles and a chancel with or without them, and a steeple at the west end. Boston and Grantham at once occur as examples of that kind. Boston tower is practically of the same height as Lincoln, and Grantham is the next spire to Salisbury in size and architecture together, and of the same style, though Norwich and a few others are higher. There is no doubt that churches of that type are better for work than those of the cathedral type, though not nearly so handsome. After these come what may be called the college chapel type, which architecturally consist of a chancel only; or at any rate the chancel is the part used by the congregation, though there may be an ante-chapel besides, like those of Merton, New College, Magdalene (Ox.), and the modern St. John's of Cambridge, which would have been much better without all its western part, both tower and transepts being ill-proportioned and clumsy, which the chancel, a real chapel, is not. King's chapel is uniform throughout its whole length of 289 feet, and only divided internally by the wooden screen; and so is that of Trinity, of which the screen was moved quite lately farther west. Even the four round churches of the Temple, Cambridge, Northampton and Little Maplestead, are of that order, the square chancels being the working part, and the "rounds" forming only a west tower and ante-chapel. The working nave of St. Alban's, which is practically the parish church, divided from the choir by a stone screen with only two small doors, makes a church of the college chapel kind, and is of just the same length as the whole of Bath Abbey; for three of the architectural nave bays belong to the working choir, as at Westminster. It is unnecessary to pursue these details farther.

In a few large churches the vestry is a low building at the east end, like a Lady chapel; and occasionally there was a room over the south porch called a *parvise*, for a clergyman to live in. The south door of the chancel is generally called the *priest's door.* The font is usually near the west end, either in the tower or the S.W. corner of the nave, unless there is a separate baptistery; the pulpit is generally at the N.E. corner of the nave in large churches, but often S.E. in small ones; and in some cathedral naves; though the choir pulpit is always on the north in cathedrals, facing the bishop's throne on the south. Some of the modern nave pulpits in cathedrals are against the S.E. great pier of the tower. In all these matters there is no law but convenience. When there is a litany desk, it is generally at the east end of the nave.

The 82nd canon requires a convenient seat to read the prayers from. It is generally placed at the west of the choir seats; and it is very convenient, and now usual, to have two such reading desks for the clergy who take different parts of the service, besides a lectern for the Bible; which always faces the people if there is one, and in a long church should have two or three steps. The kneeling stools for pulpits, and still more for reading desks, require more attention than they generally receive. They should always be open underneath, not closed boxes or hassocks, to leave room for the reader's feet, and also to enable him to pull the stool forward by his own foot. Another way is to make the top turn on a hinge, nearly balanced, so that you can tip them up out of the way when you have to stand, and bring them down again quietly for kneeling. The inner edge of the book desk for men of moderate height should be three feet from the floor; and the desk itself at least sixteen inches wide, and more for a folio book. It is a very good plan to put the slip or fillet five or six inches up the desk for the prayer book to rest on while you are kneeling, as it keeps your arms off the book, and leaves room for hymn-books below, without continual shifting. No one need expect architects to attend to such details. The desk round the top of a pulpit ought also to be wide, and rather sloping. If it is about three and a half feet above the floor, an ordinary man not short-sighted will not require a separate little sermon-desk.

In some old churches there remains a small bell-cot over the east wall of the nave, like that which is often built for a single bell, or for two, at the west in small churches with no tower. That was called the *sanctus bell,* and was rung at the "elevation of the host," and at the words "Sanctus, sanctus, Deus sabaoth," to inform the people outside. The bell gable in small churches is sometimes built over the arch dividing the chancel from the nave and in that case they ought to be of the same height, and always were in old times; and so the roofs all round a central tower were always of the same height, except occasionally when they were of different dates and not parts of one plan. [G.]

CHURCH, THE EARLY BRITISH. Materials for the history of its origin are exceedingly meagre. Any national contemporary records which may have existed during the first five centuries have perished. This was the complaint of Gildas (*Hist.* § 4, p. 13), writing in the sixth century. Our knowledge of the subject, such as it is, comes from a few passages scattered through the pages of foreign historians; but conjecture of course has been busy, and the legendary matter is very copious, in proportion to the scantiness of trustworthy information.

The notion that the British Church was of apostolic origin rested almost entirely upon one sentence in the writings of St. Clement, Bishop of Rome A.D. 95 (*Ep. ad Cor.* 5), where he says that St. Paul came "to the boundary of the West (*ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών*), an expression which may probably denote a visit to Spain, possibly one extended to Gaul; but not beyond. Nor is there any positive evidence that Christianity was introduced into Britain in the second century, although there is a presumption in favour of the supposition. The story told by Bede (*H. E.* i. 4, v. 24), that Lucius, a British king, wrote a letter to Pope Eleutherus requesting instruction from him in Christianity, and that he obtained the fulfilment of his pious wish, may be a mere fable, as the date of Eleutherus was about A.D. 177, and the statement in Bede is derived from a Roman catalogue of the Popes framed in A.D. 530. Moreover, Nennius (c. xviii.), writing in the ninth century, ascribes the conversion of Lucius to Pope Evaristus, A.D. 100–109, and magnifies the story into the conversion of all Britain. Some support, however, for the narrative may perhaps be found in the statement of Tertullian (*Adv. Jud.* vii.) about A.D. 200, that "places in Britain hitherto unvisited by the Romans were subjected to Christianity."

Origen, writing early in the third century, (*Hom.* vi. *in Luc.* i. 24,) speaks of Britain as converted to the Christian faith, and more rhetorically in *Homil.* iv. *in Ezek.*, but on the other hand, in *Homil.* xxviii. *in St. Matt.* xxiv., he mentions the Britons amongst a number of barbarous nations of whom the greater part (plurimi) "had not yet heard the word of the Gospel."

Eusebius, also, in one rhetorical passage, *Dem. Ev.* iii. 5, c. A.D. 315, writes as if some of the twelve or of the seventy had crossed the ocean "to the isles called British," but in his *History*, iii. 1, where he describes the mission-fields of the Apostles on the authority of Origen, he makes no mention of Britain.

On the whole, we may safely infer from these scattered notices, combined with the statements of later writers in the fourth century, such as St. Athanasius, St. Jerome, and St. Chrysostom, which seem to imply the existence of a Church long settled in Britain, that Christianity was introduced in the second or early in the third century: probably by missionaries from Gaul, although Gaul itself, according to Greg. Tur. *Hist.* i. 28, was not completely converted before the third century. The new religion probably took most hold of the Roman residents or Romanized natives, and did not strike its roots very widely or deeply. The story of the persecution of Christians in Britain at the end of the third century (*Sax. Chron.*), or beginning of the fourth (Bede, *H. E.* i. 7; Gildas, *Hist.* viii.), and of the martyrdom of St. Alban (perhaps also of Aaron and Julius), cannot safely be rejected, although naturally mixed up with a large quantity of legendary matter.

Three British bishops were present at the Council of Arles summoned by Constantine in A.D. 314 to settle the difficulties which arose out of the Donatist schism (Labb. i. 1430; Mansi, ii. 466, 467).

There is no evidence for or against the presence of British bishops at the Council of Nicæa, A.D. 325, but the British Church generally assented to the decrees of that council respecting Arianism and the time of keeping Easter (Athanas. *ad Gov. Imper.*, and Constant. *Epist. ad Eccles. ap. Euseb. Vit. Const.* iii., xvii.). The British Church also assented to the resolution of the Council of Sardica, A.D. 347, directed against those who maligned Athanasius (Athan. *Apol. Cont. Arian.* and *Hist. Arian. ad Monach.*). British bishops were present at the Council of Ariminum (Rimini) A.D. 359, which was entrapped into surrendering the terms *ουσία* and *ὁμοούσιος*; and Sulpicius Severus relates (*Hist. Sac.* ii. 41), that three of them were so poor that their expenses were paid out of the imperial treasury.

The general orthodoxy however of the British Church in the fourth century is abundantly testified by Athanasius himself (loc. cit. supra), by St. Chrysostom, e.g. *Serm. de Util. Sect. Script.* and *Contra Judæos*, and by Jerome repeatedly (see especially *Ep.* 101, *ad Evangel.*).

In the fifth century the tranquillity of the British Church was disturbed, and its reputation somewhat tarnished, by the heresy of Pelagius. He was a native of Britain, and although he does not seem to have resided there, his doctrines were propagated in the island with some success by Agricola, son of a bishop Severianus, who had adopted the notions of Pelagius (Prosp. *Aquitan. Chron.*). The British clergy appealed to the Church in Gaul for help in contending with this pernicious teaching, and a large synod of the Gallican Church, A.D. 429, elected Germanus, bishop of Auxerre, and Lupus, bishop of Troyes, as missionary envoys to bring back the erring British to the right faith. The election had either been recommended or was afterwards approved by Pope Celestine (Comp. *Prosp. Aquit.* and Constant. *de Vita German.* i. 19, 23; Bede, i. 17). The Gallican deputies were diligent in preaching not only in churches, but in the open air; the people generally were reclaimed to the Catholic faith, and the Pelagianists, who ventured after some deliberation to challenge their antagonists to a public debate, were ignominiously refuted at Verulam. The triumph of the orthodox party was clenched by some miracles supposed to be wrought by the prelates, especially at the tomb of St. Alban, and still more by a great victory gained by the Britons over the Picts and Saxons on the borders of North Wales under the direction of Germanus and Lupus, who had baptized a large number of the combatants on Easter-eve just before the battle. The host rushed upon their foes with loud shouts of Alleluia, and completely routed them, whence the fight was called the Alleluia victory. (Bede, i. 20; Constant, *Vita. Germ.* i. 19, 23, 25.) The Gallican bishops then left Britain, but Germanus paid a second visit in 447, accompanied by a disciple of Lupus, Severus, bishop of Trier (Treves). Some people who had relapsed into heresy were reclaimed, and some false teachers expelled. Germanus died in the following year, and his name was held in great honour in the British Church in the regions of Wales and Cornwall.

The death of Germanus nearly coincides with the beginning of the period of Saxon conquest, which, roughly speaking, extended from the year A.D. 450 to 680; and the history of the British Church between these dates may be summed up in a few words. If there is any truth at all in the declamations of Gildas, the moral condition of the British, including the clergy, at the time when the Saxon invasion began, was deplorably corrupt. The great majority of the people were gradually forced westwards by the invaders, and the few who remained either as slaves or in a half-servile condition amongst their conquerors were unable or unwilling to convert them to the faith of

Christ. Wales was the principal stronghold of the national life, both political and religious. Several large colleges or monasteries, called Bangor, which signifies "high circle," i.e. "distinguished community," were the principal centres of religious knowledge and activity. A large number of monks were slaughtered at Bangor Yscoed, near Chester, in 613, by the Anglian invader Æthelfrith, king of Northumbria. Between the dates 550 and 570 a mission was sent to Ireland from Wales under the auspices of St. David, St. Gildas, and St. Cadoc, to restore the Christian faith, which was said to be decadent there. Two synods were held in Wales about the year 569, one at Llanddewi Brefi, near the site of the Roman Loventium, the other at a place called Lucus Victoriæ, the Wood of Victory, of which the site cannot be identified, but it was probably near Llanddewi Brefi. All records, however, of the purposes for which these synods were convened, and of the transactions which took place at them, have been lost. The lives of the Cornish and Welsh saints have been overlaid with such a mass of legend, that it is almost impossible to recover their real history. All that can be safely affirmed respecting the celebrated St. David is that he attended, probably presided at, the councils just mentioned, that he founded the see at Menevia, which was called after his name (see *St. David*), and died about the year 600.

Dubricius was the first bishop of Llandaff, and died, after resigning his see, at Bardsey, in 612. The story of an archbishopric held first by him at Caerleon, and afterwards transferred by St. David to Menevia, is totally without foundation; nor is there any trustworthy evidence of any archbishopric in Britain prior to the coming of St. Augustine. (See *Archbishop.*) The three British bishops who were present at the Council of Arles, Restitutus of London, Eborius of York, and Adelphius (conjecturally) of Caerleon, were probably selected as the most eminent representatives who could be sent, but they are not called archbishops. The Welsh sees were, (1) Bangor, (2) Llanwelly or St. Asaph, (3) St. David's, (4) Llandaharn (in Cardigan), (5) Llandaff.

Two British bishops, probably from Devon or Cornwall, are mentioned by Bede, *H. E.* iii. 28, as taking part with Wini, bishop of Winchester, in the consecration of Ceadda to the see of York, in 664. St. Germans and Bodmin dispute the claim to be the original see of Cornwall, and the question cannot certainly be determined. In North Britain (Strathclyde and Cumbria), the bishopric of Candida Casa, i.e. Whitchorn, was founded by St. Ninian early in the fifth century, and that of Glasgow by Kentigern about the middle or latter part of the sixth. (See *Church in Scotland.*) The monastery of Hy or Icolmkill (Iona) was founded in 563 by the celebrated Irish missionary St. Columba, who died soon after the landing of St. Augustine in Kent.

It will be apparent from the foregoing sketch that there was no direct continuity between the early British Church and the Church of England founded by Augustine at the close of the sixth century. The conversion of England, indeed, especially of the northern parts, was largely due, after the arrival of Augustine, to Celtic missionaries, but generally of Scottish, i.e. Irish, origin or training, and in no way to be regarded as emissaries or representatives of the British Church. The British clergy as a body shared in the national antipathy to the Saxon invader, and looked with suspicion and jealousy upon Augustine and his companions as foreigners who had in some measure allied themselves with the conquerors of Britain. Augustine's want of tact and conciliatory demeanour at the synod of Augustine's Oak (Bede, ii. 2) repelled them still further, and rendered any cordial union or co-operation impossible. And besides these obstacles to fusion, which were inherent in the character and circumstances of the two parties, there were some differences in discipline and ritual, which were the outward and formal hindrances to it. (i.) The British Church regulated the time of keeping Easter by the cycle which the Roman Church had used up to the year 458, but had subsequently changed, and counted as Easter-day the Sunday which fell next after the Equinox between the fourteenth and twentieth day of the moon, not as it had come to be at Rome, between the fifteenth and twenty-first (Bede, iii. 17, and ii. 2). (See *Easter.*) (ii). There was some difference between the Roman and the British mode of administering baptism (Bede, ii. 2), though what it was is not definitely stated. (iii.) The British mode of tonsure differed both from the Roman and the Greek (Bede, iv. 1; v. 21). The British had also some rites and ceremonies peculiar to themselves in the mode of celebrating mass, of ordaining the clergy and consecrating bishops.

All these divergences from the practice of the Roman Church, although many of them were insignificant in themselves, helped to make the Italian missionaries, and those who followed their teaching, look down upon the British Church as barbarous, and behind the age, if not positively heretical, while the British on their side clung for the most part to their ancient usages with the tenacity natural in a proud, insulated people smarting under the wrongs of foreign conquest.—

Haddan and Stubbs' *Councils*, vol. i.; Bright, *Early English Ch. Hist.* chap. i.; Lingard, *History of Anglo-Saxon Church*, chap. i. [W. R. W. S.]

CHURCH OF ENGLAND. By the Church of England we mean that branch of the Catholic Church which is established under canonical bishops in England.

I. Its origin dates from the mission of Augustine sent by Pope Gregory the Great, with a band of about 40 monks in the year A.D. 597. British Christianity had been forced back with the Britons by their Teutonic invaders into the remote western parts of the island. It does not seem to have retained a very strong hold upon the Britons themselves; still less had it exercised any appreciable influence upon the minds of their conquerors. And since Augustine and his followers did not enter into any alliance with the Britons for the conversion of the English, it cannot be truly said that there was any continuity of life between the old British and the English Church. (See *Church, the Early British.*)

After converting Æthelberht, king of Kent, and his people, Augustine crossed over to Gaul, and having been consecrated by Vergilius, bishop of Arles, returned to England and became the first archbishop of Canterbury, the Metropolitan See. The Sees of Rochester and London were founded soon afterwards (in A.D. 604), and the See of York, although not made Metropolitan till many years later, was founded in 625, and these were the only Sees directly due to the mission of Augustine. The conversion of the rest of the country was a very gradual process, covering nearly a century, and not conducted on any fixed plan, or resulting from the combined efforts of a large body of missionaries, but due rather to the zeal and enterprise of individuals of different nationalities labouring independently in the several kingdoms. Thus Wessex was converted by Birinus, a missionary from North Italy; East Anglia by Felix, a Burgundian; Northumbria and Mercia mainly by Celtic teachers; Essex by Cedd, a Northumbrian, but trained in the Scottish school; and last of all (about 680) Sussex by Wilfrith, a native of Northumbria, but an adherent of the Roman school. The dioceses were as a rule originally conterminous with the kingdoms in which they were founded, but as the kingdoms were enlarged the dioceses were subdivided; generally, however, in accordance with the lines of some tribal settlement. The first home of the bishop was generally near some royal dwelling; here was his church containing his chair (cathedra), throne or "stool," as it was called in old English; and here was the centre of missionary work from which the monks and priests who lived with the bishop (generally under some kind of monastic rule) went forth to convert the surrounding country, and to which they returned to recruit their strength and prepare themselves by study and prayer for further labours. They preached and baptized at the foot of the crosses which were set up in villages, or on the estates of nobles until parishes were formed, parish churches erected, and permanent clergy attached to them. The endowments of the churches, whether cathedral, monastic, or parochial, and the emoluments of the clergy were derived from various sources, lands, tithes, free offerings, and fees of several kinds, but they were all due to the piety and liberality of individual benefactors, not to any formal enactments of the state.

Prior to the Norman Conquest there was the closest connexion between the Church and the State, first in the several kingdoms, and afterwards in the whole nation when the kingdom of Wessex had absorbed all the others. The ecclesiastical councils are sometimes scarcely distinguishable from the Witanagemotes; they were frequently attended by the kings and ealdormen, and on the other hand the bishops sat in the Witanagemotes, and presided co-ordinately with laymen in the hundred-moot and shire-moot. The unity of faith, of ceremonial, and of discipline which was due in a great measure to the organisation by Archbishop Theodore in the seventh century, helped more than any other influence to consolidate the nation by creating a tie of sympathy between the tribal divisions. In their lay aspect men might be Mercians or West Saxons, Englishmen or Danes, but as members of the same Church they realized that they were fellow-countrymen. Thus it would be more true to say that the Church established the nation than that the nation established the Church.

II. The effects of the Norman Conquest upon the Church were manifold, but may be summed up under a few main heads.

(i.) The invasion of England by William, having been expressly sanctioned by the pope, brought the Church into immediate and direct connexion with the Papal See, which had hitherto exercised only a vague and precarious influence over it; and so paved the way for many encroachments of the Papacy on the national rights and liberties of the Church. (ii.) the separation made by the Conqueror between the ecclesiastical and secular courts, and the trial of ecclesiastical causes by canonical law instead of customary law, just when the canon law was growing into a vast system of jurisprudence, gave the clergy a position of remarkable importance and independence, strengthened the connexion with Rome, to which appeals now became customary, and laid the foundation of much future strife between the Church and the Crown. (iii.) the appointment of foreigners to bishoprics, often royal chaplains, men of secular habits, employed on much secular business, possessing manors and castles like other barons of the realm, and often living more like lay barons than bishops, weakened the tie between the bishop and his clergy, and especially at the cathedral church of which he became rather the absent lord and visitor than the resident head. (iv.) a great developement of monasticism, leading to the transfer of a large amount of ecclesiastical patronage and property to monastic bodies, which again strengthened the connexion with Rome, many of the houses in England being dependencies of foreign abbeys, and exempted by the pope from episcopal jurisdiction.

III. Some of the changes already indicated as traceable to the Norman Conquest combined with other elements gradually to produce discontent, and demands for reform which came to a crisis in the sixteenth century. These disturbing influences may be ranged under the following heads, (i.) the continually increasing encroachments of the Papal power on the liberties of the national Church, manifested in a variety of ways, as, interference with the election of bishops, claims to patronage, oppressive exaction of dues, exemption of monasteries from the jurisdiction of the ordinary, interference with the authority of bishops, and even of the primates, by the appointment of legates. (ii.) the wealth and splendour of the higher orders in the hierarchy, the increasing complexity of ritual, side by side with the low moral and intellectual standard of the parochial clergy, the monks and the mendicant orders, provoking a spirit of contempt and discontent amongst a large number of the people. This manifested itself first in the movement of which Wycliffe was the leader, and the half religious, half political insurrections of the people called Lollards. There was, however, no direct outward connexion between these protests against mediæval corruption in the fourteenth and early part of the fifteenth century, and the actual reformation effected in the sixteenth, for Lollardism, whether as a distinct form of heresy or of political rebellion, had been nearly suppressed before the reign of Henry VIII. But the feelings which produced these earlier revolts against ecclesiastical abuses continued to work, and were strengthened by (iii.) the great advances made in learning towards the close of the fifteenth century, and by an increased spirit of piety. To these must be added, after a time, the influence of Lutheran books and tracts. The quarrel of Henry VIII. with the pope on the subject of his divorce from Catherine of Aragon was only the occasion which brought the real causes of reformation into activity. The repudiation of the Papal supremacy at once removed the principal obstacle to all changes in doctrine, ritual, and discipline. The suppression of the monasteries, the translation of the Bible into English, the compilation of the Book of Common Prayer, were all accomplished within less than twenty years after the rupture with Rome. It must be carefully borne in mind that neither Henry VIII. nor Edward VI., nor any of their ministers, had the faintest intention of establishing a *new* Church. Their object was merely to *reform* the existing national Church, and to restore it to a closer conformity with the Catholic Church of an earlier and purer age. "They stripped their venerable mother of the meretricious gear in which superstition had arrayed her, and left her in that plain and decorous attire with which, in the simple dignity of a matron, she had been adorned by apostolic hands." Legally and historically the continuity of the Church remained quite unaffected by the changes effected in the sixteenth century. No legal deed, or Act of Parliament, or Order in Council was ever framed by which one Church was disestablished and another set up in its place, or by which the property of one Church was transferred to another. The succession of bishops and of parochial incumbents went on without interruption; they occupied the same Sees, and held the same benefices, and derived their emoluments for the most part from the same endowments after the events of the Reformation as before.

The restoration of the connexion with Rome in the reign of Mary, and the harshness with which it was enforced, only deepened the feelings of resentment against it, and led to the development of that excessive Puritanism which in the reign of Elizabeth was the most serious obstacle to the settlement of the Church on the principles of sound and moderate reform. There were for a time three parties striving for mastery, (i.) those who thought that reform was being carried too far. Many of these relapsed into Romanism and became the founders of the English branch of the Roman Catholic Church; (ii.) those who thought that reform was not being carried far enough. Many of these also gradually seceded from the Church and were ultimately absorbed into other communities; (iii.) the milded party, of which Hooker is the most distinguished representative, who were Protestant as against the usurpations and corruptions of Rome—Catholic in their adherence to the teaching and practice of the Church of an earlier and purer age. This party became dominant, and maintained the upper hand until the general overthrow of Church and State in the great rebellion of the seventeenth century. After the Restoration it recovered its ascendancy; and its principles, although occasionally in abeyance owing either to apathy or the temporary prevalence of some other party (as of the Evangelicals in the latter half of the last century), were never lost sight of, and in fact were steadily held by a long succession of the most learned, able, and pious men who have been the backbone of the Church of England and her best protectors against Romanism on the one hand and the manifold varieties of Protestant dissent on the other. And the strengthening and deepening of these principles has been the main result of what was called the Tractarian movement which began at Oxford about fifty years ago. The consequence is that the party known as the high Anglican is by far the largest, the most active, and the most progressive in the Church of England at the present day.

Several provisions have been made by the civil law for the safeguard of the doctrine and discipline of the Church of England. By 12 & 13 of William III. c. 2, s. 3, it is enacted that whoever shall come into possession of the Crown of England shall join in communion with the Church of England as by law established. By 1 Will. III. c. 6, an oath shall be administered to the sovereign at his coronation that he will to the utmost of his power maintain the laws of God, the true profession of the Gospel, and Protestant reformed religion established by law, and will preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them or any of them. By 5 Anne, c. 5, the sovereign at his coronation shall take and subscribe an oath to maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof as by law established, (s. 2). — Bede, *Historia Ecclesiastica;* Bright, *Early English Church History;* Stubbs' *Constitutional History;* Fuller, *Church History;* Collier, *Eccles. History;* Hook, *Lives of the Archbishops;* Hardwick, *Church History,* 2 vols. [W. R. W. S.]

If a legal definition of the Church of England is required, as it is sometimes, probably no better can be given than that it consists of all the English bishops and clergy who still accept the Prayer Book and Articles and the decisions of the lawful tribunals on any doubtful points therein, and also of all English people (including foreigners residing here) who profess to accept those same authorities. The Privy Council decided (rightly or wrongly as one may think) in *Merriman, Bishop,* v. *Williams,* in 1882, that a Colonial Church which expressly accepts the Prayer Book and Articles, but not the decisions of our courts thereon, is not even in connexion with the Church of England; and therefore it is necessary to introduce those words about the courts in a legal definition, so long as that judgment stands. The definition, at the beginning of the preceding article is too abstract for a legal one, seeing that the standards of doctrine and ritual of the Church of England differ from those of two other great branches of the Catholic Church, and that it might be disestablished any day, and still remain the same Church. It must be remembered that no formal act has to be done by laymen to signify or make them members of the Church of England; and that they are not required to express even a general assent to the Prayer Book and Articles, and much less a particular assent, and that a man may accept them all and yet never go to Church either for good or bad reasons. Consequently any definition of the Church must be liable to the remark that it is indefinite as to the persons it includes, though its standards of doctrine and ritual are as definite and fixed, as they are for most of the sects. (See *Dissenters.*) [G.]

CHURCH IN IRELAND. The first teacher of Christianity in Ireland, of whom we possess anything like a trustworthy record, was Palladius, who, according to Prosper Aquitan. (Chron.), was consecrated by Pope Cœlestine, in 431 A.D., to be the first bishop of the Scots. These Scots, however, are described as being already believers, "ad Scotos in Christum credentes * * * primus Episcopus mittitur;" but by whom they had been converted it is impossible to say. Anyhow, the Gospel had not taken much hold of them, for Palladius found them so barbarous and ferocious, that he soon abandoned the country, and crossed over to North Britain, where he died, probably at Fordun.—*Book of Armagh,* fol. 2 a. a.

The real founder of the Irish Church was the celebrated St. Patrick. His history is, of course, overlaid with a great deal of fabulous matter, but there is little doubt that he was born in Scotland, near Dumbarton, at the end of the fourth or beginning of the fifth century, probably of British parents; that at the age of sixteen he was carried captive to Ireland, and after enduring great hardships there for six years, escaped to his native country. After some time spent in study and travelling, he was ordained presbyter, and having, as he believed, been summoned by visions to preach Christianity in the land where he had been a captive, he crossed to Ireland, probably soon after the departure of Palladius (about 432 A.D.), and carried on his evangelistic labours there for many years with great success, although in the face of considerable opposition. He died about 490 A.D. The value of St. Patrick's work was proved by its fruits. During the greater part of the next two centuries, Ireland was an active centre of Christian learning and missionary zeal. St. Columbanus founded monasteries in Burgundy and the Apennines: St. Gall was the apostle of Switzerland. St. Columba, the apostle of Scotland (563 A.D.), was abbot of a monastery in the north of Ireland, and the founder of many others; and the conversion of the English was largely effected by men who had been trained in Irish monasteries. In the eighth and ninth centuries Irish Christianity and civilization received a severe check from the incursions of the Northmen. But when the Danes themselves had become converted to Christianity, it was through the Danish settlers on the east coast of Ireland that the Irish Church was brought into closer connexion and conformity with the Church of England than had hitherto existed. The see of Armagh had been founded by St. Patrick, and enjoyed a kind of metropolitan rank, but no fixed system of diocesan jurisdiction seems to have existed in the early Irish Church. The chief administrators were abbots, and the appointments both of abbots and bishops fell so completely into the hands of the tribal chiefs that the offices were regarded as family property, and the emoluments were frequently given to laymen. But in the reign of William the Conqueror applications were made to Archbishop Lanfranc by some of the kings and bishops in Ireland, both native and Danish, for advice on ecclesiastical matters. In 1074 Lanfranc consecrated Patrick archbishop of Dublin at the request of the clergy and people. His successor, Donach, was also consecrated by Lanfranc in 1084, and his successor, Samuel, by Anselm in 1096. The occasional consecration of Irish bishops to the sees of Dublin, Waterford, and Limerick, by the English primates, goes on to the time of the conquest of Ireland by Henry II.; and it was regarded as an encroachment upon the rights of Canterbury when the Pope Eugenius III., in 1151, sent a legate to Ireland with four palls for the establishment of four archbishoprics, Armagh, Dublin, Cashel, and Tuam, and decreed that each metropolitan was to have five suffragans.

The conquest of Ireland by Henry II. was viewed with contentment by the hierarchy, because it offered a hope of escape from the tyranny of the native tribal chieftains by bringing the Church into a closer and more vital connexion with the Church of Rome. At the synod of Cashel, in 1171, it was resolved that the Church of Ireland should in every respect be conformed to the model of the Church of England.

The invasion of Ireland by Henry was undertaken with the express sanction of the pope (Adrian IV.), who claimed a right to dispose of all islands "upon which Christ, the sun of righteousness, has shined."

And thus the origin of English rule, which the Irish people have always detested, is due to the head of the Roman Church, to which they have been always warmly attached. Unfortunately, the English did not follow up their first occupation of the country by a complete subjugation of it, similar to that which the Normans had effected in England, nor by wise and humane legislation; so that the people were neither subdued nor conciliated. Outside the Pale, a small district near Dublin, the English exercised little real authority, either in civil or religious matters. Those who settled beyond the Pale adopted Irish habits of life, and shared in time all their animosity against the English rule; it was indeed a common saying that they became "Hibernis ipsis Hiberniores." Efforts were made in the thirteenth and fourteenth centuries to enforce the English supremacy by a variety of measures, civil and ecclesiastical, which only served to exasperate the natural antagonism between the two races. Englishmen were put into the sees, and nearly all the highest offices of the Church and the monasteries were filled with Cistercians, or Augustinians, imported from England or Normandy; it was made highly penal to present an Irishman to an ecclesiastical benefice, or to receive him into a monastic house, unless he produced a charter of naturalization, and conformed to all English usages, civil and religious; the English were forbidden to marry into Irish families, or to stand as sponsors for Irish children. The alien hierarchy thus planted in the midst of a hostile people sought to maintain their independence, both of the native chiefs and English lords, by cultivating a close alliance with the Roman See; and the assertion of the royal supremacy by Henry VIII. was stoutly resisted by most of the Irish bishops, although acquiesced in by the majority of the laity. The royal claims were supported by Browne, archbishop of Dublin, formerly provincial of the English Augustinian friars, but Cromer, archbishop of Armagh, was the leader of the opposition, which was promoted by the agents of the pope, who also instigated some of the disaffected chieftains to try and regain their independence by rising on behalf of the Papal claims. Nevertheless the Irish Parliament recognised the royal supremacy in 1537; the monasteries were dissolved; and it was enacted that benefices should be conferred only on persons who could speak English, and that English should be taught in all the parish schools.

The first Prayer Book of Edward VI. was, after some opposition, accepted, and used for the first time in Christ Church Cathedral, Dublin, on Easter-day, 1551. Dowdall, the archbishop of Armagh, who had been the principal leader of the opposition, went into exile, and the Primacy, by order of council, was transferred to the see of Dublin. John Bale, originally a Carmelite friar, was appointed to the see of Ossory in 1553, and became a vehement champion of the Reformation. Under Mary, the Papal authority was re-established in Ireland. Under Elizabeth, the Acts of supremacy and of uniformity were passed by the Irish Parliament in 1560, only two out of the whole body of Irish prelates openly dissenting; but unfortunately the difficulty of translating and printing the liturgy in Erse was found to be so formidable that the clergy, if ignorant of English, were still permitted to say the offices in Latin. There was no translation of the New Testament into Irish before 1603, and even then it was only a private enterprise on the part of two learned bishops. The attempts made in the reign of Elizabeth to civilise the country by placing the whole under one system of law, were resented by the selfishness of the English in the Pale and of the native chieftains outside it. The revolt of O'Neil was only one of a series which disturbed the reign of Elizabeth. They were diligently fomented by the Popes Pius V. and Gregory XIII., and strengthened by intrigues with France and Spain. The people, being very ignorant, poor, and entirely subject to their hereditary lords, were easily persuaded that Romanism was the only true form of Christianity, and that to fight the English, who were opposed to it, was a sacred duty. On the other hand, the revolts were suppressed with barbarous severity, and punished by large confiscations of the soil. These harsh measures cannot be justified, but are not to be wondered at, considering that the revolts were made under the sanction of Roman pontiffs, who had issued bulls deposing the Queen, absolving her subjects from their allegiance, and promising remission of sins to all who should rise in rebellion against her; and although misgovernment, and a long train of wrongs may be pleaded as extenuating circumstances, it remains an undeniable fact that the Roman Catholic Church in Ireland had its origin in political rebellion, and in schism from the ancient Catholic Church of the country. The bishops of the Reformed Church are descended by a regular line of succession from St. Patrick, whereas the Roman prelates derive their origin from the pope in the reigns of Elizabeth and James I.

The Irish Church unfortunately became largely infected with the Puritanism which in the reign of Elizabeth was a source of much trouble in the Church of England. In 1615 the Irish Convocation drew up a series of articles strongly Calvinistic in tone, but in 1635 they accepted the English 39 Articles. The English Prayer Book was translated, but it did not obtain any public sanction, and was very rarely used. In fact, the Reformed Church in Ireland never became the Church of the Irish people, and one main cause of the great rebellion of 1641 was their belief that it was the intention of the English to extirpate the Roman Catholic religion. This conviction was deepened by the action of the English Parliament after the outbreak of the rebellion, when it voted that no toleration of the Romish faith should henceforth be granted in Ireland. Large tracts of land were at the same time bestowed on English adventurers, who had raised small sums to aid in the subjugation of the country. And thus the insurrection became a fierce struggle for religious and agrarian rights, and the barbarous cruelty with which it was suppressed by Cromwell, the ejection of native landowners, and subsequently the iniquitous provisions of the Act of Settlement embittered the hatred of Protestantism and the English. During the reigns, however, of Charles II. and James II., the country was gradually becoming more settled, when it was again upset by the Revolution of 1689; the Irish naturally supporting the cause of James, as the friend of the more popular Church.

The victory of William extinguished the last hope of religious equality in Ireland. In Scotland Presbyterianism was established, because it was the religion of the great majority of the people. In Ireland the established Church was the Church of the people in one sense only—that they paid for it. Its adherents were less than one seventh of the population. The real religion of the people was oppressed by penal laws, which surrounded the Roman Catholic worship with the most humiliating restrictions, condemned the bishops and clergy to poverty, shut out the laity from every kind of political and municipal office, and all the learned professions, except medicine, thus paralysing industry, and driving the best men out of the country. The tithes for the support of the established Church were wrung with difficulty from a reluctant and impoverished people, and consequently many of the Protestant clergy were oppressed by poverty. All the best benefices were bestowed on Englishmen, generally as a reward for political services. Many incumbents lived in Dublin, instead of residing on their benefices, and owing to pluralities and non-residence large districts were destitute of all pastoral care. Some of the bishops, such as Bishop Berkeley and Archbishop King, were men of whom any Church might well be proud, but the majority were politicians rather than fathers of the Church, and most of them were non-resident, or, if they did reside in their dioceses, lived less like bishops than luxurious country gentlemen. After the final downfall of the Jacobite cause in 1745, the condition of the Roman Catholics slowly improved. The penal laws were mitigated in 1778. Pitt proposed endowment of their clergy in 1799, but without success. In 1800 the Act of Union for the two kingdoms was passed, and by the fifth article of union it was ordained that "the Churches of England and Ireland as now by law established be united into one Protestant Episcopal Church, to be called 'the United Church of England and Ireland.'" The number of the Irish sees had been gradually reduced by a process of amalgamation from 32 to 22. In the year 1833 it was brought down to 12 by the suppression of 10 sees, and provision was made partly out of their revenues, partly out of a tax on benefices above £200 a year, for the vestry cess (a charge similar to church rates), for the building of churches and parsonages, and the augmentation of small livings. The greatest grievance, however, was the tithe; the great majority of the tithe-payers being Roman Catholics. It had generally to be collected by force, the cost of collection often exceeded the amount raised, and many of the clergy were consequently reduced to the greatest poverty. A tithe bill was passed in 1834, by which the tithe was to be converted into rent-charge payable by the landlord, and in the same year a commission was appointed to investigate the general condition of the Irish Church. In the following year Lord John Russell moved that the temporalities of the Irish Church should be considered by a committee of the whole House, and, in committee, he proposed that any surplus which might remain after fully providing for the spiritual instruction of members of the establishment, should be applied to the general education of all classes of Christians. A bill embodying this proposal passed the Commons, but the appropriation clauses were rejected by the House of Lords. There was a growing conviction however in the public mind that an established Church, which had existed for many centuries, and yet comprised barely one-seventh of the whole population, was in a false position. A system of "concurrent endowment," by which the Roman Catholics, the Protestant Episcopalians, and the Presbyterians, would have been proportionally benefited, seemed to many the most equitable way of redressing the balance. But English Protestant prejudice rendered any measure of that kind impracticable. On the 30th of March, 1868, Mr. Disraeli being then Prime Minister, Mr. Gladstone moved his three celebrated resolutions in favour of disestablishing the Irish Church. After a debate, lasting over eleven nights, the first of these was carried by a majority of sixty-five. Parliament was dissolved in the following autumn; and as the result of the elections showed that there would be a large majority for the Opposition in the new parliament, Mr. Disraeli resigned, and Mr. Gladstone formed a new administration. On the 1st of March, 1869, he introduced his measure for the disestablishment and partial disendowment of the Irish Church. After protracted debates the bill passed both Houses, and became law on July 26, when the royal assent was given. By this Act the political union between the Churches of England and Ireland was dissolved. After January 1st, 1871, the Church of Ireland ceased to be an established Church, and its property, subject to life interests, became confiscated to the future disposal of Parliament. The ecclesiastical courts were abolished, but the ecclesiastical laws, articles, &c., were to remain provisionally in force, until modified or altered by the Church itself. The Church was to be governed by a representative body or convention of elected clergy and laity, which the Queen was authorised to incorporate with power to hold lands and other property for the benefit of the Church. In 1877 this convention (or synod, as it is called) revised the Book of Common Prayer. The principal alterations made were the following—(i.) The rubric directing the use of the Athanasian Creed is omitted, although the Creed itself is retained. (ii.) The special absolution in the "Visitation of the Sick" is omitted as "unknown in ancient times," and the form in the Communion Service is substituted for it; yet with a curious inconsistency the passage in the Ordinal for Priests, "Receive the Holy Ghost," &c., is retained intact. (iii.) All the lessons from the Apocrypha are omitted. (iv.) A rubric at the end of the Communion Service allows the words of administration to be said to a whole railful of communicants, "provided that they be said separately to any communicant so desiring it." How or when he is to express his desire is not explained. (v.) The "Ornaments Rubric" is expunged. A few new services have been added for special occasions, as a harvest thanksgiving, and consecration of a church and burial-ground. A body of statutes and canons was framed by the convention in 1879, too numerous to be quoted here. The 36th canon forbids the erection of a cross, ornamental or otherwise, on the communion table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the communion table"; and there are some other regulations respecting public worship which it is to be hoped will some day be modified under the influence of a larger and more tolerant spirit. Meanwhile, in all the most essential and vital articles of the faith, the Church of Ireland may still be regarded as in full communion with the Church of England.—Haddan and Stubbs, vol. ii. pt. 2; Soames' Mosheim (Stubbs' Edition), vol. iii.; Hardwick's *History of the Reformation; Eccles. Histories of Ireland*, by Brenan (Rom. Cath.); Mant (Prot. Episc.); Reid and Killen's (Presbyterian); Lecky's *Hist. of England*, vol. ii., chaps. vi. and vii.)

[W. R. W. S.]

CHURCH IN SCOTLAND. In speaking of the origin of the Church in Scotland, it must be borne in mind that the Scots did not migrate from Ireland into North Britain before the beginning of the 6th century, and that they then occupied only a small part of the country, which afterwards was called by their name. The first founder of the Scottish Church, strictly speaking, was St. Columba, who crossed from Ireland in 563, but it may be convenient just to glance at some earlier missionary efforts north of the Tweed, partly because they prepared the way for St. Columba's work, and partly because the regions in which they were carried on ultimately became incorporated with the kingdom of Scotland. Passing by some vague traditions respecting the conversion of North Britain in the third century, the first trustworthy fact to start from is the mission of St. Ninian early in the fifth century. He was born probably in Galloway or Cumberland, of Christian parents, visited Rome, was trained in the doctrine and discipline of the Roman Church, consecrated bishop by Pope Siricius A.D. 397, and returning to his native country, built a church of stone at Candida Casa (Whitehorn) and founded a monastery there. He laboured first amongst the Britons in the province of Valentia—the country between the two Roman walls—and afterwards converted the Southern Picts, the people who dwelt between the Grampians and the Forth.—Bede, iii. 4; iv. 26.

St. Ninian's work was carried on after his death (circa 432) by Palladius, a Roman missionary who had accompanied Germanus and Lupus to Britain for the suppression of Pelagianism, and had afterwards crossed to Ireland, but not being successful in his missionary efforts there, went over to North Britain and settled at Fordun in the Mearns. He and his disciples and successors, St. Serf, St. Ternan, and St. Kentigern, strengthened and extended the work which Ninian had begun. Kentigern was contemporary with St. Columba, and the two missionary abbots met near the site of the modern Glasgow and exchanged pastoral staves in token of friendship. St. Columba, abbot of Durrow in Ireland, was connected by birth with the reigning prince of the Dalriad Scots, who early in the sixth century had crossed from Ireland and settled in Argyllshire. In 563 Columba arrived with twelve companions and established his monastery in Iona, which had been probably given him by the Scottish prince Conal. A small wooden church and a few wretched huts clustering round it in the little storm-beat island formed the humble germ from which the Church of Scotland sprang. St. Columba and his companions laboured with impartial zeal amongst the Scots, the Picts, and the English of Northumbria. The Northern Picts were now first converted to the faith, and Iona became the Christian metropolis of their kingdom as well as of the Dalriad Scots. St. Columba died June 9, 597, aged 76, very soon after the landing of St. Augustine in Kent.

After the defeat of Æthelfrith, king of Northumbria, in 617, by Redwald, king of the East Angles, his sons took refuge at Iona, and this led to a close connexion between the Scotch monastery and the Northumbrian kingdom, for when one of the exiles, Oswald, became king in 635, he applied to Iona for an evangelist to teach his people Christianity, and the holy Aidan was sent, who fixed his see at Lindisfarne. This again afterwards led to missionaries of Scottish origin or training being sent into the midland and eastern parts of England, so that we may say the influence of the Scottish Church was felt from the Orkneys to the Thames.

Early in the 9th century the Danes began to ravage the west coast of Scotland. In 825 they attacked Iona and murdered an abbot as he was officiating at the altar. The relics of St. Columba, however, had already been removed. For some years they were carried about from place to place for safety, but after the union of the Picts and Scots under one king, Kenneth MacAlpin, in 843, they were settled at Dunkeld, which became the ecclesiastical metropolis of North Britain about 849, and so remained until 905, when the primacy was transferred to St. Andrew's.

The Church thus established in Scotland was remarkably independent of the See of Rome. It was in agreement, however, with the Western Church on all vital points of doctrine, but differed from it in the mode of reckoning Easter, in the fashion of the tonsure, and in some few liturgical matters: and the greatest peculiarity of all was the supremacy of the abbots. They were the chief rulers of the Church, the bishops being subordinate to them except in the discharge of purely episcopal functions such as ordination and comfirmation. The bishops had not fixed dioceses, and the succession seems to have been one of the order only, not of jurisdiction within prescribed limits.

These peculiarities were abolished by King Malcolm Canmore and his English wife Margaret, the granddaughter of Edmund Ironside, in the 11th century (1070–1089), with the advice and assistance of Lanfranc archbishop of Canterbury. An irregular order of clergy called Keledei (contracted into Culdees) who were for the most part married men and transmitted their ecclesiastical property to their families, were gradually suppressed and their places supplied by properly organised bodies of monks or canons.

David (afterwards canonised), the son of Malcolm and Margaret, carried on the work which his parents had begun. He founded the Abbey of Holyrood and many other monastic houses, and revived or established several episcopal sees, including Dunblane, Brechin, Aberdeen, Ross, Caithness, and Glasgow. When he died in 1153 the organisation of the Scottish Church had been brought into conformity with that of the rest of Western Christendom. The claim for metropolitan rights over Scotland was disputed during the twelfth century between York and Canterbury until Pope Clement III. took advantage of the strife to assert his own supremacy, and declared the Scottish Church (in 1188) to be directly dependent on the Roman See and on that alone.

In the thirteenth and fourteenth centuries the clergy took an active part in the national struggle against England, and in the succeeding conflicts between the kings and the nobility they invariably supported the Crown. Their active participation in war and secular affairs lowered their moral character and weakened their moral influence, but increased their political importance. The monastic houses, however, in Scotland as elsewhere, in an ignorant and barbarous age, were the principal centres of learning and civilisation; and the foundation of the universities of St. Andrew's, Glasgow, and Aberdeen, in the fifteenth century, was due to bishops of those sees. In 1471 Pope Sixtus IV. erected St. Andrew's into the Metropolitan See for all Scotland, including the See of Man and the southern isles (Suderei) and the Orkneys and other northern isles (Norderei) which had formerly been subject to the archbishop of Drontheim in Norway. Glasgow was made an archiepiscopal see twenty years later, and for a long time there was much strife between the two archbishoprics, to the great injury of the Church and realm. In no country did the corruptions of the mediæval Church grow to a greater height than in Scotland: and in no country was the revolt against them more thorough, or more violently conducted. The issue of the struggle was not a reformation but a destruction of the Church. The Lollards and Wycliffites do not seem to have been numerous or powerful in Scotland, but Lutheran doctrines soon obtained a firm hold upon the public mind. The first person put to death for teaching these principles was Patrick Hamilton, in 1528; and after this trials and executions for heresy were frequent. Cardinal Beaton, archbishop of St. Andrew's, was the chief promoter of these prosecutions and of alliance with France after the death of James V. The reforming party was aided by Henry VIII., who had designs for marrying his son Edward to the young Queen Mary, daughter of James V., and subjugating Scotland. An English army under the Earl of Hertford ravaged the Lowlands and destroyed many of the great abbeys, including Holyrood and Melrose. The execution of George Wishart in 1544 at St. Andrew's, one of the most powerful and popular preachers of Lutheran doctrine, exasperated the people, and Cardinal Beaton was murdered, in 1546, in the castle of St. Andrew's. The assassins held the castle against a besieging force for a year, when it was taken with the aid of the French. Amongst the prisoners was John Knox, a disciple of George Wishart. After a captivity of nineteen months in the French galleys he was released, and sojourned for a time in England. He paid a short visit to Scotland in 1556, after which he resided at Geneva till 1559, when he returned to Scotland and became the vehement leader of the reforming party there. A violent sermon which he preached at Perth soon after his return, against idolatry, led to a riot, which was followed by a series of destructive attacks on the monastic houses in various parts of the country. A Confession of Faith and a Book of Discipline, both of them based upon Lutheran principles, were composed by Knox and four others, and ratified by Parliament in 1560. The Book of Common Order, also framed by Knox, and containing some meagre forms for public worship and the administration of the sacraments, supplanted the Book of Common Prayer about 1565. Episcopacy was practically abolished by the Book of Discipline, for although appointments were made to the sees for some years afterwards, and the so-called bishops sat in Parliament, they exercised no spiritual functions. In 1580 these titular bishoprics were condemned by the General Assembly. A second Confession of Faith and second Book of Discipline were compiled, by which the Presbyterian system was more thoroughly established, and these provisions were ratified by Parliament in 1592.

James VI., however, (I. of England) succeeded in reviving Episcopacy for a time. At a Parliament held in December, 1597, it was agreed that any ministers provided by the king to the office of bishop, abbot, or other prelate, should have a vote in Parliament as freely as any other prelate in times past; but the General Assembly, held at Montrose in 1600, passed a resolution that each one of the persons appointed to these offices should be selected out of six nominated by the Church, should receive their instructions from the Assembly and give an account to it of their proceedings. In 1609 bishops were admitted as presidents or moderators of diocesan synods, and consistorial jurisdiction was restored to them. None of the bishops, however, had yet been properly consecrated, the old line of succession having been lost, and consequently, in 1610, three were consecrated in London by the bishops of London, Ely, Rochester, and Worcester. At the General Assembly held at Perth in 1618, it was resolved that the Holy Communion should be received kneeling; the baptism of infants, the catechizing of children, and the observance of the chief religious festivals was enjoined. An Ordinal was framed in 1620 on the English model, and the English Liturgy was used here and there, but Knox's Book of Common Order more generally prevailed, and altogether, both in the worship and government of the Church, there was a curious mixture of Episcopalian and Presbyterian elements. Charles I. was unsuccessful in his attempts to recover those lands of the Church which had passed into the hands of lay impropriators, but he settled the payment of tithes on an equitable footing, and the Perth Articles were becoming more generally observed, when the hope of a peaceful settlement was frustrated by the ill-advised attempts of the king to force upon the Church a Book of Canons published (in 1635) merely by his own authority and that of the bishops, to revive a Court of High Commission which had been extremely unpopular in his father's time, and lastly, in 1637, to introduce the Book of Common Prayer, and enforce its use. This was the immediate provocation of rebellion. The National Covenant framed in 1638 was signed at Edinburgh by an immense multitude who pledged themselves to defend what they called "the true Reformed Religion" against all innovations and corruptions. The king, with incredible weakness, consented to revoke the Service Book, the Book of Canons, and the High Commission, and even disallowed the observance of the Perth Articles, although they had been enjoined by an Act of Parliament. The Covenanters rapidly increased in numbers and power, and even the forms of worship adopted in the time of Knox were abandoned; Episcopacy was condemned by the General Assembly in November 1638, and the bishops deposed. The king visited Scotland in 1641, sanctioned all that had been done by the Covenanters, and in fact established Presbyterian forms of worship and government. The solemn league and covenant by which the Scotch and English bound themselves "to labour to bring the Churches in the three kingdoms to the nearest conjunction and uniformity in religion, and to endeavour the extirpation of popery, prelacy, superstition," &c., was drawn up in the General Assembly and passed by the English and Scotch Parliaments in 1643. The Confession of Faith and the Directory of Public Worship drawn up by the mixed Assembly of Scotch and English divines at Westminster in 1644, were approved and adopted by the General Assembly in Scotland in the following year.

With the extinction of the hierarchy and of an orthodox liturgy and orthodox standards of faith and worship the Church of Scotland ceased to exist. It was revived after the restoration of Charles II., when Episcopacy was re-established, and diocesan synods were constituted, but very little was effected in the way of liturgical reform.

After the Revolution of 1688 the Scotch bishops and most of the clergy declined to acknowledge William III., conceiving themselves bound by their oaths to uphold the house of Stewart. They were consequently deprived; and in 1690 Presbyterianism was formally established in Scotland by Parliament, and the Westminster Confession declared to be the standard of faith. The Church was never completely extinguished, although reduced for a time to a state of deep depression. The bishops lived in seclusion. In 1704 only five out of the original number of fourteen were remaining, and to preserve the succession two more were consecrated, and again two more in 1709, but they were without sees. An Act of Toleration was passed in 1712 for Episcopal clergy who were willing to take the oaths of allegiance and abjuration; but after the Jacobite rising of 1715, which was supported by many of the Episcopalians, an Act was passed (1719) which prohibited divine service being held where more than nine persons were present, unless George I. and the royal family were prayed for by name.

With the death of Bishop Rose of Edinburgh in 1720 the line of prelates who exercised any diocesan jurisdiction came to an end, and the remaining bishops then formed themselves into a college which elected one of their number to be primus, but without metropolitan authority.

The Jacobite insurrection of 1745 was followed by very severe penal laws against the clergy, although they do not appear to have been largely concerned in it. By the Act of 1746, clergy who officiated without having taken the oaths, and registered their letters of orders, or who refused to pray for the king and royal family, were liable to be imprisoned six months for the first offence, and for the second to be transported for life, and they were forbidden to celebrate divine service in any place where more than four persons in addition to the household were assembled. The numbers of the Church were greatly diminished by these harsh measures. After the accession, however, of George III. in 1760 the penal laws were in abeyance; churches began to be built, and the clergy ventured to discharge their duties more openly. In 1764 a new edition of the Scotch Communion Office was published. (See *Scotch Communion Office.*) In 1784, after the declaration of American Independence, Dr. Seabury, who had been elected bishop by the clergy of Connecticut, was consecrated at Aberdeen (November 14) by the Scotch primus and two other bishops, legal and political objections having been raised to the consecration being performed by English bishops. (See *Church in America.*)

Prince Charles Stewart died in 1788, after which all Episcopalians agreed to pray for King George. A deputation of Scotch bishops went to London, 1789, to petition relief from the penal statutes, which, after considerable delay, chiefly owing to the opposition of Lord Chancellor Thurlow, were at last repealed in 1792, but the Act declared Scotch clergy incapable of holding any benefice in England, or even of officiating in any church in England, unless they had been ordained by an English or Irish bishop, and this ridiculous disability was not removed till the year 1840, and even then not without some restrictions.

The Church in Scotland is administered by a college of seven bishops having diocesan jurisdiction, and is in thorough concord with the Church of England in doctrine and forms of worship. The Scotch Communion Office indeed differs from the English, but like the English, it is based upon primitive Catholic models, and in some respects conforms more closely to them. (See *Liturgy*, and *Scotch Communion Office.*) J. Hill Burton, *History of Scotland*; George Grub, *Ecclesiastical History of Scotland*; Hardwick, *Church History.* [W. R. W. S.]

CHURCH IN SCOTLAND, LAW OF. The legal disabilities of the clergy of the Scotch Episcopal Church since its revival have been due to two causes; first, their having been non-jurors after the Revolution of 1688, and notoriously siding with the Pretender in 1745. A Toleration Act for them had been passed in 10 Anne, c. 7, but in 1746 and 1748 that was overridden by two Acts which prohibited their congregations except under clergymen ordained in England. But those again were repealed in 1792, provided that every minister pray for the king as in England and take the oaths prescribed and subscribe the 39 Articles. That Act still prohibited them from officiating here, as it also did clergymen ordained here for the Colonies; and *à fortiori* those ordained in the Colonies. (See *Church in the Colonies.*) The second cause was their adoption and retention of several variations from the consecration prayer in the communion service. The first, which was called Laud's, of 1637, reverted substantially to the first Prayer Book of Edward VI. which only lasted three years here. But the second Scotch service of 1764, which had no royal authority, went still further backwards towards transubstantiation by making the consecration prayer run thus: "We most humbly beseech thee to bless and sanctify with thy word and Holy Spirit these the creatures of bread and wine, that they may *become* the body and blood of thy most dearly beloved Son," instead of the 1549 and 1637 form—"that they may be *unto us* the body," &c.; while all our Prayer Books since 1552 have had no prayer for consecration at all, but only the recital of the original words of institution of the communion. The Scotch

Canons of 1811 ordered that the service of 1764 should be used at consecrations and synods, i.e. on their most solemn occasions. But some new canons in 1863 practically leave the choice between that and ours to the minister and congregation, and now ours is to be used on the great occasions, just reversing the former position.

As there has long ceased to be any doubt about the loyalty of the Scotch Episcopalians, and as their clergy must not use their special communion office here, nor are bound to use it at home, the restrictions upon their admission to officiate here have been more and more relaxed. The Acts now in force for that purpose are chiefly 27 & 38 Vict. c. 94, which enacts that no one ordained by a Scotch bishop may hold any benefice or curacy in England without the leave of the bishop of that diocese, and without subscribing as he would have had to do in an English ordination, unless he has already held an English benefice. The year before that, viz. in 1863, Bishop Trower, who had been consecrated in Scotland, was appointed by letters patent bishop of Gibraltar, which recited that he having been already canonically consecrated could not be consecrated again, and therefore the archbishop of Canterbury was only to administer to him the oaths of allegiance and supremacy and of canonical obedience to himself as metropolitan (set out in full in Phill. *Ecc. Law*, 2228). 37 & 38 Vict. c. 77, though called the Colonial Clergy Act, 1874, relates both to Colonial and Scotch clergy, and allows any "bishop in communion with the Church of England" to ordain by request and commission from the bishop of any English diocese under 15 & 16 Vict. c. 52, which would doubtless include American bishops if so requested and commissioned (sect. 8). The Act is drawn with the usual clumsiness and involution and complication by reference to other Acts; and it is in form mainly prohibitory, though practically permissive. Sect. 6 annuls all appointments, admissions, and institutions to ecclesiastical preferment here which are contrary to the Act, and sect. 7 imposes a penalty on all persons officiating contrary to it. Sect. 3 enacts that no person ordained by any but the bishop of an English diocese (and perhaps Irish) or his commissary (by sect. 8) shall officiate here without the licence of the archbishop of the province, and without subscribing this declaration adapted from the Clerical Subscription Act, 1865: "I assent to the 39 Articles and the Book of Common Prayer; I believe the doctrine of the Church of England as therein set forth to be agreeable to the word of God; and while ministering in England I will use the form in the said book and no other." The bishop's licence is also requisite by general law. Nor, by s. 4, may clergymen not ordained by our bishops or their commissaries hold any curacy or proferment without the licence of the bishop: i.e. they cannot claim institution on merely being presented by a patron. It is to be observed that this includes ordinees of Roman or Greek bishops, who are popularly supposed to require nothing more than a profession of conversion, or some kind of reception into our Church—a process unknown to our law, though forms of it are given in some books. Whether the words of the preface to the ordination services and the Act of Uniformity, "unless he hath formerly had episcopal ordination," were or were not intended to include Roman or Greek clergy, they have always been assumed to include Roman ones, and were said to do so by Lord Lyndhurst (but *obiter*, or as no necessary part of the judgment) in *R.* v. *Millis*, H. L., 10 Cl. & Fin. 534 (the Irish marriage case). The late enactment of 1874 seems to have rendered that question immaterial now. Ordinees of American bishops are at least equally included, and the condition in all cases is the licence of the bishop of the dioceses and archbishop of the province. Moreover by s. 5 such foreign ordinees may have a perpetual licence from the archbishop, in a form prescribed, after holding any curacy or benefice for two years, and then become on the same footing with the English clergy. [G.]

CHURCH, THE PROTESTANT EPISCOPAL, IN THE UNITED STATES OF AMERICA. Before the revolt of the colonies in America, and the declaration of Independence, the Church had only a precarious existence in that country. The first band of English colonists who landed in Virginia in 1607 were Episcopalians, and brought a chaplain with them who had been approved by Archbishop Bancroft; but a body of Puritans who landed in 1620 at Cape Cod, in New England, were the founders of a community which was exceedingly hostile to prelacy. In most of the charters, indeed, granted to the several colonies there was a stipulation that Christianity should be supported according to the forms of the Church of England; but it was scarcely possible to observe the stipulation, because there was no resident bishop. All the colonies were nominally subject to the Bishop of London's jurisdiction. Commissaries were appointed by him from time to time, but their authority was feeble and dubious. New parishes were not formed, churches were not consecrated, missions for the conversion of the Indians were not established, children could not be comfirmed, and candidates seeking ordination had to make a perilous voyage of six or seven weeks to England, where many of them fell victims to the small-pox—a disease singularly fatal at that time to persons who crossed the Atlantic from the West. Queen Anne had intended to endow four bishoprics in North America, and a sum of money derived from the sale of land in St. Christopher's had been set apart for the purpose, but the design was frustrated by her death. The Society for the Propagation of the Gospel in Foreign Parts, and many eminent and zealous prelates, including Archbishop Secker, Bishops Berkeley, Butler, Sherlock, Terrick, Louth and Gibson, repeatedly urged the great need of a bishop for America on the attention of the English government, and their representations were backed by petitions from the clergy and laity in many of the colonies. But all their efforts were vain. "Foreigners occupied the throne: the court, including the royal mistresses, was ruled by foreigners: and the single object of our only great minister until the appearance of Pitt was to defeat the measures of the Pretender. The imbecility of Walpole's successors was proved by the loss of the Colonies."

In spite of all disadvantages, however, Church principles made some progress in America, and a decided impulse had been given to them in 1722, when an able and learned man named Samuel Johnson, the first president of King's College in New York, seceded from Presbyterianism with several other Presbyterian ministers, and crossed the Atlantic to seek ordination at the hands of English bishops. After the war of Independence it was obviously impossible that the ecclesiastical connexion of America with the See of London could be even nominally maintained. The first step taken for the organization of the Church was at a meeting at New Brunswick in May 1784, attended by a few of the clergy from New York, New Jersey, and Pennsylvania. The union of the Churches throughout the States was only an incidental topic at the meeting, but it led to another being held in October at New York, in which some general principles were agreed upon as the ground on which a future ecclesiastical government should be established. It was also recommended that the several States should send clerical and lay deputies to a meeting to be held in Philadelphia on September 27th in the following year. Meanwhile the clergy of Connecticut had independently elected for their own bishop a man named Samuel Seabury, the son of a New England Presbyterian who had gone over to the Church. Samuel Seabury had been a missionary of the Society for the Propagation of the Gospel, and had received an Oxford degree of Doctor in Divinity by diploma in 1777 for his services to the Episcopal cause in his own country. He arrived in London in 1784 with credentials and testimonials from the clergy of Connecticut and a petition for consecration. He was cordially received by the Bishop of London and other English prelates, but they shrank from the responsibility of consecrating him, partly on political, partly on legal grounds; more especially as the See of Canterbury happened at the time to be vacant. In this perplexity a son of Bishop Berkeley, who had inherited his father's zeal for the cause of the Church in America, recommended Dr. Seabury to apply for consecration to the bishops of the Church of Scotland. They were quite willing to comply with his request, but the abject condition to which they had been reduced by the penal laws which oppressed their Church rendered them afraid to proceed to consecration until they had been assured of the approbation of the English bishops. This having been given, Dr. Seabury was consecrated by three Scottish prelates at Aberdeen on November 14, 1784, and landed in his native country early in the following summer.

The independent action of the clergy of Connecticut in obtaining a bishop without consultation with the other States, although not altogether approved by them, was not seriously resented, but it was determined to proceed more regularly in future. The first general convention composed of clerical and lay deputies from seven States out of thirteen, being New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, assembled on September 25, 1785. Articles of union were passed, several alterations in the Liturgy were proposed, and an address to the English bishops was drawn up, thanking them for their past favours received through the Society for the Propagation of the Gospel, and praying them to consecrate such persons as might be sent over for that purpose after being duly elected to the Episcopate. In June, 1786, the convention met again in Philadelphia. The two English archbishops and eighteen bishops had meanwhile returned a favourable reply to the American address, but objected to some of the proposed changes in the Liturgy, and to one point in the constitution. The latter was rectified by the convention then sitting, and the former was reserved for reconsideration at a special convention in October, and was then expunged.

Application was then made to England for the consecration of three bishops. Dr. Provoost for New York, Dr. White for Pennsylvania, and Dr. Griffith for Virginia. The latter, however, was too poor to pay the expenses of the voyage; the other two set sail on November 2, 1786, and were consecrated at Lambeth on February 4, 1787, by the Archbishop of Canterbury, Dr. Moore, assisted by Dr. Markham, Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, an Act of Parliament having been obtained authorising episcopal consecration for foreign countries. They quitted England before the end of the month, and landed at New York on Easter Day (April 7), a happy omen of the resuscitation of the Church in the New World.

In July, 1789, the convention again assembled; the episcopacy of Bishops White and Provoost was recognised, the constitution of 1786 was revised, terms of union with Bishop Seabury and the northern clergy were happily arranged, and the Communion Office was brought nearly to its present form. In 1790 Dr. Madison was consecrated Bishop of Virginia by the Archbishop of Canterbury at Lambeth. There being now three bishops of the English succession and one of the Scotch in America, there was no longer any need to repair to the mother country for the continuation and extension of the episcopacy. Accordingly the line of American consecration was opened in 1792 by the four bishops uniting in the consecration of Dr. Claggett, elected bishop of Maryland. In 1795 Dr. Smith was consecrated for South Carolina, in 1797 the Reverend Edward Bass for Massachusetts, and in the same year Dr. Jarvis for Connecticut, that diocese having become vacant by the death of Bishop Seabury. From that time the consecration of bishops has proceeded according to the needs of the Church without any impediment to the present day. Thus was founded the Reformed or Anglo-Catholic Church in America under the title of the Protestant Episcopal Church: Protestant as opposed to the See of Rome; Episcopal as deriving its descent from the Apostles through the succession of its ministers. By the close of the eighteenth century it was in a state of complete organization. It was still regarded by many, either on religious or political grounds, with jealousy and suspicion; but by scrupulously avoiding all direct interference with State politics, and by strictly adhering to its principles, it gradually and quietly worked its way into a prominent rank amongst the religious denominations of the country, especially attracting well-educated and sober-minded people who recoiled from the extravagant and absurd doctrines and practices of the fanatical sects which abounded in America.

A new departure in the history of the Church dates from the Episcopate of John Henry Hobart, who was consecrated bishop of New York on May 29, 1811, at the early age of 36. This remarkable man by his great ability and indefatigable zeal infused a fresh spirit into the somewhat languishing energies of the Church. At first he had to encounter a great deal of obloquy and opposition, but by degrees friends rallied round him, and long before his death he could reckon amongst his supporters some who had been at one time his bitterest opponents. It was through his efforts that the General Theological Seminary was established (1817–1821), and afterwards a Domestic and Foreign Missionary Society (1835). These were followed by the diocesan seminaries of Virginia, Ohio and Kentucky; measures were taken for building up the Church, west of the Alleghany mountains, and in other parts of the country where hitherto it had maintained only a feeble existence; and in fact the American Church became from that time a great missionary organization, extending her operations not only to the more remote districts of the American continent, but to the most distant parts of the world.

With the Church of England she has continually remained on terms of the most cordial sympathy. In 1841, Dr. Doane, the bishop of New Jersey, preached at the consecration of the Parish Church in Leeds. He was the first bishop from the American Republic who ever officiated in England. In 1852, the American Church, in token of her connexion with the Church of England, and of gratitude for benefits received from the Society for Propagating the Gospel when the American States were part of the British dominions, deputed Bishop McCoskry, of Michigan, and Bishop de Lancey, of Western New York, to attend the third Jubilee of the Society. They were warmly welcomed, and the Bishop of Michigan preached the Jubilee sermon in St. Paul's Cathedral. A few months later the English Bishop Fulford, of Montreal, assisted at the consecration of Dr. Wainwright to be coadjutor bishop of Eastern New York. In 1853, Bishop Spenser, Archdeacon Sinclair, and the Rev. Ernest Hawkins were deputed by the Society for the Propagation of the Gospel to return the visit of the American prelates, and were received with great cordiality by the General Convention of the American Church. In 1867 a large number of American bishops came to England at the invitation of Archbishop Longley to attend what was called the Pan-Anglican Conference at Lambeth: a great gathering from all parts of the world of the bishops of Churches which were in communion with the Church of England. Eighty years before two American strangers had presented themselves at Lambeth, suppliants for consecration, doubtful of their reception. On the part of the applicants and of the archbishop there had been anxiety lest the communication between the clergy of a Republic and the primate of an Established Church under a monarchy should be viewed in either country with displeasure and distrust. In 1867 the descendants by Episcopal succession of those two humble visitors were welcomed on equal terms by the bishops of the English Church, and alike by clergy and laity their visit to the land of their forefathers was regarded as an honour.

In 1884 the centenary of Bishop Seabury's consecration was celebrated at Aberdeen. The Bishop of Connecticut (the fourth successor of Seabury), accompanied by four other bishops and a delegation of Presbyters, came over from America for the ceremony, which was attended by all the Scottish bishops except the aged primus, who was too ill to be present, seven English and Irish prelates, and about 200 clergy. The services were held in St. Andrew's Church—the celebrant on the first day was the Bishop of Aberdeen—the Scottish office was used, and the same introit as when Seabury was consecrated; the sermon was preached by the Bishop of Connecticut. On the morrow the English office was used, with holy vessels which were presented by the diocese of Connecticut, after which the Bishop of Aberdeen at an Episcopal Synod of the Scottish Church presented a pastoral staff to the Bishop of Connecticut. The celebration of the centenary was concluded by a service in St. Paul's Cathedral, London, when the Bishop of London celebrated. Dr. Seabury, a grandson of the bishop, read the Gospel, and the sermon was preached by the Primate of All England.

It may fairly be said that there is no branch of the Catholic Church which stands upon a firmer foundation, which has been organised on sounder principles, or which has made steadier and more satisfactory progress than the Church in the United States of America. The grain of mustard seed has grown into a stately tree. In the course of a century the number of bishops has been increased from 1 to 65, who preside over 48 confederated home dioceses, and missionary charges in America, Asia and Africa. The number of the subordinate clergy has risen from 190 in the year 1790, to nearly 4000. The appro imate number of communicants is 350,000 and the total number of lay members may be roughly estimated at about 3,000,000. Institutions, societies, guilds, sisterhoods of every description flourish and abound. The Church is governed by a body called the General Convention, composed of the House of Bishops, which contains all the diocesan and missionary bishops; and of the House of Deputies, consisting of 4 clerics and 4 laymen from each diocese. This body legislates for the American Church within the limits of the United States, but can make no alteration in the constitution or in the Liturgy and offices, unless the same has been adopted in one convention, then submitted to all the dioceses, and afterwards ratified in another convention.—Bishop White's *Memoirs of the Prot. and Episcopal Church in America;* Caswall's *America and the American Church; Life of Bishop Hobart*, by J. M. C. Vicar, D.D., with preface by W. F. Hook, D.D.; *Life of Sam. Seabury, D.D.*, by E. Edwards Beardsley, D.D., LL.D.; *History of the Prot. Episc. Church in America*, by Samuel Lord Bishop of Oxford. For account of American Liturgy, see under *Liturgy*. [W. R. W. S.]

CHURCHES, COLONIAL AND MISSIONARY. The earliest attempts at the establishment of Colonial Churches were as crude and unsystematic as were the efforts made to found the colonies themselves. The early labourers in either department did not realize the magnitude of the venture on which they embarked, nor whereunto their work would grow. When Queen Elizabeth authorised Sir Humphrey Gilbert "to take possession of all remote and barbarous lands unoccupied by any Christian prince or people," the foundations of the Colonial Empire were roughly laid; nor was the religious element overlooked; the newly-gotten possession was attached, by a legal fiction, to the manor of Windsor or Greenwich, and the propagation of the Gospel among the heathen was set forth as a prominent obligation on the colonist. In 1633, disturbances having arisen in the congregations at Hamburg and Delft, an Order in Council "Merchants in Foreign Parts" placed those congregations under the jurisdiction of the Bishop of London (*vide* Heylin's *Life of Laud*). This was extended in 1726 by another Order in Council which empowered the Bishop of London "to exercise spiritual jurisdiction in the plantations," which then included the American States, Nova Scotia, Newfoundland, Windward and Leeward Islands, and the Bermudas. Thus a semblance of episcopal rule was given, and the principle recognised. Without the care of the State the very origin of many of our colonies compelled the settlers to the profession of their religion: it was the very cause of their leaving their native land. The Royalists, "seeing the cause of their sovereign daily becoming weaker, looked to other lands, and thus the calamities of England served to people Barbados," and that island the Authorities divided into parishes, laying a tax on every acre for the maintenance of the Church, and punishing by fine and imprisonment all who absented themselves from public worship. Puritans, on the other hand, in the early years of the seventeenth century, covered New England, and proscribed "Churchmen, Quakers, Adamites, and other heretics." Virginia, under its special Charter, was a Church Colony, Baltimore a Roman Catholic, and Pennsylvania a Quaker settlement. In 1648 "the Commons of England assembled in Parliament," acknowledged the duty of converting the heathen in New England, and the New England Company, which was founded by the Long Parliament in 1649, still exists, having received a Charter from Charles II. under which it aimed at the evangelization of the Red Indians. The same monarch established "a Council of Foreign Plantations," whose instructions included the following: "To take care to propagate the Gospel: to send strict orders and instructions for regulating and reforming the debaucheries of planters and servants; to consider how the natives, or such as have been purchased from other parts to be servants or slaves, may be best invited to the Christian Faith."

Towards the end of the 17th century, when persecution was ceasing, the religious enthusiasm, on which many of the colonies had been founded, also cooled, and the variety of creeds, each with its own deterioration and divisions, was a matter of great concern to such pious men as Sir Leoline Jenkins, Robert Boyle, and Robert Nelson. The time had come when the Church saw the necessity of doing its work in more systematic fashion. Under the representations of the good men mentioned above the project of a bishop for Virginia was nearly accomplished. The bishop of London had sent his commissaries, Dr. Blair and Dr. Bray, to Virginia and Maryland respectively, the first in 1683, the latter in 1695. Their representations led to the establishment of the Society for Promoting Christian Knowledge, in 1698. In 1700 the Lower House of the Convocation of Canterbury appointed a Committee "de Promovenda Christianâ Religione in Plantationibus," and Archbishop Tenison made a representation to the Crown which on June 16, 1701, established by Royal Charter the Society for the Propagation of the Gospel in Foreign Parts (q. v). At this time the West Indies and the American States were nearly the whole of the English colonies. Queen Anne was willing to sanction the establishment of two bishoprics in America and two in the West Indies, but the scheme perished at once. The demands of the Church in America for the gift of the episcopate are well known (vide *Church of the United States*). In 1784 the declaration of Independence and the consecration of Samuel Seabury at Aberdeen at once struck off thirteen states from the roll of our colonial possessions, and gave to the Church in those regions its own episcopate, which was completed by the consecration of Drs. White and Provoost in 1787. The same year saw the consecration of the first colonial bishop. A number of Loyalist refugees had towards the end of the American war of Independence made a home in Nova Scotia; in 1758 the English Liturgy had been legally established there as "the fixed form of worship." Eighteen clergymen, on March 5th, 1783, petitioned for a bishop, and on August 12th, 1784, Dr. Inglis was consecrated. In 1793 Canada was detached from Nova Scotia, and the diocese of Quebec was formed. In 1814 the bishopric of Calcutta was created by Act of Parliament (53 Geo. 3, c. 155) under severe restrictions, the East India Company being responsible for the stipends of the bishop and archdeacons, who held their office during the pleasure of the Sovereign (an obnoxious condition which still finds place in the letters patent of the bishop of Calcutta) and of the chaplains who served under them. In 1819 Parliament legislated respecting the clergy in colonial orders, and laid restrictions against their ministrations in England, which were modified and lightened by the Colonial Clergy Act (37 & 38 Victoria, c. 77), known commonly as Lord Blachford's Act. In 1824 the Sovereign, by letters patent, established the bishoprics of Jamaica and Barbados, and public funds were charged with the payment of the incomes of the bishops. In the next 15 years (1825–1839) there were founded five sees, Madras (1835), Sydney (1836), Bombay (1837), Toronto (1839), and Newfoundland (1839). Thus ten bishoprics in foreign parts had been founded, of which six were wholly dependent on public funds for their continuance. This closes the first stage of the Colonial Episcopate. The next opens with the foundation of the Colonial Bishoprics Fund in 1841, and ends with 1852, when the Colonial Episcopate may be said to have been complete, the whole of the colonies being under their proper bishops, although the number was insufficient and the dioceses were in size unmanageable. The manifesto of the Council, published on Whitsun-Tuesday, 1841, gave new life to the Church at home and abroad. The scheme was statesmanlike and grand. Before the close of the year, Bishop Selwyn was on his way to New Zealand, and in twelve years (1841–1852) the following sixteen dioceses were established:—New Zealand (1841), Tasmania (1842), Antigua (1842), Guiana (1842), Gibraltar (1842), Fredericton (1845), Colombo (1845), Capetown (1847), Newcastle (1847), Melbourne (1847), Adelaide (1847), Victoria (Hong-Kong) (1849), Rupert's Land (1849), Montreal (1850), Sierra Leone (1852), and the abnormal and unhappy bishopric at Jerusalem, which under a special Act of Parliament was created in 1841. From numbering twenty-six in 1852, the bishoprics in foreign parts have now reached the total of seventy-five. This number is composed of sees which are subdivisions of older ones, and also of purely missionary bishoprics in countries not under the rule of our Sovereign. The first missionary bishop of this type was Bishop McDougall, of Borneo. He had to receive a title which attached him to a portion of the empire, and was consecrated by letters patent bishop of Labuan, and thus was technically a colonial bishop. But the Rajah of Sarawak, an independent sovereign, assigned to him the spiritual charge of his territory, and in Borneo his great work lay. In 1861 legal difficulties were removed, and at once purely missionary bishops were consecrated for Honolulu at Westminster, at Capetown for Central Africa, and at Auckland for Melanesia. In 1863 a missionary bishop was consecrated for the Orange Free State, in 1864 for the Niger, in 1870 for Zululand, in 1872 for Mid-China, in 1873 for Kaffraria, in 1874 for Madagascar, in 1879 for Travancore and Cochin, in 1880 for North China, in 1883 for Japan, and in 1884 for Eastern Equatorial Africa, while the bishop of Pretoria, who was consecrated in 1878 as a colonial bishop, has become, by the change of the relations of the Transvaal Republic to this country, a missionary bishop. Many of the colonial dioceses have learned how very weak a reed is the promise of Imperial or Colonial Treasuries to provide Clerical incomes. The West Indian dioceses have all undergone the experiences of what is called disendowment, or more properly, the total withdrawal of annual salaries. State aid is no longer known in the Australian colonies; the diocese of Colombo enjoys it only during the life of the existing incumbents. Only the Indian dioceses and the sees of Mauritius and Guiana continue to receive public moneys without challenge or warning of cessation. The efforts which disendowment have called forth show the great power of self-support which even poor dioceses possess. The negro flocks in the West Indian dioceses, at a time of great depression, have secured, or are within view of securing, out of their poverty, with help from England, the permanent endowments of their bishoprics, and are able to maintain their parochial clergy to a large extent by weekly contributions.

The colonial bishops, at an early date, saw the necessity of providing for self-government on strictly Church lines. In 1844 Bishop Selwyn summoned his clergy to a diocesan synod, "to frame rules for the better management of the Mission, and the general government of the Church." In 1850 the metropolitan of Australia and five suffragans met in convention at Sydney. In 1851 five Canadian bishops met at Quebec and represented to the archbishop of Canterbury the necessity of diocesan synods, and of a Canadian metropolitan. In 1857 Bishop Gray held his first diocesan synod, and in 1883 the West Indian dioceses, having already established diocesan synods or their equivalents, were grouped into one province. The amount of autonomy gained by these synods, combined with certain legal judgments given on appeal from South Africa, which showed the colonial Churches to be destitute of the privileges of the Established Church at home, won for them the liberty which is enjoyed by voluntary bodies. Foremost of all was the right to elect their own bishops. This problem was worked out by the Canadian Church. In 1857 the diocese of Toronto determined to cut off a portion of its territory, and to constitute the diocese of Huron, to which a bishop was elected by the free suffrages of the clergy and laity in synod assembled. The elected bishop had to come to England for consecration under letters patent; but in 1862, when a further division of the diocese was required, the bishop of the new see of Ontario was elected and consecrated in Canada under royal mandate, and thus was established a precedent which has never since been disputed. In 1867 a third step was taken on the consecration of Bishop Bethune. The Crown declined to have anything to do with the matter, the Colonial Secretary declaring that letters patent and royal mandate were equally without value, and the election and consecration of Bishop Bethune were conducted solely on the spiritual authority of the Church. Provincial and diocesan synods are now everywhere in full working order, giving cohesion to the several dioceses. The Province of Canada has now nine dioceses, the Province of Rupert's Land six, the Province of British Columbia three, the Province of New Zealand six and the missionary diocese of Melanesia, the Province of Australia thirteen, the Province of South Africa eight, the Province of Calcutta seven, and the West Indian Province eight, including the inchoate and unendowed dioceses of Honduras, which is for the present under the charge of the bishop of Jamaica, and the Windward Islands, equally without endowment, but having a separate synod, under the bishop of Barbados. It is probable that Australia will shortly have separate provinces in New South Wales, Victoria, Queensland, and South Australia, but the bishop of Sydney will still be the primate over all. These sees are now wholly or partially endowed, with the exception of a few, which for the present are subsidized by the S. P. G. or the C. M. S. The office of metropolitan is not in all cases attached to a particular see, but is settled by election in Canada, Rupert's Land, Columbia, and the West Indies. In Africa it is attached to Capetown, in Australia to Sydney, in India to Calcutta, while in New Zealand, as in the United States, it devolves on the senior bishop of the province. In these dioceses theological colleges and even universities have been founded in numbers which in some cases are in excess of what prudence and necessity demand. In India there are Bishop's College, Calcutta, Vepery College at Madras, the Divinity College at Lahore, the Training Institution for Natives at Kemmendine, Rangoon, Caldwell College at Tuticorin, and the Training College at Cottayam in Travancore. In America, St. John's College, Newfoundland; Windsor College, Nova Scotia; Lennoxville College, Quebec; Trinity College and University at Toronto; St. John's College at Winnipeg; Emmanuel College in the diocese of Saskatchewan. In Africa, Zounebloem Native College at Capetown, the Kafir Institution at Graham's Town, and a Native College at Ambatoharanana, Madagascar. In New Zealand, Christ College at Christchurch; in Australia, Moore College, Sydney, and Christ College, Tasmania; and in the West Indies, the old foundation of Codrington College, Barbados. The dioceses which still owe direct allegiance to Canterbury are Newfoundland, to which is attached Bermuda, the Falkland Islands, Mauritius, Victoria (Hong-Kong), Sierra Leone, Singapore and Sarawak, Gibraltar, and the missionary dioceses of Madagascar, Central Africa, Eastern Equatorial Africa, the Niger, Honolulu, Mid-China, North China, Jerusalem, and Japan. In all these vast regions the Church is working on her own principles, and in her own independent strength, except in India, where there is a body of clergy numbering not one-fourth of the whole, who, including the bishops, are paid by public moneys, and governed by Acts of Parliament. When the first bishop was sent to India, the whole clerical body were chaplains of the E. I. Company, ministering to the civil and military servants of the Company, which paid them their salaries. There are now more than 620 clergymen in India, of whom one-third are natives; but the presence of a salaried portion of this body, numbering about 164, hinders the expansion of the Church and the growth of the Episcopate, and the development of missions. Bishops and archdeacons must be chaplains, and be paid by the Government, and more bishops are not sanctioned by the Government except as assistants to the State bishops. Two such prelates, paid by English societies, overlook the missionary work in South India, but the number of bishops of this type is not likely to be increased, and in some change of the relations of Government to the Church is to be found the hope of Church extension on Church principles in Hindostan.

This sketch of our Colonial and Missionary Churches has been written on the principle "*Ubi Episcopus, ibi Ecclesia*," and the historical fact is that the extension of the Episcopate is the extension of the Church, and therein the multiplication of both clergy and laity. The Church in foreign parts has now 147 bishops (including 67 American bishops with five suffragans), 7000 clergymen, and at least 3,000,000 laity.

The following list gives the dates of the existing colonial dioceses, and the names of their incumbents.

1.	Nova Scotia	1787
2.	Quebec	1793
3.	Calcutta	1814
4.	Jamaica	1824
5.	Barbados, 1824 (and Windward Islands, 1878)	1824
6.	Madras	1835
7.	Sydney (*formerly Australia*)	1836
8.	Bombay	1837
9.	Toronto	1839
10.	Newfoundland	1839
11.	Auckland (*formerly New Zealand*)	1841
12.	Jerusalem	1841
13.	Tasmania	1842
14.	Antigua	1842
15.	Guiana	1842
16.	Gibraltar	1842
17.	Fredericton	1845
18.	Colombo	1845
19.	Capetown	1847
20.	Newcastle	1847
21.	Melbourne	1847
22.	Adelaide	1847
23.	Victoria (China)	1849
24.	Rupertsland	1849
25.	Montreal	1850
26.	Sierra Leone	1852
27.	Grahamstown	1853
28.	Mauritius	1854
29.	Singapore, Labuan, and Sarawak	1855
30.	Christchurch (N.Z.)	1856
31.	Perth	1857
32.	Huron	1857
33.	Wellington	1858
34.	Nelson	1858
35.	Waiapu	1858
36.	Brisbane	1859
37.	St. Helena	1859

38.	Columbia	1859
39.	Nassau	1861
40.	Central Africa (*formerly Zambesi*)	1861
41.	Honolulu	1861
42.	Melanesia	1861
43.	Ontario	1862
44.	Bloemfontein (*formerly Orange River*)	1863
45.	Goulburn	1863
46.	Niger	1864
47.	Dunedin	1866
48.	Grafton and Armidale	1867
49.	Maritzburg	1869
50.	Bathurst	1869
51.	Falkland Islands	1869
52.	Zululand	1870
53.	Moosonee	1872
54.	Trinidad	1872
55.	Mid-China	1872
56.	Algoma	1873
57.	St. John's (*formerly Independent Kaffraria*)	1873
58.	Athabasca (*Old Diocese*, see 75) *now called Mackenzie River*	1874
59.	Saskatchewan	1874
60.	Madagascar	1874
61.	Ballaarat	1875
62.	Niagara	1875
63.	Lahore	1877
64.	Rangoon	1877
65.	Pretoria	1878
66.	North Queensland	1878
67.	Caledonia	1879
68.	New Westminster	1879
69.	Travancore and Cochin	1879
70.	North China	1880
71.	Japan	1883
72.	Riverina	1884
73.	Qu'Appelle (*formerly Assiniboia*)	1884
74.	Eastern Equatorial Africa	1884
75.	Athabasca (*New Diocese*, see 58)	1884

CHURCH IN THE COLONIES, LAW OF. The Colonial Clergy Act, 1874, has put those clergy practically in the same position as the Scotch (q. v.). But a late decision of a small and not very weighty judicial committee of the Privy Council affirmed a proposition of considerable consequence to Colonial Churches which think they are in connexion with the Church cf England when anything turns upon those words. It was decided in *Merriman*, bishop of the so-called South African Church, v. *Williams*, titular dean of Cape Town, 1882, 7 App. Cases, 484, that although the bishop would certainly have had the rights he claimed (to preach in the church) if it had really been "in connexion with the Church of England," it was not so; because, although it expressly adopted all the standards and formularies of the Church of England, it also "provided that in the interpretation of them it is not to be bound by decisions other than those of its own ecclesiastical tribunals," i.e. not by those of the English ecclesiastical courts and Privy Council. The reason given for the judgment was that such a Church might excommunicate clergymen for preaching doctrines which have been decided not to be ground for deprivation here, and *vice versâ*. And yet the ecclesiastical courts here could not anyhow be given jurisdiction by a Colonial Church, and the Privy Council is not an ecclesiastical court of appeal for the Colonies, but only the common law court of appeal instead of the House of Lords, and it was so acting in that very case. The great case of Bishop Colenso was decided on a mere technicality about the letters patent, and is of no ecclesiastical importance.

After what has been said about the last Colonial Clergy Act, 1874, it is unnecessary to go through the history of the earlier Acts for providing bishops and clergy for the Colonies, and the gradual extension of their privileges here. It is sufficient to say that the first of such Acts, 24 Geo. III. c. 35, authorised the bishop of London to ordain subjects of other dominions without the oath of allegiance, but they are not to officiate in the king's dominions, and the Act made no provision for bishops. Consequently the Church in America resorted to the Scotch bishops for a short time. But by 26 Geo. III. c. 84, power was given to consecrate foreigners as bishops without any royal mandate which was recited to be requisite for any consecration by the law of England. 59 Geo. III. c. 60, empowered the archbishops and other bishops to consecrate bishops expressly for the Colonies. Acts of 3 & 4 Vict. c. 33, and 5 Vict. c. 6, and 15 & 16 Vict. c. 52, and 16 & 17 Vict. c. 49, require a proper testimonial from the Colony. And the ordinees of all the Colonial bishops and all others, except those of this country, were prohibited from officiating here, except by consent of the archbishop and bishop of the place where they want to hold a benefice or curacy. And this was the case of ordinees of Roman bishops, who can claim no recognition on becoming Protestants without the consent of our bishops and archbishops. And further, by 15 & 16 Vict. c. 52, and 16 & 17 Vict. c. 49, the Colonial or foreign bishop ordaining must either have actual jurisdiction over some diocese, or else have been acting by commission from an English bishop. (It is a curious specimen of legislation that the first of those Acts only mentioned Indian bishops, omitting the Colonial; indeed all these Acts are a mass of confusion about on a level with the church building Acts.) The Act 3 & 4 Vict. c. 33, s. 3, expressly puts the bishops and clergy of the Protes tant Episcopal Church in America on the same footing here as those of the Episcopal Scotch Church.

The Act 37 & 38 Vict. c. 77 (1874), called the Colonial Clergy Act (but it covers Scotland also), repealed the whole of 3 & 4 Vict. c. 33, and parts of several of the others, as already stated under *Church in Scotland*. Either by accident or intention the licence from either archbishop operates all over England, and it is not revocable. Of course the bishop's licence to a curate is. The practical result is that no one who "has had espiscopal ordination" (as the Act of Uniformity says) is now precluded from officiating and holding either a curacy or a benefice in the Church of England under the formal licence of the bishop and archbishop having jurisdiction in the place; but no clergyman who was not ordained in and for England can claim any right to be so licensed on being presented to a living. [G.]

CHURCH, THE GALLICAN. By this name is to be understood the Church in that part of Europe which, after having been a portion of the Roman province of Gaul, was occupied by several Teutonic tribes, of which the Franks became the most powerful, and gave their name to the country. The kingdom of France, properly speaking, dates from the accession of Hugh Capet in 987 A.D.

Passing by vague traditions concerning the introduction of Christianity into Gaul by St. Paul, or St. Luke, Crescens and Trophimus, the first clearly established fact is the arrival of a band of missionaries from Asia Minor about the year 155 A.D., under the leadership of Pothinus and Irenæus, disciples of Polycarp. They founded the sees of Lyons and Vienne, which became the centres of a large and flourishing Church in southern Gaul. No Church suffered more severely from the persecution which was directed against Christianity in the reign of M. Aurelius Antoninus, A.D. 177; and amongst the martyrs was the aged bishop of Lyons, Pothinus. He was succeeded by the holy and learned Irenæus, who died about 203 A.D. By some it is asserted that he also suffered martyrdom, but there is no trustworthy evidence of this.

Towards the middle of the third century, another missionary band was despatched to Gaul by Fabian, bishop of Rome, under the direction of Dionysius (St. Denys), (who was confounded in popular legends with Dionysius the Areopagite), Saturninus, Stremonius, Martialis, Trophimus, Gatian, Paul. They founded the sees of Paris, and Toulouse, and the Church in Auvergne, Limoges, Arles, Tours, and Narbonne. Most of them suffered martyrdom during the persecution in the reigns of Valerian and Diocletian, 260–286 A.D.; but the Church continued to grow, and by the beginning of the fourth century it was firmly established in most of the principal cities of central and southern Gaul.

The most illustrious names during the fourth century are, St. Hilary, bishop of Poictiers—in 350 A.D. one of the most able and eloquent champions in Western Christendom of the orthodox faith against the Arian heresy; and St. Martin, bishop of Tours and founder of the celebrated Abbey of Marmoutiers: he had previously founded the Abbey of Ligugé near Poictiers, which was the first monastery planted in Gaul. Hardly less distinguished, although more short-lived than the Abbey of Marmoutiers, was the monastery founded early in the fifth century by St. Honoratus, in the isle of Lerins, near Frejus. Honoratus became bishop of Arles, and was succeeded in that see by his disciple Hilary, who was almost as renowned as his namesake Hilary of Poictiers. In the same monastery were trained Lupus, who accompanied Germanus of Auxerre, into Britain to suppress the Pelagian heresy, and afterwards became bishop of Troyes; St. Vincent, the author of the celebrated definition of the true Catholic faith as that which was held "semper, ubique, et ab omnibus," (always, everywhere, and by all); and Cassian, the friend of St. John Chrysostom and the founder of the Abbey of St. Victor at Marseilles. The Abbey of Lerins was destroyed by the Saracens in the eighth century, and although it was revived it never recovered its former importance.

During the decay of the Roman empire three Teutonic tribes made their way into Gaul, and gradually occupied nearly the whole of it: the Visigoths and Burgundians, who settled in the south and south-eastern parts; and the Franks, who entered from the north-east and pressed southwards until they became the dominant power. The Teutonic invaders of Gaul, however, did not, like the Teutonic invaders of Britain, drive the conquered inhabitants into remote corners of the country, nor attempt to extirpate their religion. They had been brought more into contact with Roman civilization and Roman law than the conquerors of Britain, and had too much respect for both to wish to sweep them away. The Visigoths and Burgundians had embraced Christianity, though under the form of Arianism, before they entered Gaul. The Franks remained heathen until the conversion of their king Chlodwig to the Catholic faith in 496 A.D. This event greatly assisted him in subduing the other Teutonic tribes in Gaul, as it secured for him the support of the Church, and the sympathy of the great bulk of the Gallo-Roman population which had adhered to the orthodox creed. Thus, whereas in Britain the religion of the conquered people was rejected and despised by the conquerors, and helped to keep the two races apart, in Gaul, on the contrary, the religion of the conquered being adopted by their conquerors, was the common bond which drew them more and more together. And as in Gaul Roman institutions were not violently overthrown, the ecclesiastical system was carried on upon the same principles on which it had been framed in the time of the Empire. The boundaries of the several dioceses followed the lines of civil divisions: each city became a see, and the chief city in each province became the seat of an archbishop.

The Merovingian dynasty lasted 140 years from the death of Chlodwig in 511 to the accession of Pippin the Short in 752, during which period there was a very close alliance between the Church and the Crown. But it cannot be said that the character of either was improved by the connexion; with the increase of wealth the discipline of the monasteries became relaxed, the parish priests were for the most part very illiterate, the bishops became mixed up with the political intrigues that continually distracted the three kingdoms of Austrasia, Neustria, and Burgundy, into which the kingdom of Chlodwig after his death was divided; and they seem to have done little or nothing to purify the morals of the palace, where gross licentiousness prevailed, or check the treachery and cruelty with which the strifes between the rival kingdoms were commonly conducted.

Charles Martel confiscated a large amount of Church property to remunerate the warriors to whose devotion and courage he was indebted for his splendid victories. The Church, which had been demoralised by too much wealth, became completely disorganised by this act of spoliation, but it was reformed in some measure by the sons of Charles, Pippin, and Carloman, aided by the illustrious Englishman Winifrith, better known as St. Boniface, archbishop of Mainz. In 752 the last of the Merovingians was formally deposed, and Pippin having been proclaimed king of the Franks with the sanction of the pope, was anointed by St. Boniface.

The defeat of the Saracens in Gaul by Charles Martel, and of the Lombards in Italy by his son Pippin, and Pippin's more illustrious son Charles, earned the gratitude of the Church, and more particularly of the Roman See. The coronation of Pippin was renewed by Pope Stephen III. with his own hands; and the title of Patrician of Rome was conferred upon him. A grander title and more substantial power was bestowed upon Charles, when the pope placed the imperial crown upon his head in St. Peter's at Rome, A.D. 800, and the multitude saluted him as "Charles Augustus, crowned by God, the great, pious, and pacific Emperor of the Romans." Gaul formed only a part of the vast empire of Charles the Great: but the Church there, as elsewhere, profited by his vigorous administration. His capitularies (see *Capitulary*) dealt with ecclesiastical affairs as well as with every department of life, and the system of schools devised and organised by his minister, the celebrated Englishman Alcuin, and established in all the cathedral cities and the larger monasteries, made the Church a centre of useful and religious learning and education.

Under the successors of Charles the Great, and amidst the confusion which accompanied the break up of his empire, the Church again deteriorated. The popes saw their opportunity in the disorganisation of the Church to establish their own claims to interference. They asserted an absolute right to receive appeals in all ecclesiastical causes, to convoke councils at their pleasure, preside over them in person, or by legates a latere, and confirm or cancel their decisions. These pretensions, however, were firmly resisted from time to time, and by none more ably than Hincmar, archbishop of Rheims, in the latter half of the ninth century, who may be regarded as the first great champion of the constitutional liberties of the Gallican Church. And although Hincmar was worsted in his contest with the astute and ambitious Pope Nicolas I., who supported the Papal claims by the aid of the False Decretals, which were easily accepted in that uncritical age, yet the principles for which Hincmar strove were never lost sight of by the Gallican Church; the principles that the decrees of general councils were superior to the authority of popes, and that provincial councils had the right of deposing bishops, and generally dealing with insubordinate clerics without any interference on the part of the Papal See.

The leading characteristic in fact of the Gallican Church has continually been the union of general deference to the Roman See, and adherence to Roman doctrine, with a considerable amount of national independence in the administration of the Church. The strife concerning investitures which distracted the Church at large during the latter part of the eleventh century was less violent in France than other parts of Christendom, and was equitably settled by the admission on the part of the clergy that the sovereign was entitled to invest prelates with the temporalities of their office; the

Crown, on the other hand, consenting that the oath taken should be that of "hommage simple," not "hommage lige," and should be preceded by canonical election and consecration.

The interference of the Crown with episcopal elections was resisted in Carolingian times by Hincmar of Rheims: at that period the right of election was asserted to pertain to the clergy and faithful laity of the diocese; towards the close of the twelfth century it was claimed for the cathedral chapters on the analogy of the election of the pope by the College of Cardinals—a practice which had been established in 1059 during the pontificate of Nicolas II. This right of the chapters to elect was formally ratified by the 24th canon of the great Lateran Council in 1215. There were three different modes of procedure in electing—by "inspiration," by "compromise," or by "scrutiny," borrowed from the usages of the Roman conclave; and the election was to be confirmed by the metropolitan, with an appeal in case of dispute to the pope. This system, which lasted during the greater part of three centuries, did not work well; the Crown was perpetually pushing its own favourites into the sees, which led to simoniacal contracts, and appeals to Rome became so frequent that the appointments in the great majority of cases were directly or indirectly made by the pope. The Pragmatic Sanction of St. Louis promulgated in 1268, which has been styled the foundation stone of the Gallican liberties, was intended to be a remedy for these evils. In six articles it (1) declared that all patrons of benefices should freely enjoy their rights; (2) guaranteed to cathedral chapters the right of episcopal election; (3) directed the suppression of simony; (4) ordained that ecclesiastical appointments should be made conformably to the common law, the canons of councils, and ancient institutions of the Fathers; (5) prohibited the heavy pecuniary burdens imposed by the Papal Court on the Church of France, and provided that none should hereafter be levied except for reasonable, pious, and urgent causes, with the free consent of the king and the Church; (6) confirmed all franchises and privileges granted by the king and his predecessors to the several ecclesiastical bodies in his realm.

The Pragmatic Sanction, however, of St. Louis had little permanent effect in checking simoniacal corruption, or Papal interference with election. The Church was more successful in maintaining the independence of her provincial councils. From the time of Nicolas I. the popes had asserted on the strength of the Pseudo Decretals that no council was legitimate unless sanctioned by the Holy See; and by the extraordinary powers with which their legates a latere were invested they endeavoured to obtain absolute control over the action of local councils. These pretensions were firmly resisted in France, especially by the canonists Gerbert and Ivo of Chartres, and the legatine authority was gradually restricted, until it became comparatively harmless, and after the middle of the fourteenth century Papal legates rarely presided in Gallican councils.

Near the close of the fourteenth century there was a long and obstinate contest between the King Philip IV. (the Fair) and the Pope Boniface VIII. The dispute originated in the imposition of a certain tax on the clergy by the Crown without the Papal consent, and in the creation of an episcopal see and the appointment to it by the pope on his own sole authority. The struggle, which was carried on with great pertinacity and warmth on both sides, resulted in a victory for Philip; but from this epoch must be dated the tendency of the Church in France to fall more and more into a state of subjection to the Crown.

This subjection was also effected by the steady aggression during the fourteenth and fifteenth centuries of the civil power on the authority of the spiritual courts. The clergy were brought more and more within the range of secular jurisdiction—a great variety of causes touching all departments of life were gradually transferred from the ecclesiastical to the civil courts; and the appeal to the Crown called "appel comme d'abus," which was originally intended (as the name implies) only to check the abuses of spiritual jurisdiction, was more and more resorted to on various pretexts in matters small as well as great, until it completely crippled even the legitimate action of the ecclesiastical courts.

During the residence of the popes in Avignon, for seventy years, 1309–1376, they were practically vassals of the French kings, who readily connived at their iniquities in order to obtain pontifical sanction for their own encroachments on the liberties of the national Church.

The Church of France, however, may claim the merit of making the first effectual effort to heal the schism in the Papal succession, which distracted the Western Church (1378–1429) by means of a general council, and the master spirit of the Council of Constance (1414 A.D.), which deposed Pope John XXIII, was Jean Gerson, Chancellor of the University of Paris, who ably maintained the authority of a general council to be superior to that of the pope. The same doctrine was upheld by the

Council of Basle, 1431, which deposed, A.D. 1439, the Pope Eugenius IV., and the decrees of Basle were accepted with some modifications by the French Church in a National Council held at Bourges, 1438. This council, however, did not acquiesce in the deposition of the pope.

The same council drew up the decrees which constitute the Pragmatic Sanction of Bourges. They were expressed in 23 articles, of which the most important were those which declared the authority of general councils, enjoined ecclesiastical elections to be made in accordance with the canons, by cathedral, collegiate, and conventual chapters, secured the rights of patrons to benefices, only reserving a veto for the pope in the event of unfitness or uncanonical election, and the nomination to benefices of which the incumbents happened to die at Rome, abolished the practice of "reserves," "annates," and "expective graces," and regulated the order of ecclesiastical appeals, which were in no case to be carried to the pope until the suit had passed through the intermediate tribunals. The Pragmatic Sanction was registered by the Parliament of Paris in July, 1439, and so became part of the statute law of France. Its publication caused great satisfaction throughout the kingdom, and great indignation at Rome, where it was vehemently denounced by one pope after another. Louis XI. was induced by mingled threats, flatteries, and entreaties from Rome, to revoke it soon after his accession in 1461. He also hoped to obtain more power of interference with the capitular rights of election, and with private patronage, an expectation in which he found himself thwarted by Papal artifices. The Pragmatic Sanction was never formally repealed by the parliament, and Louis XII. re-established it by royal edict, which involved him in strife with Pope Julius II., A.D. 1509. The death of Julius in 1513, and of Louis in 1515, followed by the accession of Leo X. to the Papal chair, and of Francis I. to the French throne, rendered the prospect of a settlement more hopeful. This was effected by the Concordat of Bologna, 1516, which sacrificed many of the liberties secured by the Pragmatic Sanction either to the king or the pope. The right of nomination to bishoprics was transferred from the capitular bodies to the Crown, and the Papal claim to annates was tacitly allowed. Thus it has been well remarked, "the pope surrendered to the king a spiritual privilege, and obtained in return a purely secular advantage." No mention was made of the decrees of Constance, Basle, and Bourges, which established the superiority of councils over the pope. The Parliament of Paris, after resisting to the verge of an open rupture with the king, consented, under protest, to register the Concordat; and the Pragmatic Sanction was abrogated by Lateran Council, Dec. 19, 1516; but the Concordat was very irregularly and grudgingly obeyed by the clergy, and the Gallican Church never lost an opportunity of protesting against it.

Such was the condition of the Church in France on the eve of the reforming movement. It must be borne in mind that all this time, whilst contending for freedom of administration, the Gallican Church remained steadfastly obedient to the Roman See in all other respects. No Church had responded with more enthusiasm to the repeated calls to the Crusades; no Church had produced a more fervent and powerful champion of the faith than was exhibited in the person of St. Bernard; no Church had suppressed heresy with more relentless rigour; no Church fell more under the influence of the Franciscans and Dominicans in the thirteenth century, or of the Jesuits in the sixteenth and seventeenth.

During the reforming movement the same combination of a spirit of national independence, with adherence to Roman doctrine, is observable in the French Church as in earlier times. The conference held at Poissy in 1560, with a view of reconciling the differences between Catholics and Protestants, was a total failure. On the other hand, although the articles of faith drawn up by the Council of Trent were accepted, the canons relating to Church government were repudiated by the Parliament of Paris as infringing upon national liberties. The adoption of the articles of Trent as an authoritative definition of doctrine was an almost insurmountable barrier to reconciliation between the Church of France and the Protestants, and the hope was finally extinguished by the cruel massacre of the Huguenots on St. Bartholomew's Day, 1572, and the conversion to the Roman Catholic faith of Henry of Navarre after his accession to the throne. Henry, indeed, secured free religious toleration for the Huguenots by the Treaty of Nantes, 1598. On the other hand, he recalled the Jesuits who had been banished from the kingdom after the assassination of Henry III., being accused of teaching that princes deposed by the pope lost their claim to the allegiance of their subjects. Henry IV. also required a Jesuit preacher to reside at Court to be answerable for the good conduct of his order, the result of which was that he himself fell under the influence of the preacher selected, who became his confessor, and that a series of Jesuit confessors directed the consciences of his successors—Louis XIII., XIV., and XV. When the States-General met in 1614, the

Tiers État declared in their report that no power on earth has a right to depose sovereigns. This declaration was provoked by a treatise written by the Jesuit Suarez against James I. of England; and from this time the Jesuit influence at Court was exerted to prevent the reassembling of the States-General, a policy in which they succeeded only too well, for the States did not meet again till 1789, the eve of the Revolution which swept both Church and Throne away. The persecution of the Jansenists (see *Jansenists*) in the seventeenth century was mainly conducted by the Jesuits. Their cold and rigid dogmatism in theology, and their system of casuistry in morals, would have been fatally injurious to the Church, if their influence had not been counteracted in some measure by the saintliness of such men as St. Francis de Sales, St. Vincent de Paul, and Fénélon, and the wide learning and large-mindedness of such men as Pascal and Bossuet.

The orthodoxy of the Gallican Church from the Roman point of view remained unassailable during the long period of its subjection to the Crown, ruled by Jesuit influence. But Louis XIV. was as tenacious of his rights over the Church, as jealous of Papal interference, as any of his predecessors. He was involved in a long strife with Pope Innocent XI. respecting the rights of the Crown over vacant sees, which ended in the promulgation by the king in 1682 of the celebrated four articles, (i.) That the ecclesiastical power has no right over the temporalities of the kingdom (ii.) That a general council is superior to the pope. (iii.) That the exercise of the Papal power should be controlled by canons and local customs. (iv.) That the judgment of the pope is not infallible except when confirmed by the Church. The persecution of the Protestants, and the revocation of the Edict of Nantes, 1685, deprived France of a large number of the most intelligent and industrious inhabitants. The Church however generally approved of this harsh and unwise measure, and from this time forward the close alliance between the clergy and a despotic monarchy, the repressive line adopted by both towards all freedom of scientific and religious thought, the luxurious and secular style of life prevalent in the upper ranks of the hierarchy, and their close connexion with a highly-privileged and wealthy aristocracy, estranged the Church from the love and respect of the people, and rendered it quite incapable of stemming the advancing tide of atheistic philosophy and political discontent. At last the crash came. In 1789 the States-General abolished tithes, confiscated the landed property of the Church, and dissolved the monasteries. In 1790 it framed the "Civil Constitution of the Clergy," which was, in fact, a reconstitution of the Church. It suppressed 135 bishoprics, and erected 83 in their stead, to correspond in number and extent with the civil division of the country into departments. Bishops and clergy were to be elected by the people, and confirmed by the metropolitan; the pope was to be informed of the appointments, but no application to be made for his consent. All the clergy were required to take an oath of fidelity to the constitution. This caused a schism, for many of the clergy refused to take the oath; but jurors and non-jurors were soon alike overwhelmed in the storm of political and religious anarchy which swept over France. For ten years all national recognition of Christianity was suppressed, all forms of Christian worship proscribed.

When Napoleon Buonaparte became First Consul in A.D. 1800, the storm had spent itself, and the public mind had become wearied and disgusted by the horrors of the Reign of Terror. Buonaparte's own religious belief seems to have been of the vaguest description, but from political considerations he determined to restore the public profession of Christianity. For this purpose he entered into negotiations with Pope Pius VII., which resulted in the celebrated Concordat of 1801, of which the following were the principal provisions: (i.) The Roman Catholic religion was declared to be that of the French government, and of the majority of Frenchmen; its worship was to be publicly celebrated throughout France. (ii.) The ancient sees—159 in number—were suppressed by the pope, and 60 new ones were created in their stead, to which the First Consul was to nominate and the pope to institute. (iii.) The bishops were to collate to the parochial cures, their choice being subject to the approval of the government. (iv.) The Pope sanctioned the sale of Church property which had taken place during the Revolution; and the French government, in return, pledged itself to make an adequate provision for the maintenance of the clergy of all ranks. (v.) All clerics were to take an oath of allegiance to the existing government. Several articles called the "Organic Decrees," artfully appended to the Concordat, and regulating the details of administration and public worship, rendered the Church more entirely dependent on the State than it had ever been. The pope and the clergy remonstrated against them, but in vain. In some respects the Concordat had been effected by the exercise of a despotic power on the part of the pope, but Buonaparte took care that his own authority should be paramount. At his coronation in Paris the pope anointed him, but he placed the crown on his head with his own hands. The re-establishment of the Church was only to impart a kind of dignity and sanctity to his usurpation of the throne, and to assist in imposing the fiction on the world that he was a modern reproduction of Charles the Great, and the representative of the ancient line of Roman emperors.

After the fall of Buonaparte and the restoration of the Bourbon monarchy, the vigour and activity of the Church revived. The Jesuits, who had been banished in 1764, returned; and, unfortunately, their influence, in alliance with an Ultramontane party, prevented any return to true Gallican principles. Ultramontanism was supreme during the reign of Charles X. In the latter part of the reign of Louis Philippe there was a remarkable development of spiritual and intellectual life in the Church, of which the most distinguished leaders were Lacordaire, Montalembert, and Lamennais. The latter endeavoured to combine Ultramontane views with advanced democratical principles, but he ultimately lapsed into infidelity. Montalembert remained to the last a Liberal in politics, and a loyal son of the Church; but he died out of favour with the Pope Pius IX., because he protested against the dogma of Papal infallibility. Since the promulgation of this dogma, the breach between the Liberal party and the Church in France, as in other Roman Catholic countries, has grown continually wider, and under the present Republic, the hope of reconciliation seems more distant than ever. No doubt, in spite of much infidelity and indifference, a large proportion of the French people are still attached to the Church, and most of the clergy are irreproachable in conduct; some of them able, learned, and eloquent; but they are oppressed with poverty, the State is more inclined to reduce than to increase their scanty emoluments, and much spiritual destitution, especially in the rural districts, is the inevitable result. The expulsion of the monastic orders and other tyrannical acts are highly discreditable to a Republican government in an age of religious toleration.—*Histoire de l'Eglise de France*, by the Abbé Guettée; *Histoire de l'Eglise Gallicane, Jacques Longueval and his Successors; History of the Church of France*, by Reverend W. H. Jervis; *The Student's History of France*, by the same; *The Gallican Church*, by Reverend Julius Lloyd, S.P.C.K. [W. R. W. S.]

CHURCH, THE GREEK CATHOLIC, OR EASTERN ORTHODOX. The designation Greek Church or Eastern Church, if used in reference to the first six centuries of the Christian era, is only a geographical expression to denote the Church in the eastern portions of the Roman Empire where Greek was generally spoken. The Church throughout Christendom was substantially one in doctrine and modes of worship. But after the removal of the seat of empire from Rome to Byzantium there was a continually increasing tendency to disruption, and a division of the Church into two distinct branches, with Rome and Constantinople as the two separate heads. The process of separation, however, was slow and gradual, and the causes were mixed, being partly political, partly theological, and partly derived from those differences in temperament and habits of thought which distinguish Oriental from Western races.

All that can be attempted in the compass of this article is briefly to indicate the principal outward events which led on step by step to a complete and final rupture between the Eastern and Western branches of the Church.

One of the first symptoms of serious rivalry between the occupants of the Roman and Byzantine sees was in A.D. 594, when Gregory the Great objected to the assumption of the title "œcumenical Bishop" (which he also disclaimed for himself) by the patriarch of Constantinople. The adoption of the title, however, was sanctioned by the 6th and 7th General Councils, and has been retained by the patriarchs to the present day.

The first grave discord between East and West on theological grounds was the Monothelite controversy (see *Monothelites*) which was carried on with great acrimony. Monothelism was condemned at Rome by a council (A.D. 649), called the 1st Lateran Council, a few years after which (653) the Pope Martin I. and Maximus, a monk who had been the ablest opponent of Monothelism, were violently carried to Constantinople and treated with barbarous cruelty. The Emperor Constantine IV. (Pogonatus) endeavoured to heal the controversy by a general council (the 6th, called in Trullo), A.D. 680, which condemned Monothelism and its adherents, including a former pope, Honorius I., who had been favourable to Monothelistic opinions. The decrees of the council were signed by the representatives of East and West. But five years later (685) a kind of supplementary synod, also held at Constantinople, enacted some disciplinary canons which were directly contrary to Roman usages; by the 13th, e.g. clergy married before their ordination as subdeacons were permitted to retain their wives; by the 55th fasting on any Saturday except Eastereve was forbidden, whereas at Rome it was the custom to observe all Saturdays in Lent as fast days. The Pope Sergius I. declared that he would rather die than subscribe to these canons, and in this resolution he was supported by the Roman populace, who rescued him from an imperial officer who had been sent to seize him.

The next great cause of dissension was the Iconoclastic controversy. The severe edicts issued by the Emperor Leo the Isaurian A.D. 724 against the veneration of sacred images were strongly resented by the Western Church. Pope Gregory II., however, although he rejected the edicts did not take any strong measures of opposition. His successor, Gregory III., held a council A.D. 731 attended by 98 bishops, which condemned iconoclasm and iconoclasts, although the emperor was not mentioned by name. He retaliated by confiscating the Papal revenues in Sicily and Calabria, and transferring Greece and Illyricum from the Roman to the Byzantine patriarchate. Constantine V. (Copronymus) held a council in 754 which condemned the use of images. It was attended only by those bishops who were completely subservient to the court influence, and the summons was disregarded by Pope Stephen altogether.

Leo IV. (A.D. 775), the son of Constantine, was more tolerant of the veneration of images, and his wife Irene, who was positively favourable to the practice, issued an edict of toleration after his death. A general council summoned in 786 met first at Constantinople, and afterwards adjourned to Nicæa. The pope was represented by two envoys. The council sanctioned the veneration of images (προσκύνησις) but forbade such service (λατρεία) being paid to them as belonged to the Divine nature only. And it is to be noted that the images sanctioned by this council were not to be works of sculpture, but only paintings or mosaics; and to this limitation the Eastern Church has ever since adhered.

The decisions of this council were accepted at Rome, but rejected by a synod of the Frankish clergy held at Frankfort in 794 under Charles the Great. The friendly relations, however, between the Papacy and Charles were not disturbed by this division of opinion. The tie of political interest in fact between the Pope and the great sovereign of the West was far stronger now than any tie, political or religious, between the Papacy and the Eastern Empire. The power of Eastern rule was still felt in Italy in the vexatious form of taxation; it was not felt in the only way which would have been acceptable: the supply of help against Lombard invasion. These causes of political discontent added to jealousy of the pretensions of the Byzantine See, the removal of Greece and Illyricum from the Roman jurisdiction, and the recollection of past theological differences, all tended to loosen the bond of union between the two Churches. Such was the condition of things towards the close of the eighth century.

The controversy concerning the Double Procession of the Holy Spirit (see *Procession*) and the insertion of the Filioque clause in the Nicene Creed, which was destined to be the most fatal cause of schism, began early in the ninth century. It seemed to be laid to rest before the end of Charles the Great's reign, but it smouldered on under the surface, as it were, only to break forth at last with uncontrollable fury.

In 859 the intervention of the pope was solicited to help in settling a disputed election to the See of Constantinople, but the haughty dictatorial tone assumed by Nicolas I. only provoked resentment, and led to an angry correspondence between him and the Emperor Michael III. Nicolas also excited much indignation at Constantinople by interfering with ecclesiastical affairs in Bulgaria which had been originally converted to Christianity by Byzantine missionaries. The patriarch issued a circular letter denouncing the intrusion of the pope and accusing the Roman Church of irregular practices, and heretical opinions especially in regard to the Procession of the Holy Ghost. A council held at Constantinople in 869 decided that Bulgaria belonged to the Byzantine See, and all the Latin clergy were expelled from that country. The quarrel about the election to the patriarchate, and the respective rights of Rome and Constantinople over Bulgaria, lingered for several years longer. Friendly relations were re-established in A.D. 900, but the reconciliation was not cordial, and during the tenth century (a very dark period in the annals of the Papacy) there was but little intercourse between the two Churches.

In the following century the increasing power of the Papacy, and the advance of the Normans in Southern Italy, which threatened to deprive the Eastern Empire of its Italian possessions, were sources of grave anxiety to the emperor and the patriarch. In 1024 they made a proposal to John XVIII. that the title of "œcumenical" should be equally enjoyed by the bishops of Constantinople and Rome. The suggestion was accompanied by handsome offerings which induced the pope to listen to it, but the negotiation ultimately came to nought.

In 1053 the patriarch of Constantinople, Michael Cerularius, and Leo, the metropolitan of Bulgaria, addressed a letter to the bishop of Trani, in Apulia, warning him of the errors of the Roman Church, which were ranged under four principal heads, (i.) the use of unleavened bread in the Eucharist; (ii.) the practice of fasting on Saturdays in Lent; (iii.) the eating of things strangled;

(iv.) the singing of the great Hallelujah at Easter only. Three envoys were despatched by the Pope Leo IX. to Constantinople to discuss these questions, and were favourably received by the emperor, but the patriarch refused to treat with them, and they in their turn anathematized the patriarch.

It might have been expected that the Crusades would have drawn Eastern and Western Christendom together in the bands of a common enterprise against the infidel: but the contempt with which the crusaders treated the Greek Christians in Palestine and elsewhere, the cruelty and profanity of the crusading army which captured Constantinople in 1204, and the elevation of an Italian, Morosini, to the patriarchal throne embittered the relations between the two Churches beyond hope of remedy.

A serious effort however to effect a reconciliation was made by Pope Gregory X. and the Emperor Michael Palæologus in 1274. It was indeed the interest of each to be on friendly terms with the other. The pope wanted assistance for a crusade, and the emperor needed protection against the designs of Charles of Anjou, king of Sicily. A great council was convened at Lyons at which the patriarchs of Constantinople and Antioch were present, more than 500 bishops and upwards of 1000 smaller dignitaries. The Greek ambassadors were received with great honour; and the representatives of the Greek Church generally were in the most submissive mood. They admitted the primacy of the Roman See; they even chanted the Nicene Creed with the "Filioque" clause. At the fourth session of the council the reconciliation of the Churches was formally ratified. But animosities of long standing cannot be healed by the decrees of a council, and the cruelty with which the emperor tried to force the terms of the union upon his subjects only increased the irritation, and rendered the discord between the Churches after his death more hopeless than ever.

During the fourteenth century and the beginning of the fifteenth, the pressure of the Mohammedan power on the Eastern Empire made the emperors look once more to Western Christendom for help: and they supported their appeals by professing a desire for the reconciliation of the Churches: but the majority of the Eastern Christians held the Latins in abomination, and neither the overtures of the Emperor Andronicus III. (A.D. 1330–1341) nor the submission of his son John Palæologus (A.D. 1369), who acknowledged the Roman supremacy and the "double procession," and did homage to the pope in St. Peter's, had any lasting beneficial effect.

When the Council of Basel met, A.D. 1431, the Greeks were invited by the council and the pope to a conference upon the points in dispute between the two Churches. But the pope and the council could not agree upon the place of meeting. At length the pope (Eugenius IV.) and his party, although in a minority, fixed on Ferrara and opened a council there, January 8, 1438. The Greek emperor and patriarch, and their followers, more than 500 in all, were conveyed to Italy in Venetian ships and reached Ferrara on March 12. After some vexatious disputes at the outset about questions of ceremony and precedence twelve champions were selected from either side to discuss the theological questions. These were ranged under four principal heads: (i.) Double Procession; (ii.) Purgatory; (iii.) Unleavened bread; (iv.) the Papal Supremacy. The formal discussion did not begin till October 1438. In February 1439 the council was transfered to Florence, and held its last session there on March 24. Some articles of union were drawn up in a spirit of compromise upon the disputed points, and subscribed by the representatives of the two Churches; but they proved as ineffectual as all former devices for healing the schism; and a few years later, 1443, the Council of Florence was denounced by the patriarchs of Alexandria, Antioch, and Jerusalem, and the patriarch of Constantinople and all other prelates who had signed the articles of union were stigmatised as traitors to the Church. On the other hand, no effective help was sent from the West to the support of the Eastern Empire against the Mohammedan power, and this circumstance of course tended to increase the estrangement between the two Churches.

After the capture of Constantinople by the Turks, A.D. 1453, and the ruin of the Eastern Empire, the Greek Church was reduced to that depressed state in which it has more or less remained in all countries subjugated by the Turk. The scattered fragments continued to look to the patriarch of Constantinople as their head, but the patriarchs of Constantinople were held down in such abject subjection to the Sultan, being obliged to purchase investiture at his hands, and liable to deposition at his abitrary will, that their real power was very small indeed. And although they are now nominated for life, they have but little freedom; their political position debars them from cordial communion and co-operation with the Christians of Greece and Russia, with whom they would naturally be inclined to sympathise. A vigorous attempt was made during the pontificate of Pope Urban VIII. (A.D. 1623–1644), to subject the Eastern Christians to the Roman See. It was firmly resisted however, especially by Cyril Lucar, then patriarch of Constantinople, an able and learned man, who was on friendly terms with several reformed divines in England and Holland. The Jesuits contrived his ruin by accusing him to the Sultan of treason, on which charge he was condemned and strangled in A.D. 1638. His successor actually apostatised to the Roman faith, but the next patriarch was animated by the hereditary hostility of his countrymen to the Latins, and all succeeding patriarchs have remained rigidly opposed to communion with Rome.

The patriarchates of Alexandria, Antioch and Jerusalem still exist in name, but their jurisdiction is very limited. In the two former, the Monophysite Christians (see *Monophysites*) are far more numerous than the orthodox (see *Copts*, *Armenians*, also *Nestorians*, *Jacobites*, *Maronites*), while the patriarchate of Jerusalem contains a great variety of Christian bodies, and only about 15,000 orthodox Greeks.

The only really powerful branch of the orthodox Eastern Church is the Russian. The conversion of Russia dates from the latter half of the tenth century. Wlodimir, duke of Russia and Muscovy, married Anna, sister of the emperor Basil the younger. Through her influence her husband was converted, and his people followed his example. Down to near the end of the sixteenth century, the Russian primate was appointed by the patriarch of Constantinople, but in 1589 the patriarchate of Moscow was established. The appointments to it were at first subject to confirmation by the patriarch of Constantinople, but before the end of the next century this relic of dependence was removed. An unsuccessful attempt was made by the Pope Gregory XIII., A.D.1590, through the instrumentality of Jesuit agents, to unite, or rather subject, the Russian Church to the Church of Rome. Some of the Russian inhabitants of Poland, however, were induced to join the Latin Church A.D. 1596. They formed a community called the United Greeks or Uniats, and the schism lasted till 1839, when two millions of the Uniats under three bishops were reconciled to the national Church.

Peter the Great effected great reforms in the Russian Church, established schools, and abolished persecution for heresy, but prohibited the Jesuits from teaching; he suppressed the office of patriarch, and appointed an exarch with limited powers, responsible partly to himself, partly to the synod of bishops, but in 1720 he abolished the exarchy, and substituted for it, as the supreme governing body, "the Holy Legislative Synod," consisting originally of 12, afterwards of an indefinite number of the higher clergy selected by the Czar. The head of the synod is a layman, who is the representative of the Czar, and has a negative upon all resolutions until they have been submitted to the emperor. The large powers, however, with which the emperor is vested have not been abused even by Czars of the most despotic disposition; the election of bishops, although nominally in the hands of the emperor, is virtually decided by the synod, whose advice on all ecclesiastical subjects is generally received with respect. There is in fact a a remarkable harmony between Church and State in Russia, and although schismatics are very numerous, there can be no question that the Orthodox Church is the Church of the nation.

After Greece had shaken off the Turkish yoke, the Church was made independent of the patriarch of Constantinople, but otherwise remained in full communion with the Orthodox Eastern Church. It is governed by a synod framed on the model of the Holy Legislative Synod in Russia. The metropolitan of Athens is president of the synod, and the bishops are selected by the king out of three fit persons nominated by the synod.

The Servian Church owes its origin to the labours of SS. Cyril and Methodius, two missionaries despatched from Constantinople to central Europe about the middle of the ninth century. As the Servian princes acknowledged a kind of feudal superiority in the Emperor of the East, so the Church recognised the primacy of the Byzantine See, but without acknowledging the patriarchal jurisdiction. During the reign of Stephen Dushan in 1354, the chief bishop of the Servian Church was constituted a patriarch by a national synod, and the title was recognised by Pope Innocent VI. In 1689, the Servian patriarch having joined the Emperor Leopold in an unsuccessful attempt to expel the Turks from Europe, was compelled to emigrate with 37,000 Servian families into Hungary, where he became archbishop of Carlowitz, and the head of a flourishing Church which has existed to the present day. The Sultan set up a patriarchate in Servia, dependent on himself, which lasted till 1765; after which Servia became a province of Constantinople to A.D. 1830, when its independence was recognised, and the people were allowed to elect their own patriarch. In 1838, when Belgrade was made the capital of Servia, that city became the Archiepiscopal See; the metropolitan has three suffragans, and enjoys the authority although he does not take the title of patriarch.

The Bulgarian Church wavered in mediæval times between allegiance to the Roman and Byzantine Sees, and was (*see above*) one of the bones of contention between the two Churches, but ultimately it became attached to the Eastern communion with an independent patriarchate. The Jesuits founded a Uniat Church in 1860, but it had a very short-lived existence.

The little state of Montenegro, originally a part of the kingdom of Servia, has with singular courage and tenacity of purpose maintained its independence both in secular and ecclesiasticul affairs. For 350 years (A.D. 1499–1851) it was governed by an hereditary dynasty of prince bishops. At the close of that period the temporal and spiritual powers were separated.

The most essential points of difference between the Greek and Roman Churches are, (i.) the rejection by the former of Papal supremacy; (ii.) the administration of the Holy Eucharist in both kinds, and the use of leavened bread; (iii.) the rejection of the Filioque clause in the Nicene Creed; (iv.) the administration of the Eucharist to infants, and of confirmation, performed not by a bishop but by a priest; (v.) the use of pictures only, and prohibition of sculptured forms in churches; (vi.) the obligation of parish priests to be married men.

The last official communication between the Greek and Roman Churches took place in 1848 soon after the accession of Pope Pius IX.; but the lofty tone of absolute authority adopted in the Papal address irritated the feelings of the Eastern prelates, and provoked a very stiff reply, so that the prospect of any reconciliation between these two great branches of the Catholic Church seems as distant as ever. Between the Greek Orthodox Church and the Church of England there is and has long been far more sympathy, and we may still venture to hope that some terms of alliance, if not actual union, may in time be effected between them.

[*History of the Holy Eastern Church*, by J. M. Neale, 5 vols.; Mouravieff's *History of the Russian Church* (translated by Blackmore); *Lectures on the Eastern Church*, by A. P. Stanley, late Dean of Westminster; *History of the Christian Church*, by J. C. Robertson, late Canon of Canterbury, 4 vols.; Mosheim's *Church History*, Stubbs' edition.

For an account of the Eastern Christian bodies not in communion with the Orthodox Church, see under *Armenians*, *Copts*, *Jacobites*, *Maronites*, *Nestorians*.]

[W. R. W. S.]

CHURCH OF ROME. (See *Pope*, *Popery*, *Council of Trent*, *Romanism*.) The Church of Rome is, properly speaking, that branch of the Church Catholic over which the Bishop of Rome presides, as the Church of England is that branch over which the Archbishop of Canterbury presides. To trace, even in outline, the gradual corruption of doctrine and practice in the Roman Church, the gradual progress of Papal power, and gradual development of Papal pretensions, would exceed the limits, and the scope of this Dictionary.

For the purpose of this work it will suffice to give an account of the introduction of Romanism or Popery into this country, and into Ireland, subsequently to the Reformation. From the preceding articles it will have been seen that the Churches of England and Ireland were canonically reformed. The old Catholic Church of England, in accordance with the law of God and the canons, asserted its ancient independence. That many members of the Church were in their hearts opposed to this great movement, is not only probable, but certain; yet they did not incur the sin of schism by establishing a sect in opposition to the Church of England, until the twelfth year of Elizabeth's reign, when they were hurried into this sin by foreign emissaries from the Pope of Rome, and certain sovereigns hostile to the Queen. Mr. Butler, himself a Romanist, observes, that "Many of them conformed for a while, in hopes that the Queen would relent, and things come round again." (*Memoirs*, ii. p. 280.) "He may be right," says Dr. Phelan, "in complimenting their orthodoxy at the expense of their truth; yet it is a curious circumstance, that their hypocrisy, while it deceived a vigilant and justly suspicious Protestant government, should be disclosed by the tardy candour of their own historians." The admission, however, is important; the admission of a Romanist that Romanism was for a season extinct, as a community, in these realms. The present Romish sect cannot, therefore, consistently claim to be what the clergy of the Church of England really and truly are, the representatives of the founders of the English Church. The Romish clergy in England, though they have *orders*, have no *mission*, on their own showing, and are consequently schismatics. The Romanists began to fall away from the Catholic Church of England, and to constitute themselves into a distinct community or sect, about the year 1570, that is, about forty years after the Church of England had suppressed the Papal usurpation. This act was entirely voluntary on the part of the Romanists. They refused any longer to obey their bishops; and, departing from our community, they established a rival worship, and set up altar against altar. This sect was at first governed by Jesuits and missionary priests, under the superintendence of Allen, a Roman cardinal, who lived in Flanders, and founded the colleges at Douay and Rheims. In 1598, Mr. George Blackwell was appointed archpriest of the English Romanists (see *Archpriest*), and this form of ecclesiastical government prevailed among them till 1623, when Dr. Bishop was ordained titular bishop of Chalcedon, and sent from Rome to govern the Romish sect in England. Dr. Smith, the next bishop of Chalcedon, was banished in 1628, and the Romanists were without bishops till the reign of James II. (Palmer, ii. 252.) During the whole of the reign of James I., and part of the following reign, the Romish priesthood, both in England and in Ireland, were in the interest, and many of them in the pay, of the Spanish monarchy. The titulars of Dublin and Cashel are particularly mentioned as pensioners of Spain. The general memorial of the Romish hierarchy in Ireland, in 1617, was addressed to the Spanish court, and we are told by Berrington, himself a Romanist, that the English Jesuits, 300 in number, were all of the Spanish faction. In Ireland, as we have seen before, the bishops almost unanimously consented, in the beginning of Queen Elizabeth's reign, to renounce the usurped jurisdiction of the Roman Pontiff, and consequently there, as in England, for a great length of time there were scarcely any popish bishops. But "Swarms of Jesuits," says Carte, "and Romish priests, educated in the seminaries founded by King Philip II., in Spain and the Netherlands, and by the cardinal of Lorraine in Champagne (where, pursuant to the vows of the founders, they sucked in, as well the principles of rebellion, as of what *they* call catholicity), coming over to that kingdom, as full of secular as of religious views, they soon prevailed with an ignorant and credulous people to withdraw from the public service of the Church." Macgauran, titular archbishop of Armagh, was sent over from Spain, and slain in an act of rebellion against his sovereign. In 1621 there were two popish bishops in Ireland, and two others resided in Spain. These persons were ordained in foreign countries, and could not trace their ordinations to the ancient Irish Church. The Romish hierarchy in Ireland are thus the successors, not of St. Patrick, but of certain Spanish and Italian prelates, who, in the reign of James I., originated, contrary to the canons of the Church, the Romish sect—a sect it truly is in that country, since there can be but one Church, and that is the Catholic, in the same place (see article on the *Church*), and all that they can pretend to is, that without having any mission, being therefore in a state of schism, they hold peculiar doctrines and practices which the Church of Ireland may have practised and held for one, two, three, or at the very most four hundred out of the fourteen hundred years which have elapsed since its foundation; while even as a counterpoise to this, we may place the three hundred years which have elapsed between the Reformation and the present time.

The Roman Catholics then, in England, are descended from those who in the reign of Elizabeth split off from the national Church because they thought the Reformation had been carried too far, just as the Puritan party fell away from it because they thought it had not been carried far enough.

The alienation of the Romanists from the national Church involved them in frequent intrigues for the overthrow of the established constitution in Church and State; and as a natural consequence they were long subjected, like most other Nonconformists, to civil disabilities, and severe penal restriction upon the exercise of their religion. With the gradual advance however of more enlightened views upon the subject of religious toleration, and the removal or abatement of most of the causes of political disaffection, the Roman Catholics have been released, in common with Protestant Dissenters, from these galling fetters.

In 1850 Pope Pius IX. organised a new Roman hierarchy in England by the division of the country into twelve dioceses. This project, which was stigmatised as the "Papal aggression," excited popular indignation and alarm to a degree which in the retrospect at the present day seems almost ridiculous. A bill was carried in Parliament prohibiting the use of the new titles by the Roman bishops, but it was a futile measure. There is no reason to doubt that the Roman Catholics in Great Britain are thoroughly loyal to the constitution, and in Ireland the causes of discontent among the Roman Catholic population are agrarian and political rather than religious, especially since the disestablishment of the Protestant Episcopal Church. During the last few years there has been a considerable increase in the number of Roman churches and monastic societies established in England; and the Roman Catholic Church is, next to the Church of England, the most numerous of all the religious communions in the United Kingdom. In great Britain its members may be computed at about two million, while in Ireland in 1881 they numbered 3,951,888.—Palmer's *Treatise on the Church*, vols. i. & ii.; *Lives of the Archbishops of*

Canterbury, by W. F. Hook, D.D.; Hardwick's *History of the Reformation*.

CHURCH-BUILDING ACTS. The confused state of these Acts is notorious. Lord Selborne when Attorney-General brought in a bill to consolidate them, but was prevented from carrying it by the opposition of Dissenters in the House of Commons, though it did not the least affect them. "The law of building churches, parsonages, and schools, and the division of parishes," is given in the most condensed form in a book by Mr. Trower published in 1867, and it has been altered by statute or defined by dicisions since, to the extent we shall shortly mention. We can only give a very short summary of it, omitting many details.

The first church-building Act was 43 G. III. c. 108, which enabled absolute owners of land to give or leave not more than five acres for building churches or parsonages, notwithstanding the Mortmain Acts (see *Mortmain*). The Queen Anne's Bounty Act, 2 & 3 Anne, c. 20, only authorised such gifts for augmentation of benefices, as some previous Acts of 17 & 29 Car. II. had done with respect to tithes in lay hands. 51 G. III. c. 115, enabled the lord of a manor to grant five acres of a common for a church, churchyard, parsonage or glebe. 58 G. III. c. 45, established the Church Building Commissioners, since merged in the Ecclesiastical Commission, and Parliament granted a million for building new churches, but their powers and the general provisions of the Act were not confined to those churches, especially by later Acts. In that and some of the later Acts the site for a church was to be conveyed to the Commissioners, and it is still prudent to do so when the cost is defrayed by subscription or the site is given by someone who does not himself builld the church. But otherwise there is no need for it; for the Act of Consecration vests the freehold in the incumbent by 8 & 9 Vict. c. 70, s. 13, and 19 & 20 Vict. c. 104, s. 10, without any conveyance, the owner of the land having petitioned for the consecration, without which it cannot take place or be valid. The powers given by 58 G. III. were somewhat extended by 59 G. III. c. 134, which, among other things, allows churches to be removed to new sites by faculty, with consent of all parties interested (s. 40). Neither of these Acts, nor any other yet, enables a tenant for life to *give* land for a *church*, but only to sell it for its proper value, which sum is to be entailed instead, and then all incumbrances on the land are barred. But it has been decided that this does not ratify conveyances by persons who are not at all authorised to make them, and such conveyances may be set aside by the real owners, and the land ordered to be reconveyed to them. 28 & 29 Vict. c. 69, has enabled tenants for life to give an acre of land (with wonderful absurdity) for a parsonage, though not for a church; but 36 & 37 Vict. c. 50, and 45 & 46 Vict. c. 21, enables a tenant for life, with the concurrence of the next heir, if there is one, or his guardian (which has been decided to include the tenant for life himself if guardian) and corporations, to give an acre for *any place of worship*. And 6 & 7 Vict. c. 37 (Peel's Act), enables absolute owners to give or *devise* any quantity of land or goods to the Ecclesiastical Commissioners for providing a new church for a new ecclesiastical district. By the Mortmain Acts money could not be bequeathed to build a church, except on land already belonging to some ecclesiastical body; and 58 G. III. allowed only £500 to be so left. There are sundry other Acts relating to church building and the formation of new parishes, objects which are necessarily connected. Indeed the building of new churches to be consecrated only as chapels of ease has almost or quite ceased, for the good reasons, that an unconsecrated building is not an immovable incumbrance on the vicar of the old church, who is bound by law, or can be compelled by the bishop, to serve it by himself or a curate for ever a consecrated chapel of (so-called) case; secondly, because unconsecrated buildings can also be used for schools; and further, because the service can be read and sermons preached by laymen, if necessary; which certainly cannot legally be done in a consecrated church or chapel (except private ones, which are only consecrated in a peculiar sense, and over which there is no ecclesiastical jurisdiction). Laymen can only read or sing the psalms and canticles and the lessons in churches, by virtue of the rubrics carefully altering the usual language, and being altered as to the lessons from those of the older Prayer Books, so as not to require "the minister" to read those things himself. The first part of the Litany, in few cathedrals, is read solely or jointly by the lay vicars choral; but it seems very doubtful if that is lawful now anywhere else, though it may possibly have been so when those cathedral statutes were made. At any rate universal usage is against it.

Although the incumbent of a parish has still the right to prevent any clergyman from officiating in his parish, even with the approval of the bishop and every parishioner (which ought on various grounds to be abolished), there is power under 1 & 2 W. IV. c. 48, and 1 & 2 Vict. c. 10, for the bishop to authorise anybody else to build a church two miles from the parish church without the consent of the patron and incumbent, unless they will do it themselves; and the patronage will belong to the person who builds it, or to trustees if the builders are numerous. And such churches may be made parish churches and a district assigned to them. It is needless to encumber this book with the formalities required, as they will always be furnished by diocesan officials.

There is a clause in one of the Church Building Acts, 3 Geo. IV. c. 72, s. 8, which at first sight appears to give to the (now) ecclesiastical commissioners the very extraordinary power of taking (by compulsion) any land they choose, not only for enlarging churches (which would be reasonable) or rebuilding them (which is absurd on the face of it) or building altogether new ones when "a parish is unable to procure *any* land for the purpose by reason of the inability or unwillingness of any person interested in such (what?) land to agree for the sale thereof." Sir W. V. Harcourt, in supporting a Dissenters' bill in 1885 for giving them direct power to take land by compulsion for their chapels, asserted that the Church has that power. That was contradicted in the *Times* by a diocesan chancellor, and reasserted by an anonymous representative of the Home Secretary, on the strength of the above clause.

The "chancellor" replied that it does not contain any of the long-established provisions for compulsory taking which had existed in Acts for all kinds of public works long before the Lands Clauses Act, 1845, and that it was plainly intended only to deal with defects of title and to supplement the two previous Acts of 58 & 59 Geo. III. which it recited, except (as he said) that it might perhaps apply to enlargements of churches and churchyards, as the 59 Geo. III. s. 26, does expressly, and in that case the land is already indicated; which is different from pouncing upon a piece of land anywhere the commissioners like, without notice or judicial inquiry of any kind as to the necessity for it or the objections to it; a power which exists for no other public purpose whatever. The language of the Acts is so confused that the extent of the powers in question can be settled by nothing short of a trial at law, of which there is no chance; for it seems to be well understood that the commissioners have never and never will try it against a real refusal by competent persons in possession, who are prepared to fight, though it would probably be effective—and was only intended to be—where the person in possession is ready to sell, but other persons "interested in the land" refuse or are unable to treat. In that case the powers of the previous Acts may be put in force, and a valuation made as is usual in the later stages of compulsory purchases, by a jury or an arbitrator, and the money paid into Court. It is material to observe that the technical words "by compulsion" do not appear in any of the three Acts, and that it is "accept and take" in the principal Act, to which the others were subsidiary. It is therefore useless to ask the commissioners to try to obtain land for church building by compulsion; and it would be strange indeed if they could. [G.]

CHURCHING OF WOMEN; or thanksgiving of women after child-birth. 1. This custom was, no doubt, derived from the rite of purification, which is enjoined so particularly in the twelfth chapter of Leviticus, and which was observed, with its attendant ceremonies and offerings, by the Mother of our Lord. Nor indeed may the Church be so reasonably supposed to have taken up this rite from the practice of the Jews, as she may be, that she began it in imitation of the Blessed Virgin, who though she was rather sanctified than defiled by the birth of our Lord, and so had no need of purification from any uncleanness, whether legal or moral; yet wisely and humbly submitted to this rite, and offered her praise, together with her Blessed Son, in the temple. And that from hence this usage was derived among Christians seems probable, not only from its being so universal and ancient, that the beginning of it can hardly anywhere be found; but also from the practice of the Eastern Church, where the mother still brings the child along with her, and presents it to God on her churching-day.—Wheatly, chap. xiii. p. 502.

In the Greek Church the time for performing this office is limited to be on the fortieth day. Dionysius of Alexandria, quoted by Beveridge (*Concil.* tom. ii. p. 4), lays it down as a matter about which there could be no doubt, that a woman ought not to be present at church, or receive the Holy Communion within forty days after her having given birth to a child. In the West the time was never strictly determined, though St. Augustine speaks of the forty days required by the old dispensation being still binding under the new (*Quæst. in Levit.* lib. iii. quæst. 64.) When the other Augustine wrote from Britain to Gregory, and, amongst other things, asked his advice on this matter, "you know the time required in the Old Testament," was the answer, "yet if she enter into church and render thanks the very hour she has given birth, she sins not."—Bede, i. 27.

Our present rubric does not pretend to limit the day when the woman shall be churched, but only supposes that she will come "at the usual time after her delivery." The "usual time" is now about a month, for the woman's weakness will seldom permit her coming sooner. And if she be not able to come so soon, she is allowed to stay a longer time, the Church not expecting her to return her thanks for a blessing before it is received.—Wheatly, p. 503.

II. The service itself was probably, in early times, left to the discretion of the minister; at all events, there is no such office in the ancient Sacramentaries, though forms are to be found of later date, which are given by Martene (*de Rit. Eccl.* ii. 136), and Goar (p. 267). Our present service is taken from the service for the purification of women in the Sarum Manual. The old title was retained in 1549, but altered in 1552, lest there should be the lingering idea that the woman comes to get rid of a defilement, instead of to offer up thanksgiving for God's mercies.

III. According to the rubric, before the Reformation, the "convenient place" for the woman to kneel was the church door.

This was altered in 1549 to "quire door," and in 1552 to "nigh unto the Table." Bishop Andrewes used the choir door. In bishop Wren's injunctions for the diocese of Norwich (1636) and Bishop Brian Duppas's articles of visitation "a side near the communion table" is recommended. But no general rule is either prescribed or observed as to time or place, and therefore these are matters which fall within the office of the ordinary to determine. Many read the office just before the General Thanksgiving: others, though not so usually, at some part of the Communion Service; some at the altar, others at the desk: the woman in some churches occupies a seat specially set apart for this office; in others she kneels at the altar, and there makes her offering. And in others a custom prevails of performing this service at some time distinct from the office of Common Prayer.

IV. The "decent apparel" required by the rubric is supposed to refer to a veil, which was usually worn. (See Hale's *Precedents*, p. 259). In 1549, the rubric ran, "the woman that is purified must offer her 'Chrisome' and other accustomed offerings." (See *Chrisome.*) The former was omitted in 1552. But, besides the accustomed offering, the woman is to make a yet much better and greater offering, namely, an offering of herself, to be a reasonable, holy, and lively sacrifice to God. For the rubric declares, that "if there be a communion, it is convenient that she receive the holy communion;" that being the most solemn way of praising God for him by whom she received both the present and all other God's mercies towards her; and a means also to bind herself more strictly to spend those days in his service, which, by this late deliverance, he hath added to her life.—Wheatly, p. 510. [H.]

CHURCH RATES. Compulsory payment of church rates being abolished by 31 & 32 Vict. c. 109, except a few which were pledged for money borrowed under special Acts of Parliament for building churches, there is no need to say much about them. It is still lawful, however, for trustees, corporations, and other persons under disability to pay a voluntary church rate. A rate may still be agreed upon by a vestry meeting as before, but nobody is bound to pay it. The impropriator of great tithes was not exempt by reason of his being liable to repair the chancel, which liability has not been taken away.

CHURCHWARDENS. These are very ancient officers, and by the common law are a lay corporation, to take care of the goods of the church, and may sue and be sued as the representatives of the parish. Churches are to be repaired by the churchwardens, at the charge of all the inhabitants, or such as occupy houses or lands within the parish.

In the ancient episcopal synods, the bishops were wont to summon divers creditable persons out of every parish, to give information of, and to attest the disorders of clergy and people. They were called *testes synodales*; and were, in after times, a kind of empanelled jury, consisting of two, three, or more persons in every parish, who were, upon oath, to present all heretics and other irregular persons. And these, in process of time, became standing officers in several places, especially in great cities, and from hence were called synodsmen, and by corruption sidesmen: they are also sometimes called questmen, from the nature of their office, in making inquiry concerning offences. And these sidesmen or questmen, by Canon 90, are to be chosen yearly in Easter week, by the minister and parishioners (if they can agree), otherwise to be appointed by the ordinary of the diocese. But for the most part this whole office is now devolved upon the churchwardens, together with that other office which their name more properly imports, of taking care of the church and the goods thereof, which has long been their function.

By Canon 118. The churchwardens and sidesmen shall be chosen the first week after Easter, or some week following, according to the direction of the ordinary.

And by Canon 89. All churchwardens or questmen in every parish shall be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one, and the parishioners another; and without such a joint or several choice, none shall take upon them to be churchwardens. But if the parish is entitled by custom to choose both churchwardens, then the parson is restrained of his right under this canon. (See Dean Prideaux's *Practical Guide to the Duties of Churchwardens in the execution of their Office*, and Cripps' *Practical Treatise on the Laws of the Church.*)

Since the abolition of compulsory church rates, the functions of churchwardens have become less important. And it seems strange that not even an attempt was made by the bishops or anybody else in Parliament, when that was done to prevent any but churchmen from being elected churchwardens, though there is that provision for new parishes under 1 & 2 W. IV. c. 38. In some parishes, by ancient custom, the parishioners elect both wardens. It should be understood that as soon as they are appointed there is really no such thing as "the vicar's churchwarden," or "the people's." At Doncaster, and possibly elsewhere, by old custom, the mayor appoints one churchwarden, and the vicar the other. When a vicar is absent, the curate is entitled to take the chair at vestry meetings, and to nominate one churchwarden. In some places there are more than two. But they are a corporation, and can only act jointly, and not by a majority. They have no right to alter anything in a church, or to do more than ordinary repairs, without a faculty. It has even been held that they must not themselves remove the most unquestionably illegal "ornament" introduced by the incumbent; but the limits of their power in that respect have not yet been determined by the supreme ecclesiastical Court. It is said that the vicar alone cannot remove the sexton or vergers who take care of the church and act under the churchwardens in seating the people. And though the Act 7 & 8 Vict. c. 50, gave the archdeacon power to suspend or remove a parish clerk, that was forgotten in the case of sextons or vergers. They can however be removed for proved misconduct by the vicar or churchwardens. A mere grave-digging sexton is said to be under the vicar only.

The seating of parishioners in church is one function still remaining to churchwardens; and in this they are only the officers of the ordinary or bishop; and must act with discretion, and not capriciously, or so as to deter parishioners from coming to church, and certainly not in accordance with other theories of those who think the law must be whatever they wish it to be, and not what every ecclesiastical judge has said that it is. Even an alleged custom for them to place and displace summarily is bad. (Prideaux, p. 116.) We are speaking of ordinary parish churches, and not of those in which pews or sittings may be sold or let under certain Acts of Parliament, or may be required to be unappropriated. The parishioners are entitled to have sittings assigned to them as far as possible, subject to their coming to church in time. And Rolfe, B., held in *Reynolds* v. *Monkton* (2 M. & Rob. 384) that churchwardens must exercise a reasonable discretion in seating them, and may even remove intruders, or those who unduly resist them. When sittings have been assigned to a man and his family, they must not be capriciously taken away again (*Groves* v. *R. of Hornsey*, 1 Hag. 195). No payment for them can be enforced or demanded, but it is frequently agreed to, and preferred by some congregations to other modes of raising money for church expenses. By Canon 85, the churchwardens are to "see that at every meeting of the congregation peace be well kept;" and consequently they remove disorderly persons. And by Canon 52 they are to see that a record is kept of all strange preachers, and that no one preaches who is not duly licensed. But that is practically obsolete. They are not solely ecclesiastical officers, being sometimes overseers of the poor; and for that reason it was decided in *R.* v. *Stephens*, 3 B. & S. 333, that the inhabitants of "new parishes for all ecclesiastical purposes," do not lose the right of voting for churchwardens of the old parish, though it is now settled that they do lose all other rights in the old church (*Fuller* v. *Alford*, 10 Q. B. D. 418). Since the abolition of church rates it has been held that churchwardens are not personally bound to pay the visitation fees if they have no funds (*Veley* v. *Pertwee*, L. R. 5 Q. B. 573). But they must go and be sworn in—or rather, make the statutable declaration; and cannot act until they do. It may be done however after the visitation. If there is a dispute about who is elected, the archdeacon, or the chancellor or commissary at an episcopal visitation, cannot determine it, for it belongs to the temporal courts. He must admit both claimants. But it seems, on the balance of the decisions, that if the commissary is satisfied that one who comes to be admitted was plainly not elected, he may and should decline to admit him, and that such a return to a mandamus is good, provided he can maintain it on the trial. (*R.* v. *Stephens* in Q. B., cited in Prideaux, and *R.* v. *Williams* (in 1828), 8 B. & C. 681, and 3 Man. & Ry. 403.) But the law on this point seems so uncertain, or the distinctions so fine, that the safer way is to admit all the claimants who have any appearance of having been elected, even rival ones, and let them fight it out elsewhere. Old churchwardens remain in office till new ones are admitted; and the full number must be elected, whatever it may be, according to the custom of that parish, or it is no election at all.

Another somewhat obscure function of churchwardens, according to the last rubric in the communion service, is to dispose of the alms collected at the offertory to such pious and charitable uses as they and the minister shall think fit: but if they disagree, the alms shall be disposed of as the ordinary, i.e. the bishop, shall appoint. This does not prevent collecting money for any special purpose announced beforehand; and if any churchwardens should dispute it, the ordinary would be sure to decide that oblations must be applied for the purpose for which they were offered, and therefore for that which was announced beforehand. We have heard of a practice of dividing the alms into three parts for the vicar and churchwardens to dispose of individually; but that is illegal, and clearly not the meaning of the rubric. Church expenses are generally now provided for by the offertory so announced beforehand, and, whoever dispenses the money, the vicar and churchwardens are equally entitled to see the accounts; which in all well-ordered parishes are periodically published, including the produce of all collections, sometimes even to the coins given. (See *Sidesmen*, and *Visitation*.) [G.]

CHURCHYARD. The ground adjoining to the church, in which the dead are buried. As to the original of burial-places, many writers have observed, that, at the first erection of churches, no part of the adjacent ground was allotted for the interment of the dead; but some place for this purpose was appointed at a further distance. The laws of the empire forbade burial within the walls of cities, and for the first five or six centuries few or none but Christian emperors were interred in the precincts of town churches. In the time of Gregory the Great, monks and priests procured leave for liberty of sepulture in churches or places adjoining to them. But, by the 9th Canon, entitled *De non sepeliendo in ecclesiis*, this custom of sepulture in churches was restrained, and no such liberty allowed for the future, unless the person was a priest or some holy man, who, by the merits of his past life, might deserve such peculiar favour. In the East, however, about the year 900, the Emperor Leo VI. (Novell. 53) abrogated the laws against burial in cities. In the English Church, prior to the Norman Conquest, most of the burial grounds belonged to the monastic houses. They were originally intended for the inmates only, but being considered more sacred, and therefore safer, than other grounds, the right of interment in them was purchased by a large number of the laity, either through gifts of land, or other benefactions, or the payment of mortuary fees.

By Canon 85. The churchwardens or questmen shall take care that the churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertains.

The churchyard is the freehold of the parson: but it is the common burial-place of the dead, and for that reason it is to be fenced at the charge of the parishioners, unless there is a custom to the contrary, or for a particular person to do it, in respect of his lands adjoining to the churchyard; and that must be tried at common law. But though the freehold is in the parson, he cannot cut down trees growing there, except for the necessary repairs of the chancel; because they are planted and grow there for the ornament and shelter of the church. (See *Burial*, and *Cemetery*.)

CIBORIUM. 1. An ornamental canopy overshadowing the altar. "This was raised in the form of a little turret upon four pillars at each corner of the altar." 2. Afterwards the pyx went by the name of "*Ciborium*," which originally is an Egyptian name for the husk of a beam—thence it cannot mean a cup or bowl.—Bingham, bk. viii. c. vi. sect. 19.

CIRCUMCELLIONS. A fanatical sect of the Donatist Christians in Africa, in the fourth century, being so called, because they rambled round the cottages (cellæ) of the peasantry, having no fixed residence. They affected zeal for the public reformation and redressing of grievances; they manumitted slaves without their master's leave, forgave debts which were none of their own, and committed a great many other insolences: they were headed by Maxides and Faser. They are mentioned by St. Augustine frequently, as being notoriously violent and wicked. At the beginning of their disorders they marched only with staves (Aug. *in Ps.* x., v. 5), which they called the staves of Israel, in allusion to the custom of the Israelites eating the paschal lamb with staves in their hands, but afterwards they made use of all sorts of arms against the Catholics. Donatus called them the saints' chiefs, and revenged himself by their means upon the Catholics. A mistaken zeal for martyrdom made these people destroy themselves; some of them threw themselves down precipices, others leaped into the fire, and some cut their own throats: so that their bishops, not being able to prevent such horrible and unnatural violences, were obliged to apply themselves to the magistracy to put an end to their phrensy.—August. *Hæres.* 69; C.

Gaudent. i. 28, 32: Litt. Petil. i. 16, ii. 19, &c.; Theod. *Hær.* lib. iv. c. 6.; Soames' Mosheim, i. 290-292.

CIRCUMCISION OF JESUS CHRIST. This feast is celebrated by the Church, to commemorate the active obedience of our Lord in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the grace of the Gospel. In the earliest ages of the Church, the day was kept as the Octave of the Nativity, and it was not till the sixth century that both the Octave and the Feast of the Circumcision were observed on it. But one time, indeed, it was kept as a fast, as a protest on the part of the Christians against the excesses of the people on the heathen festival of the Saturnalia with which it coincided. It is not mentioned in the Calendar of Buclerius (fourth century) or in the *Comes* of St. Jerome, except as Octava Domini; but there is a mass for it in the Gelasian Sacramentary, and in the Gregorian, though it is still called the Octave, the circumcision is referred to in the proper Preface and Benediction. In the Gallican Lectionaries (see Mabillon, p. 112) and in the Sarum Missal it is named as it is now. The rubric at the end of the gospel was inserted by Bishop Cosin, and differs from that of 1552 insomuch that it orders the Collect, Epistle and Gospel to be used *every day* till the Epiphany, whereas the latter only provided for the Sunday.

It is one of the scarlet days at the Universities.

CIRTA, Council of (African), A.D. 305, held to elect a bishop in the place of a *traitor.*

CISTERCIANS. In A.D. 1098, Robert, Abbot of Molesme, in Burgundy, having employed, in vain, his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe more exactly the rule of St. Benedict, retired with about twenty monks to a place called Citeaux, near Dijon, in the diocese of Châlons. In this retreat Robert founded the famous order of the Cistercians, which was organised by his two successors Alberic, and the Englishman Stephen Harding; but the greatest genius and saint of the order was St. Bernard, Abbot of Clairvaux A.D. 1115. The Cistercians spread with astonishing rapidity through the greatest part of Europe during the twelfth century, and their houses were enriched with the most liberal and splendid donations. By the year 1151 there were more than 500 Cistercian houses in Europe. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be rigorously observed. Alike in their habits of life, their dress, their fare, their ceremonial, music, vestments, and the structure and adornment of their churches, the strictest simplicity was to be enforced. But all these rules were relaxed with the lapse of time and accession of wealth. (See *Benedictines.*) The first Cistercian monastery in England was that of Waverley, in Surrey, 1129. Rievaux, Tintern, Fountains, and others of less note soon followed; and by the reign of Edward I. there were sixty-one Cistercian monasteries in England.—*Monast. Angl.*; Helyot, *Hist. des Ord. Relig.* tom. v. c. 33; Robertson, *Ch. Hist.* ii. p. 771, iii. p. 6–12; *Annales Cistercienses*; Mabillon, *Annales Benedict.* vols. 5 and 6.

CITATION. "A citation is a judicial act, whereby the defendant by authority of the judge (the plaintiff requesting it) is commanded to appear to enter into suit, at a certain day, in a place where justice is administered." (Phillimore, *Eccl. Law.*) Citations were to be read after the offertory; but the only kind of citation now heard is the "Si quis" of candidates for Holy Orders, calling on any one who knows anything against the candidate, to declare the same to the bishop. (See *Orders, Holy.*)

CLAIRE, ST. A religious order of women in the Romish Church, the second that St. Francis instituted. This order was founded in 1213, and was confirmed by Innocent III., and after him by Honorius III., in 1223. It took its name from its first abbess and nun, Clara of Assisi, and was afterwards divided into Damianists and Urbanists; the first follow the ancient discipline in all its rigour, but the other the rule with Urban IV.'s allowance.—*Hist. des Ord. Relig.* tom. vii. c. 25.

CLARENDON, CONSTITUTIONS OF. Certain constitutions made in the reign of Henry II., A.D. 1164, in a parliament or council held at Clarendon, a village three miles distant from Salisbury. They were sixteen in number, and were intended to uphold the supremacy of the Crown in ecclesiastical affairs, including the right to decide questions of patronage; to try criminous clerks; to hold the court of final appeals; to regulate the election of prelates; to give or withhold permission for clergy, especially dignitaries, to quit the realm; and to require the discharge from the latter of baronial duties. (See Stubbs' *Select Charters,* 129; *Constit. Hist.* i. 464.) These constitutions were the principal groundwork of the struggle between Henry II. and Thomas Becket.

CLEARSTORY. That part of a church with aisles which rises on the nave arches clear of the aisle roofs. This has been already described in cathedrals, which have mostly vaulted roofs, of which the main ribs spring from shafts or corbels between the clearstory windows, and the top of the vault is seldom higher than the clearstory, so that flat tie-beams of the wooden roof lie right across the walls clear of the vaulting. In churches with open wooden roofs not imitating vaulting this is not so, except that the main ribs or principals of high-pitched roofs often spring from about the middle of the clearstory windows. Many old clearstories were raised in Perpendicular times, to make larger windows, while the roofs were lowered considerably below the ancient height, and still more below the ancient pitch, notwithstanding the raising of the walls. Sometimes this was done in order to use the old beams again, of which the ends had rotted from contact with the walls; and also for the sake of larger windows to be filled with painted glass; which however is better absent there as it darkens the church, and the glass cannot be clearly seen. It is only tolerable round an apse. The common spelling of the word as "clerestory" is absurd, for it means nothing but the clear story above the aisle roofs. [G.]

CLEMENT, ST., Bishop and Martyr; commemorated in the English Calendar on Nov. 23. He is supposed to be the Clement mentioned by St. Paul as one of his fellow-labourers (Phil. iv. 3). He is said to have been made bishop of Rome in 91. His 1st epistle to the Corinthians (about A.D. 96) was for a time read in public service, and esteemed almost equally with the Canonical Epistles. A MS. of this epistle is appended to the *Codex Alexandrinus* in the British Museum. The legend is that he suffered under Trajan, being cast into the sea bound to an anchor, which is his emblem. [H.]

CLERGY. (See *Bishop, Presbyter, Priest, Deacon, Apostolical Succession, Orders.*) The general name given to the body of ecclesiastics of the Christian Church, in contradistinction to the laity. It is derived from *κλῆρος*, a lot or portion, not that they were chosen by lot, for that was not the case; but that they are "de sorte Domini," or that "Ipse Dominus sors," the Lord is their lot or inheritance. (St. Jerom. *Ep.* 2, *ad nepot.*) The distinction into clergy and laity was derived from the Jewish Church, and adopted into the Christian Church by the Apostles themselves. St. Paul (1 Cor. xiv. 16), and St. Clement of Rome, and other of the earliest writers refer to it. Tertullian says that it was a sign of the heretics to confound the offices of clergy and laity together (*de Præscript.* c. 41). It was indeed said by the writer under the name of St. Ambrose, "omnibus concessum est et evangelizare, et baptizare" &c. (Ambrose, or Hil. *in Eph.* iv. p. 948), but this is not to do away with the distinction, as St. Jerome shows when he speaks of the "laical priesthood." (St. Jer. *Dial. c. Lucifer.* tom. ii. p. 136.) Clemens Alexandrinus speaks of St. John, after his return from Patmos, setting apart men for the clergy; and wherever a body of Christian converts was numerous enough to be formed into a separate church, clergy were always ordained to minister to them. (Epiphan. *Hær.* 75.) See also St. Chrys. *in Ps.* cxiii. v. 19; St. Ambrose, *De dign. Sacerd.* c. iii.; St. Cyprian, *Ep.* 59 *ad Com.*

I. The clergy originally consisted only of bishops, priests, and deacons; but, in the third century, many inferior orders were appointed, as subservient to the office of deacon, such as sub-deacons, acolyths, readers, &c. The three proper orders were afterwards distinguished as "primi clerici" (*Cod. Theod.* lib. xiii.), or as *ἱερατικοί* (*Conc. Laod.* cc. 24, 27, &c.; *Const. Apostol.* c. 13 *seq.* 50 *seq.*) The clergy were also called "canonici," from the word "*κανών*" which signifies, in this connexion, the roll or list of ecclesiastics belonging to each church (*Conc. Chalcedon*, c. 2; *Conc. Nic.* c. 16), and which was called by St. Augustine the "tabula clericorum" (*Hom.* 50). The clergy were, after the introduction of monks, divided into regulars and seculars. The regular clergy consist of those monks, or religious, who have taken upon them holy orders, and perform the offices of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. In 1059 Pope Nicolas established a new rule for canonici, which was followed by a stricter rule enjoined by Ivo, bishop of Chartres, and another more generally adopted, drawn up by Chrodegang, bishop of Metz. Those who adopted the former were called Secular, the latter Regular or Augustinian Canons. (*Dict. Christ. Antiq.* 397. See *Monks.*) The canons of such cathedrals as were not monastic foundations were called secular canons. But cathedral monasteries are almost peculiar to England. (Stubbs' *Introd. to Epp. Cantuar.* xxi.)

II. The *privileges and immunities* which the clergy of the primitive Christian Church enjoyed, deserve our notice. In the first place, whenever they travelled upon necessary occasions, they were to be entertained by their brethren of the clergy, in all places, out of the public revenues of the Church. When any bishop or presbyter came to a foreign Church, they were to be complimented with the honorary privilege of performing divine offices, and consecrating the Eucharist in the church. If any controversies happened among the clergy, they freely consented to have them determined by their bishops and councils, without having recourse to the secular magistrate for justice. The great care the clergy had of the characters and reputations of those of their order appears from hence, that, in all accusations, especially against bishops, they required the testimony of two or three witnesses, according to the Apostles' rule; they likewise examined the character of the witnesses, before their testimony was admitted; nor would they suffer a heretic to give evidence against a clergyman. These instances relate to the respect which the clergy mutually paid to each other.

With regard to the respect paid to the clergy by the civil government, it consisted chiefly in exempting them from some kind of obligations, to which others were liable, and in granting them certain privileges and immunities which others did not enjoy. Thus, by a law of Justinian, no secular judge could compel a bishop to appear in a public court, to give his testimony, but was to send one of his officers to take it from his mouth in private; nor was a bishop obliged to give his testimony upon oath, but only upon his bare word. Presbyters, we find, were privileged from being questioned by torture, as other witnesses were. But a still more extensive privilege was, the exemption of the clergy from the ordinary cognizance of the secular courts in all causes purely ecclesiastical; such being reserved for the hearing of the bishops and councils, not only by the canons of the Church, but by the laws of the State also; as appears from several rescripts of the emperors Constantius, Valentinian, Gratian, Theodosius the Great, Arcadius and Honorius, Valentinian II., and Justinian.

Another privilege, which the clergy enjoyed by the favour of Christian princes, was, that, in certain cases, they were exempt from some of the taxes laid upon the rest of the Roman empire. In the first place, they were exempt from the *census capitum*, or *personal tribute*, but not from the *census agrorum*, or tribute arising from men's lands and possessions. In the next place, they were not obliged to pay the *aurum tironicum*, soldiers' money, nor the *equorum canonicorum adæratio*, horse money; which were taxes laid on some provinces, for furnishing the emperor with new levies, and fresh horses, for the wars. A third tax from which the clergy was exempt was the χρυσάργυροι, the silver and gold tax, which was laid upon trade and commerce; and the fourth, the *metatum*, so called from the word *metatores*, which signifies the emperor's forerunners or harbingers; being a duty incumbent on the subjects of the empire to give entertainment to the emperor's court and retinue, when they travelled. The clergy were also exempt from contributing to the reparation of highways and bridges, and from the duties called *angariæ* and *parangariæ*, &c., by which the subjects were obliged to furnish horses and carriages for the conveying of corn for the use of the army.

Another sort of immunity which the clergy enjoyed, was their exemption from civil offices in the Roman empire. But this privilege was confined to such of the clergy as had no estates, but what belonged to the Church by the laws of Constantine. For the Christian princes always made a wide difference between the public patrimony of the Church, and the private estates of such of the clergy as had lands of a civil or secular tenure. For the one, the clergy were obliged to no duty or burden of civil offices; but for the other, they were, and could not be excused from them otherwise than by providing proper substitutes to officiate for them.

III. We consider next *the principal laws* made for the regulation of the lives and conversations of the Christian clergy.

And, first, we may observe what sort of crimes were thought worthy of degradation. It was not every slight failing or infirmity, for which a clergyman was degraded, but only crimes of a deeper dye, such as theft, murder, fraud, perjury, sacrilege, and adultery: to which may be added, drinking and gaming, as, also, the taking of money upon usury, which is condemned by many of the ancient canons as a species of covetousness and cruelty. The clergy, on the contrary, were to be exemplary for hospitality and charity to the poor, frugality, and a contempt of the world. And, to guard against defamation and scandal, it was enacted by the canons of several councils, that no bishops, presbyters, or deacons should visit widows and virgins alone, but in the company and presence of some other of the clergy, or some grave Christians.

With regard to the laws, more particularly relating to the exercise of the duties and offices of their function, the clergy were, in the first place, obliged to lead studious lives. But it was not all sorts of studies that were equally recommended to them. The principal was the study of the Holy Scriptures: next to the Scriptures, they were to study the canons of the Church, and the best ecclesiastical authors. In after ages, in the time of Charles the Great, we find some laws obliging the clergy to read, together with the canons, Gregory's book *De Cura Pastorali*. As to other books, they were more cautious and sparing in the study and use of them. Some canons forbad a bishop to read heathen authors; nor was he allowed to read heretical books, except when there was occasion to confute them, or to caution others against the poison of them. But the prohibition of heathen learning was to be understood with a little qualification. It was only forbidden so far as it tended to the neglect of Scripture and more useful studies. We pass over the obligations incumbent on them to attend the daily service of the Church, to be pious and devout in their public addresses to God, to be zealous in defending the truth, and maintaining the unity of the Church, &c.

By the ecclesiastical laws, no clergyman was allowed to relinquish or desert his station without just grounds and leave: yet, sometimes resignation was allowed—such as in the case of old age, sickness, or other infirmity. No clergyman was to remove from one diocese to another, without the consent, and letters dimissory, of his own bishop. The laws were no less severe against all *wandering* clergymen, or such as, having deserted their own church, would fix in no other, but went roving from place to place: these some of the ancients called *βακαντίβοι* or *Vacantivi.* By the laws of the Church, the bishops were not to permit such to officiate in their dioceses, nor indeed so much as to communicate in their churches. Other laws there were, which obliged the clergy to residence, or a constant attendance upon their duty. The Council of Sardica has several canons relating to this matter. Others inhibited pluralities, or the officiating in two parochial churches. In pursuance of the same design, of keeping the clergy strict and constant to their duty, laws were also made to prohibit them following any secular employment, which might divert them too much from their proper business and calling. In some times and places, the laws of the Church were so strict about this matter, that they would not suffer a bishop, or presbyter, to be left trustee to any man's will. By other laws they were prohibited from taking upon them the office of pleading at the bar in any civil contest.

Another sort of laws respected the outward behaviour of the clergy. Such were the laws against corresponding and conversing too freely with Jews, and Gentile philosophers; and the canons which restrained them from eating and drinking in a tavern, or being present at the public theatres. To this sort of laws we may reduce the ancient rules which concern the garb and habit of the clergy; which were to be such as might express the gravity of their minds, without any affectation, or superstitious singularity. As to the kind or fashion of their apparel, it does not appear, for several ages, that there was any other distinction observed therein between them and the laity, than the modesty and gravity of their garb, without being tied to any certain habit, or form of dress.—Bingham, bk. i. 2, v. 3, vi. 2, &c.

These were the principal laws and regulations by which the clergy of the primitive Christian Church were governed; and it is remarkable, that the apostate emperor Julian was so convinced of their excellency, that he had a design of reforming the heathen priesthood upon the model of the Christian clergy.

IV. In 1343, by Archbishop Stratford's Constitution, the *apparel of the clergy* was defined, and the 74th canon of 1603 enters into details with regard to dress, but, as Burn observes, "it is impossible to lay down rules for apparel in one age which will not appear ridiculous in the next." Canon 75 refers to the moral behaviour of the clergy, and forbids their joining in unlawful sports. This, however, does not include lawful recreations which are "good for the clergy" (Coke, 2 Inst. 309); and although by the canon law they are prohibited, yet by the common law they are permitted to "use the recreation of hunting." It was ever held that a person who had been ordained a clergyman could not resign his trust (see Bingham, xvii. ii. 5; Hooker, v. lxxvii. 3; Jer. Taylor, *Episc. Assert.* s. xii. xxxi. 3), but this rule no longer exists in the law of the Church of England. (See *Abdication of Orders.*) [H.]

CLERGY, DISCIPLINE OF. It is difficult to decide how much to put under the head of clergy, seeing that all church law relates to the clergy. We shall confine this article to their privileges and liabilities, leaving other matters to other articles throughout the book; and especially the subject of clerical judicature as established at the Reformation should be noticed here. Whatever privileges they, or the Church of Rome on their behalf, may have had or usurped before, their relations to the State were so materially altered then, that we shall not attempt the impossible problem of deciding what they were before. Some of the Reformation Acts did not profess to make new laws, but only to declare the old law of the realm; but it is unnecessary to regard that distinction in this case. The first important Act of that kind was that of 1533, 25 Hen. VIII. c. 19, "for the submission of the clergy," founded partly on "The submission of the clergy" themselves, in the two convocations, which was completed 16 May, 1532, whereby they promised *in verbo sacerdotii* not to attempt to make any more canons without the royal assent, and also agreed that all the existing canons (which were by no means definable either then or now) should be submitted to thirty-two royal commissioners, of whom half were to be lay and half clerical; but that was never done. "The Act for the Submission of the Clergy" enacted the same, and also by a separate set of clauses, with which the convocations had nothing to do, that the final court of appeal, to which (by the previous Act of 24 Hen. VIII. c. 12) all ecclesiastical causes should go, should be "Delegates" appointed from time to time for each suit by the Crown in Chancery. (See *Delegates.*)

The Delegates were unlimited, and appointed *pro hâc vice* only in every case, and were generally some common law judges and "civilians," i.e. lawyers of the ecclesiastical courts, and some bishops with them—never bishops alone: nor apparently even a majority. By the Acts 2 & 3 W. IV. c. 9, and 3 & 4 W. IV. c. 4, the Delegates were replaced by, or (we may say) practically limited to, the Judicial Committee of the Privy Council, in which alterations have been made by several later Acts of 1840, 1873, and 1876. (See *Judicial Committee.*)

All the four Acts of Uniformity, i.e. of 2 & 3 Edw. VI. c. 1, establishing the first Prayer Book: of 5 & 6 Edw. VI. c. 1, establishing the second book: of 1 Eliz. c. 2, making a few slight alterations in Edward's second book: and of 13 & 14 Car. II. (the first year of the Restoration), establishing the present Prayer Book, have contained or retained an enactment that clergymen may be indicted at the assizes, where the bishop may sit with the judge, for wilfully using any but the authorised prayers or ceremonies, or preaching or speaking in derogation thereof. And for the first offence they *shall be* imprisoned six months, and a year for the second with deprivation of all spiritual promotions, and be imprisoned for life for the third; saving also the jurisdiction of the ecclesiastical courts. But they must be indicted at the next assizes after the offence. The first Act of Uniformity contains an unrepealed proviso, s. 7, "that it shall be lawful for all men" (meaning all who may lawfully perform divine service) "to use any psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby any part" of the service in the Prayer Book. The notion of some amateur lawyers that such a proviso authorised laymen to perform divine service of any kind in churches is—only fit for amateurs, who fancy that Acts of Parliament are held by the Courts to mean anything that their words can be twisted into saying. And these, after all, would only authorise reading a small part of the Bible in church, which is very far from what they want.

It is unnecessary now to dwell on the Court of High Commission, which was established under 1 Eliz. c. 1, with all the powers of the ecclesiastical courts, beyond saying that it was abolished by 16 Car. I. c. 11, and illegally revived by James II. until his fall, and declared to be illegal by 1 W. & M. sess. 2, c. 2. No material alteration was made in clerical judicature until the modern Acts already mentioned. The Clergy Discipline Act, 3 & 4 Vict. c. 86, practically abolished all criminal jurisdiction of the diocesan courts over the clergy, except in one matter (see *Chancellors*); for the new episcopal jurisdiction, with an appeal to the provincial court, was not a revival of the old jurisdiction of the diocesan courts; but a new contrivance (of Bp. Philpotts) for giving personal jurisdiction to the bishops with only the advice of assessors. Practically that clause might as well not be in the Act, for all clerical offences are sent to the provincial court by letters of request from the bishop; and it has been held that the provincial judge must accept them. A diocesan chancellor may also send letters of request, but not in criminal cases, as that would be contrary to this Act. But it does not appear that he can thereby send a case which he ought to try himself to the provincial court *ex mero motu*, though it is said that he may at the plaintiff's request (Phillimore, *Eccl. Law*). A bishop cannot now punish any offence at a visitation, but can only use the visitation to inquire into it. But it has not yet been decided that he could not "signify" a person to the Lord Chancellor for contempt at a visitation. The Public Worship Regulation Act, 1874, was intended to remedy some of the defects of the Discipline Act, but only made them worse, partly from the usual modern faults, of being overloaded with technicalities, and being badly drawn, or amended, chiefly by Lord Cairns, then Chancellor; but most of all from the astonishing folly of leaving the suspension of a clergyman for disobedience to stand for three years before it ripens into deprivation. The fusion of the offices of the two provincial judges was more likely to secure a fully competent one; but requiring the approval of the Prime Minister to an appointment by both archbishops was a needless and offensive usurpation. The chief improvement was one very little known, viz. that it dispensed with the cumbrous proceeding by articles, but unluckily only in prosecutions under that Act itself. In short, there is hardly a clause in it which has not been in one way or another abortive, offensive, or objectionable, and it has probably become a dead letter except as to the provincial judge's appointment.

Two important alterations were made in 1801 and 1870, in the capacity of the clergy for undertaking various lay functions. Until 41 Geo. III. c. 63, clergymen could and did occasionally sit in the House of Commons, and they do still in the Lords if they happen to be peers. But in 1801 an Act was passed, notoriously to incapacitate the Rev. J. Horne Tooke, who had sat in one Parliament already and was a candidate again; which professed to remove doubts on the subject, and enacted that no person ordained a priest or deacon, or a minister of the (Presbyterian) Church of Scotland, shall sit in Parliament. About the same time all the Inns of Court resolved that no such person should be called to the bar. The latter prohibition was rescinded by them all, about 1860, for clergymen who *bonâ fide* give up clerical work; and by 33 & 34 Vict. c. 91 (repealing canon 76), they are allowed to abdicate by an irrevocable deed registered, and can never afterwards perform any clerical functions, and so they become laymen for all practical purposes, but cannot be reordained. The abdication is not complete or irrevocable till the clergyman registers it. Beneficed or licensed clergymen may not trade or hire more than eighty acres to farm, by 1 & 2 Vict. c. 106, without a bishop's licence, nor be a director or *managing* partner of any trading company not being of the nature of an assurance office; and those who do are to be suspended by the chancellor, and for a third offence deprived, s. 31.

Clergymen are exempt from serving on juries, in municipal corporations, and generally from all offices and duties that are usually performed by laymen. Moreover, by canon 75, they are prohibited from resorting to taverns, except for their honest necessities, and from boarding or lodging there, and from playing at dice, cards, tables, or other unlawful games. They may be deprived as well as suspended for gross immorality and habitual drunkenness, the degree of which has to be judged by the Court. But it seems that drunkenness must be proved to be very habitual indeed, to be published by deprivation, according to modern practice, the inexpediency of which is evident. And the difficulty of getting witnesses to prove it is notorious.

There is another most important Act of 13 Elizabeth, c. 12, "For ministers to be of sound religion." It is shortly this, and is in every way a model for modern bill-drawers, who often cannot make their Acts to work for three years—while this has worked for more than three centuries. "If any ecclesiastical person shall advisedly maintain any doctrine repugnant to any of the thirty-nine articles of religion, and shall persist them, or not revoke his error, or repeat it afterwards, it shall be just cause to deprive him of his ecclesiastical promotions" Many privations have taken place thereunder; and the revocation to avoid it must be simple and complete. (*Burder* v. *Heath*, Ecc. Judgments in P. C.) The Acts of Uniformity, besides the temporal penalties already mentioned for "depraving" the Prayer Book, reserve power to the ecclesiastical courts to punish the same offences by deprivation, and minor censures as before. And clergymen punished by the ecclesiastical courts shall not be again convicted before the justices; and *vice versâ*. It seems that one Fleming was convicted and punished in 26 Eliz. for baptising in a different form from that prescribed in the Prayer Book. It has also been held that the power of the ecclesiastical court to deprive for such offences was not then first given, but was only reserved as of old. What are now called ritual offences are of this kind, being transgressions of the rubrics of the Prayer Book. The theory of "a minimum of ceremonial required, and a maximum allowed," has always been repudiated by the Privy Council, though it found favour with a late Dean of Arches. (See *Ritual*, *Rubrics*, *Advertisements*, and *Simony*; *Curates' Residence*, *Divine Service*, *Clerical Subscription*, *Plurality*.) [G.]

CLERICAL SUBSCRIPTION. This was considerably modified by the Act of 1865, 28 & 29 Vict. c. 122, and the 36th canon of 1603 was accordingly altered by the convocations under royal licence in 1865. The only assent now required is in these words: "I assent to the thirty-nine articles of religion, and to the Book of Common Prayer, and ordering of bishops, priests, and deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in public prayer and administration of the Sacraments I will use the form in the said book provided and no other, except so far as may be allowed by lawful authority." This declaration has to be made on every ordination, institution, or licence, besides the "reading in" to a benefice, or reading the articles in church on the first Sunday he officiates, or on some other by leave of the bishop. And the assent is to follow such reading. Curates do not read the articles, but only signify their assent as above. [G.]

CLERK. The word is in fact only an abbreviation of the word *clericus*, or clergyman, and the proper designation of a clergyman is "*clerk* in Holy Orders."

But it is also used to designate certain laymen, who are appointed to conduct or lead the responses of the congregation, and otherwise to assist in the services of the church. In most cathedrals and collegiate churches, and in some colleges, there are several of these lay clerks (see *Vicar Choral*, *Secondary*, and *Stipendiary*); who were, originally, real *clerks*, i.e. clergymen, generally in minor orders, who assisted the officiating priest. But the minor orders have long ceased to be conferred, except as symbolical steps towards the higher grades of the ministry; so that in countries of the Romish communion as well as among ourselves, the office which used to be performed by one or more clergymen has devolved upon laymen. There were, in the first place, several of these clerks in each church who used to sing the office with the minister in the "quire"; but in later times the service was frequently read outside the quire, at a "reading pue" erected for the purpose in accordance with the opinion of Bucer, who held it "anti-christian" for the minister to read from the quire. The clerks, then, were reduced to one; the authorised mode of divine worship was altered in the generality of churches in the seventeenth and eighteenth centuries; and the responses were said by a parish clerk, the congregation hardly joining in at all. This is contrary to the eighteenth canon, and to the idea of "clerks" as mentioned in the rubrics. The eighteenth canon directs all persons, man, woman, and child, to say in their due places, audibly with the minister, the Confession, the Lord's Prayer, and the Creed, and make such other answers to the public prayer as are appointed in the Book of Common Prayer; and the laity forfeit a high privilege when they leave their share of the service to the lay-clerk alone.

Clerks, in the plural, are mentioned in the Prayer Book in the rubric before the second occurrence of the Lord's Prayer, in Morning and Evening Prayer: "The minister, *clerks*, and people shall say the Lord's Prayer with a loud voice;" in the Marriage Service, "The minister and *clerks*, going to the Lord's table, shall say or sing this Psalm following;" in the Burial Service, "The priest and *clerks* meeting the corpse at the entrance of the churchyard, &c., shall say or sing;" and when they are come to the grave, "The priest shall say, or the priest and *clerks* shall sing;" and in the Commination Service, "The priest and *clerks*, kneeling (in the place where they are accustomed to say the Litany), shall say this Psalm, *Miserere mei, Deus.*" The *clerk* in the singular number is mentioned but once only, which is in the Marriage Service; where the man is directed to lay the ring on the book "with the accustomed duty to the priest and *clerk.*" The parish *clerk* originally was the *aquæbajalus*, or holy water carrier, an office anciently conferred upon poor clergy (Boniface, *Lind.* 142).

According to canon 91, *parish clerks are to be chosen by the minister*, who shall signify his choice to the parishioners, in the time of divine service.

Since the making of this canon, the right of putting in the parish clerk has often been contested between incumbents and parishioners, and prohibitions prayed, and always obtained, to the spiritual court, for maintaining the authority of the canon in favour of the incumbent, against the plea of custom in behalf of the parishioners.

All the incumbents once had the right of nomination of the parish clerks, by the common law and custom of the realm.

Parish clerks, after having been duly chosen and appointed, are usually licensed by the ordinary. And when they are licensed, they are sworn to obey the minister.

By a recent regulation (7 & 8 Vict. c. 59) persons in holy orders may be appointed to the office of parish clerk, which is to be held under the same tenure as that of a stipendiary curacy. Lay parish-clerks may also be dismissed by the archdeacon on complaint, but he must hear them first.

By 7 & 8 Wm. III. c. 35, a parish clerk, for assisting at a marriage, without banns or licence, shall forfeit five pounds for every such offence.

CLINIC BAPTISM. Baptism on a sick bed (κλίνη) was so called in the primitive Church. In the earlier ages of Christianity certain solemn days were set apart for the administration of holy baptism, and only on extraordinary occasions were converts baptized, except on one or other of those days; but if one already a candidate for baptism fell sick, and if his life was endangered, he was allowed to receive clinic baptism. And this not by immersion, but by affusion (see letter of St. Cyprian to Magnus, circ. A.D. 255, *Ep.* lxix. 11, 12). But abuses crept in with regard to clinic baptism; some persons who were converts to the doctrines of Christianity would not be baptized while in health and vigour, because of the greater holiness of life to which they would account themselves pledged, and because they thought that baptism administered on their death-bed would wash away the sins of their life. Such persons, though they recovered after their baptism, were held to be under several disabilities, and especially they were not admitted as candidates for holy orders.

CLOISTER. (See *Monastery.*) A covered walk, generally occupying the four sides of a quadrangle, which is almost an invariable appendage to a monastic or ancient collegiate residence. The most beautiful cloister remaining in England is at Gloucester cathedral. Many of the cathedrals have or had cloisters; as old St. Paul's, Chichester, Exeter, Hereford, Lincoln, Salisbury, Wells, Worcester, Durham, Norwich, Peterborough, Chester, Oxford, St.

Alban's, and formerly St. Patrick's in Dublin: and some colleges, as New College Magdalen, and Corpus at Oxford; Trinity, Jesus, Queen's, at Cambridge; Winchester and Eton. A cloister was projected for King's College by the founder, but never built. St. George's Chapel at Windsor has also a cloister.

CLOVESHO, Councils of. The exact locality of these is not known, except that it was in Mercia, probably near London. There were five of these councils, the first being held in 716 for confirming certain privileges to the churches of Kent, by a synod of bishops. The chief was the third (747), when an attempt was made to enforce the Roman Liturgy on all the dioceses of the country, which "was quickly evaded."—Haddan and Stubbs' *Counc.*; Hook's *Archbishops*, vol. i. 224, *seq.*) [H.]

CLUNIAC MONKS. "Religious" of the order of Cluny. It was the first reformed branch of the order of St. Benedict.

I. Berno, abbot of Gigni, of the family of the earls of Burgundy, was the founder of this order. In the year 912, at the invitation of William, Duke of Auvergne, he built a monastery for the reception of Benedictine monks, in the town of Cluny, or Clugny, in France, situated in the Maconnois, 11 miles N.W. of Macon on the river Grône. The noble abbey of Cluny was destroyed in 1789.

The monks of Cluny were remarkable for their sanctity. They every day sang two solemn masses. They so strictly observed silence, that "they would rather have died than break it before the hour of prime." When they were at work, they recited psalms. They fed eighteen poor persons every day, and were so profuse of their charity in Lent, that one year, at the beginning of Lent, they distributed salt meat, and other alms, among 7000 poor.

The preparation they used for making the bread which was to serve for the Eucharist is worthy to be observed. They first chose the wheat grain by grain, and washed it very carefully. Then a servant carried it in a bag to the mill, and washed the grindstones, and covered them with curtains. The meal was afterwards washed in clean water, and baked in iron moulds.

The extraordinary discipline observed in the monasteries of Cluny soon spread its fame in all parts. France, Germany, England, Spain, and Italy, desired to have some of these "religious," for whom they built new monasteries. They also passed into the East; and there was scarcely a place in Europe where the order was not known. By the end of the twelfth century the number of Cluniac houses amounted to 2000.

The principal monasteries in which the discipline and rules of Cluny were observed, were those of Tulles, in the Limousin, Aurillac in Auvergne, Bourgdieu and Massa in Berri, St. Benet on the Loire in the Orleanois, St. Peter le Vif at Sens, St. Allire of Clermont, St. Julian of Tours, Sarlat in Perigord, and Roman-Mourier in the country of Vaux.

This order was divided into ten provinces, being those of Dauphiné, Auvergne, Poitiers, Saintonge, and Gascony, in France; Spain, Italy, Lombardy, Germany, and England.

At the general chapters, which were at first held yearly, and afterwards every three years, two visitors were chosen for every province, and two others for the monasteries of nuns of this order, fifteen definitors, three auditors of causes, and two auditors of excuses. There were formerly five principal priories, called the first five daughters of Cluny; but, after the dissolution of the monasteries in England, which involved that of St. Pancras, at Lewes in Sussex, there remained but four principal priories, being those of La Charité sur Loire, St. Martin des Champs at Paris, Souvigni, and Souxillanges.

II. The Cluniac monks were first brought into England by William, Earl of Warren, in the year of our Lord 1077, to occupy the priory founded by him and his wife Gundrada at Lewes. These "religious," though they lived under the rule of St. Benedict, and wore a black habit, yet, because their discipline and observances differed in many things from those of the Benedictines, were not called Benedictines, but monks of the order of Cluny. In the reign of Henry V., the Cluniac monasteries, by reason of the war between England and France, were cut off from the obedience of the abbot of Cluny, nor were they permitted to have any intercourse with the monasteries of their order out of England. The monasteries of Cluniac monks in England amounted in number to thirty-eight.—Broughton's *Bibliotheca Historico-Sacra.;* Stubbs' Mosheim, i. 601: ii. 43; Robertson, *Hist. of Ch.* ii. part ii. p. 521–4.

COADJUTOR. When a bishop became very aged, or was otherwise incapacitated from fulfilling the duties of his office, a coadjutor was allowed to him. The ancient rule, indeed, confirmed by the Nicene canon, was that there should not be more than one bishop in a city; but exceptions were made in such cases. Thus Alexander was made coadjutor to Narcissus, bishop of Jerusalem, who was 120 years old (Euseb. lib. vi. c. 11); and many other instances are given by the early historians (Soz. vi. 8; Socrat. iv. 26, &c.). There was often a question as to whether the coadjutor should succeed, and it was generally allowed at first, as in the case of St. Augustine at Hippo, who, however, seems to have been himself doubtful on the matter, and would not ordain Eradius bishop while he himself lived, for, he said, "quod reprehensum est in me, nolo reprehendi in filio meo" (Aug. *Ep.* 110; see also *Ep.* 31, and Possid. *Vit. Aug.* 48). Afterwards no right of succession was allowed (St. Greg. *M. Epist.* ix. 41). In England the coadjutor to a bishop was often appointed to look after the temporalities only, and as such need not be a bishop, the spiritual part being committed by the metropolitan to a suffragan bishop (see *Suffragans*); and for archdeacons, dignitaries, or parochial ministers coadjutors could be appointed; and in the time of Archbishop Abbot, and of Archbishop Sancroft, we find the commission explained by orders to be observed "between the minister and his coadjutor in point of profits," &c.—Gibs. 137, 901, 902; Bingham, bk. ii. c. xiii.; *Dict. Christ. Ant.* 398.

Coadjutor bishops can be appointed now under the "Bishops' Resignation Act, 1869," who have the right to succeed. But not one has been made yet, the bishops having all preferred to resign completely.

CODICES CANONUM. Of these the chief are—the code of the Roman, and the code of the Greek Church. The former was compiled by Dionysius Exiguus, from two previous collections, and showed 157 canons; the latter was compiled by John Scholasticus (who became patriarch of Constantinople in the last year of Justinian), and displayed 224 canons exclusive of 68 of St. Basil.—Migne's *Patrol.* lxvii. 135, 139; lvi. 18, 206, 747, 816, &c.

CŒNOBITES. Monks, who lived together in a fixed habitation, and formed one large community under a chief, whom they called father or abbot. The word is derived from *κοινόβιον, vitæ communis societas* (See *Monks.*) The ancients discriminated between a cœnobium and a monastery. The latter was properly the dwelling of a solitary monk or hermit; the former, of associated monks who lived together in a society. The institution of Cœnobites was, according to Cassian, to be traced to the faithful at Jerusalem who, in the Apostles' time, "had all things common." (Cass. *Collat.* xviii. c. 5.) But as an order, the founder was Pachomius, who lived fifty years before Cassian's visit to Egypt, and who planted several establishments on the banks of the Nile. Before his death in 348, the Cœnobites numbered over 7000 persons. The monks under Pachomius's rule lived in dwellings, grouped together yet detached, each house containing three monks. These clusters were called Lauræ. (See *Laura.*) Basil the Great seems to have been the first to build houses in which all lived together.—Newman's Fleury, xx. 5; Robertson, *Hist. of Ch.* i. 266, 328–330; Bingham, *Ant.* vii. 2; Stubbs' Mosheim, i. 336.

CŒNA DOMINI. The supper of our Lord. This title was given in early times to the fifth day in Holy Week. (See *Maundy-Thursday.*)

CŒNA DOMINI. (See *Bull in Cœna Domini.*)

COFFIN, literally a basket; Gk. *κοφίνος*; Fr. "coffre"; Norm. Fr. "cofin"; Sp. "cofin"; Welsh "cofawr," from cof, a hollow trunk. The word was used for a shrine or box (Wyntown's *Chronykil*), but it now generally denotes the box of wood or of lead in which a dead body is placed for burial. From the seventh to the twelfth century coffins were generally of stone, when used at all; but for common people they were not used.

COLLATION. The term used when a bishop gives a benefice, which either he had as patron, or which came to him by lapse.

It is also used by ecclesiastical writers to denote the spare meal on days of abstinence, consisting of bread or other fruits, but without meat; sometimes also the reading from the lives or collations of the fathers in a monastery before compline.

COLLECTS. I. *The meaning of the term.* II. *The construction.* III. *The sources.* I. Collects are certain brief and comprehensive prayers, which are found in all known liturgies and public devotional offices of the Western Church. Ritualists have thought that these prayers were so called because they were used in the public congregation or *collection* of the people; or from the fact of many petitions being here collected together in a brief summary; or because they comprehend objects of prayer collected out of the Epistles and Gospels. But whatever may be the origin of the term, it is one of great antiquity. It is indeed difficult to trace the antiquity of repeating collects at the end of the service. It certainly, however, prevailed in our own Church, the Church of England, even during the period preceding the Norman Conquest. The very collects that we still use, formed part of the devotional offices of our Church long before the Reformation.

The more usual name in the Latin Church was *orationes collectæ*, because the prayers of the bishop or priest, which in any part of the service followed the joint prayers of the deacon and congregation, were both a recollection and recommendation of the prayers of the people. In this sense Cassian takes the phrase, *colligere orationem.* When speaking of the service in the Egyptian monasteries and Eastern churches, he says, "after the psalms they had private prayers, which they said partly standing and partly kneeling: which being ended, he that collected the prayer rose up, and then they all rose up together with him, none presuming to continue longer upon the ground, lest he should seem rather to pursue his own prayers than go along with him who collected the prayers, or closed up all with his concluding collect." (Institutes, ii. 9). Where we may observe, that a *collect* is taken for the chief minister's prayer at the close of some part of divine service, *collecting* and concluding the people's preceding devotions. Uranius, speaking of one John, bishop of Naples, who died in the celebration of divine service, says, "he gave the signal to the people to pray, and then, having summed up their prayers in a collect, he yielded up the ghost."—Bingham, bk. xv. c. 1, seq.

Walpidius Strabo (*De Reb. Eccl.* c. 22), as quoted by Wheatly, says that they are so called because the priest *collects* the petitions of all in a compendious brevity. Archbishop Trench gives as his opinion that they have their name because they collect, as into a focus, the teaching of the Epistle and Gospel, gathering them up into a single petition. (See also Freeman's *Principles of Divine Worship*, i. 146, 212, 367.) They are in fact used in contradistinction to the alternate versicles, and the larger and less compendious prayers. (Bona, *Rer. Liturg.* ii. 5; Micrologus, iii.)

Morinus, in his notes on Greek Ordination, remarks on the resemblance between the Greek word *συναπτή*, and the Latin *collecta*: but shows that the *συναπτή*, though meaning a connected prayer, has a very different use. The *συναπτή* was sometimes a sort of litany, sometimes a set of versicles resembling the "preces" of the Roman Church, or our versicles and responses after the Creed. The *συναπτὴ μεγάλη* again, is like our Prayer for the Church Militant. The Greek *εὐχή* said after the *συναπτή* is more like our collect: but there is nothing exactly resembling it in the Greek formularies. Their prayers are generally much longer.

II. The collects are for the most part constructed upon one uniform rule, subject to a threefold division, which has thus been stated:

1. Introduction.—Invocation of God's Name: often, but not always, including a commemoration of one of His attributes, or of one of His actions. 2. Main part.—Petition for some boon, often, but not always, accompanied by a statement of the good to be expected from such boon. 3. Conclusion.—Glory given to God, or affiance in Christ, or both together. (Freeman's *Principles of Divine Service*, i. 372.)

As a general rule a collect is addressed to God the Father, as it is the supplication of many gathered into one by the voice of the minister, and offered by him to the Father, through our only Mediator. The eucharistic worship, too, has regard to the sacrifice offered to the Father by the Son. (Bona, i. 3, ii.) Three collects in our Prayer Book address the Son, namely, those for St. Stephen's day, the third Sunday in Advent, and the first in Lent. These were composed or adapted in 1549 and 1661.

III. With regard to the sources from which we derive our collects, Dean Comber says, "In the Prayer Book of the Church of England the collects may be ranked in three classes. First, the ancient primitive collects, containing nothing but true doctrine, void of all modern corruptions, and having a strain of the primitive devotion, being short, but regular, and very expressive; so that it is not possible to touch more sense in so few words. That most are very ancient, appears by their conformity to the Epistles and Gospels, which were selected by St. Hierom, and put into the lectionary ascribed to him. Many believed he first framed them for the use of the Roman Church, in the time of Pope Damasus, A.D. 376. Certain it is that Gelasius, who was bishop of Rome A.D. 492–6, did arrange those collects, which were then used, into order, and composed some new ones; and that office of his was again corrected by Pope Gregory the Great, A.D. 600, whose Sacramentary contains most of those collects which we now use, with some additions made to it by the abbot Grimoaldus. Many of these were retained in their native purity in the Missals of York and Salisbury, and the Breviaries. The second order of collects are also ancient as to the main; but where there were any passages that had been corrupted, they were struck out, and the old form restored, or that passage rectified; and where there was any defect it was supplied. The third order are such as had been corrupted in the Roman Missals and Breviaries, and contained something of false doctrine, or at least of superstition, in them; and new collects were made, instead of these, at the Reformation, under King Edward VI.; and some few which were wanting were added, anno 1661."

Entering more particularly into the subject, we find that most of the collects are substantially prior to the Reformation, and indeed of the greatest antiquity. The two prayers recorded in the Acts of the Apostles (i. 24, 25; iv. 24 *seq.*) have a striking resemblance to the prayers we now know as collects; and they may have been patterns for the forms used by the early Christians But those which can be satisfactorily traced are in the fragmentary Sacramentary, called the Leonine, after Leo the Great, c. A.D. 420; in the Sacramentary of

Gelasius, c. A.D. 492; and in that of Gregory 180 years later.

1. Five collects are "Leonine," the third after Easter; the fifth, ninth, thirteenth, and fourteenth after Trinity.

2. The Gelasian Sacramentary adds the second and part of the third morning collect, the second and third evening collects, the collects for the fourth Sunday in Advent, Innocents' day, Palm Sunday, two for Good Friday, first half of that for Easter Day, for the fourth and fifth Sundays after Easter, and first, second, sixth, seventh, eighth, eleventh, fifteenth, sixteenth, eighteenth, nineteenth, twentieth, twenty-first after Trinity, with portions of the tenth and twelfth; the collects "Assist us mercifully" at the end of H. Communion, and "O Lord, we beseech Thee," in the Commination service.

3. Gregory, who revised and abridged the Gelasian Sacramentary, added the collects for St. Stephen's Day; St. John the Evangelist's; Epiphany; first, second, third, fourth, fifth Sundays after Epiphany: Septuagesima, Sexagesima; second, third, fourth, fifth Sundays in Lent; one for Good Friday; the other part of the Easter collect; Ascension; Whitsunday; third, fourth, seventeenth, twenty-second, twenty-third, twenty-fourth, twenty-fifth Sundays after Trinity; Purification; Annunciation; St. Michael; "O God, whose nature," "Prevent us," with parts of others.

4. In 1549 the collects for first and second Sundays in Advent, Christmas Day, Circumcision, Quinquagesima, Ash-Wednesday, first Sunday in Lent, third for Good Friday, first and second Sundays after Easter, together with the third, fifth and sixth at the end of the communion office, the collect for communion of the sick, were added. The collects for many of the Saints' days were changed, as they referred to the intercession of Saints. In 1552 three collects were struck out—for "first communion," on Christmas-day, for Easter-day, and for St. Mary Magdalene. (See *Calendar.*)

5. In 1661 two new collects—third Sunday in Advent, and sixth after Epiphany—were inserted; and the collect for St. Stephen's day considerably altered. The collect for second Sunday after Epiphany, fourteenth seventeenth, twenty-first, twenty-third after Trinity, Annunciation, and that in the Commination, are literally reproduced in English, and others are translated nearly word for word. But generally there are alterations or amplifications, as indeed the difference of idiom between the Latin and English would often require; and in some cases a change was deemed necessary in consequence of the extravagance of superstition into which the Church in the Middle Ages had fallen.

It is not necessary to quote a multitude of writers to show what has always been felt with regard to the collects. "It is," says Canon Bright (*Ancient Collects*, 198) "the wonderful blending of strength and sweetness, in the collects, which has called forth so much love and admiration, and has made them such a bond of union for pious minds of different times and countries;" and Lord Macaulay speaks of "those beautiful collects which have soothed the griefs of forty generations of Christians" (*Hist. Eng.* i. 160). Among the advantages in making use of these short collects are (i.) the relief they give to the worshipper; (ii.) the variety they throw into the service; (iii.) the fixing of attention by new impulses of thought; (iv.) the solemnizing of the mind by frequent invocations; (v.) the constant reference of all our hopes to the merits and mediation of Christ, in whose name every collect is offered; and (vi.) the inspiring feeling, that in them we are offering up our prayers, in the same words which have been on the lips of the martyrs and saints of all ages.—Hooker, bk. v. c. 33, who quotes St. Augustine, *Ep.* 130; Bingham, xiv. c. i. s. 7; Canon Bright, *Ancient Collects; On the Collects*, S. P. C. K. *Prayer Book; Dict. Christ. Ant.* 403. [H.]

COLLEGE. A community. Hence we speak of an episcopal college, or college of bishops. It was an old maxim of Roman law that a college could not be formed of fewer than three persons. Hence, as a bishop is to be consecrated not by a single bishop, but by a synod or college, at least three are required to be present at each consecration. Every corporation, in the civil law, is called a college, and so it has been applied in England, in some rare instances, irrespective of social combinations: and abroad it was very extensively applied to incorporated boards. But in England it generally implies a society of persons, living in a common habitation, and bound together by statutes which have respect to their daily life. The colleges of the universities, and those of Eton and Winchester, are specially so termed: and some residences for the members, a chapel, hall, and library, are considered essential features of the college. Our academical colleges were all instituted for the promotion of godliness, as well as of human knowledge, and as handmaids of the Church, and their recent secularisation was a mere act of violence by the State. All cathedral and collegiate churches are colleges; and the word in this sense comprehends all the members of each establishment, whether inferior or superior. The buildings of some of our cathedrals containing the residence of the members, are still often popularly called "the college," as at Worcester. The word is also applied to those inferior corporations attached to the cathedrals of old foundation. (See *Minor Canons*, and *Vicars Choral.*)

The colleges of our universities are each independent societies, having their own statutes, and property as strictly their own as that of any lay proprietor. Still they are connected with a greater corporation, which is called the university. It has been commonly thought, that these relations between minor and major academical corporations is an anomaly peculiar to England. The fact is otherwise. The most ancient universities, as Paris, Bologna, and Salamanca, had each several colleges, which bore an analogous relation to the university. (See *University.*)

COLLEGIATE CHURCHES. Churches with a body of canons and prebendaries, &c., and inferior members, with corporate privileges. The services and forms in these churches are, or ought to be, like those in cathedral churches. The number of collegiate churches has been much diminished since the Reformation; Westminster and Windsor alone remain. Southwell, Wolverhampton, Middleham, and Brecon, were abolished by the Cathedral Reform Act of 1840.

COLLYRIDIANS. Certain heretics, according to Epiphanius all females, who worshipped the Virgin Mary as a goddess, and offered cake in sacrifice to her. They appeared in the fourth century, about the year 373, coming from Thrace and Scythia. Their name is derived from *κολλυρίς*, *a little cake.*—Epiphan. *Hæres.* lxxviii., lxxix.

COLOURS, I. The use of different colours in the vestments and ornaments of the church, to mark certain seasons, does not appear to have been adopted in the very early ages of Christianity, but there were particular ideas connected with the various colours. White was the symbol of purity, and as such was worn by all ranks of the ministry: sometimes striped with purple, sometimes embroidered with gold (Theod. lib. ii. c. 27; St. Jerom. lib. i. *cont. Pelag.*; Marriott's *Hist. Christ*, xxii.). Newly baptized persons wore white during the eight days immediately following their baptism (see *Chrisome*), (Cyril. *Catech. Myst.* 4, n. 2; Socr. lib. v. c. 8); and angels and saints were depicted as clad in white robes—for thus was symbolized the pure light of truth. (Clem. Alex. *Pædag.* ii. 10; Dionys. *De Hierarch. Cælest.* c. 15.) Red would naturally imply fire, and was connected with the idea of ardent affections or impulses—"the angelic squadron turned fiery red" (Milt. *Par. Lost*, bk. iv. *ad fin.*); green is the colour of life and growth, the idea being taken from living vegetation (Dionys. *De Hierarch.* ut supra), and violet—black and red combined—symbolized sorrow and love. Our Lord, as the loving "Man of Sorrows," is depicted in ancient mosaics (as at Ravenna and Milan) in a violet garb. Those virgins who in ancient times forsook the pleasures of the world and adopted the religious life wore violet veils. (Jerome, *Epist.* 22 *ad Eustoch.*) In the work of Innocent III., *de Sacro Altaris Mysterio*, the colours are spoken of as arranged in due order (lib. i. c. 65), and probably they were used considerably earlier than that date.

II. With regard to the Church of England we may judge as to the "colours" used, from (1) the different "Uses," Bangor, Hereford, York, but especially the Salisbury "Use," which seems to have been generally preferred (Wilkins, *Conc.* iii. 861), (2) the directions in the Prayer Book of 1549, and (3) the inventories of ornaments which were made in 1552–3, according to instructions to the commissioners appointed to survey the Church goods throughout the kingdom. Many of these inventories are preserved in the Public Record Office, Fetter Lane, London. In the "Ritual Introduction to the Prayer Book" (Blunt's *Annot. P. B.*, pp. lxxv. *seq.*) Mr. Perry gives the results of a careful comparison between the inventories of the cathedrals (Holy Trinity, Winchester, and St. Paul's), two London churches (St. Martin Outwich, and St. Nicolas, Cole Abbey), and a country church (Stanford-in-the-Vale, Berks), with the Sarum Missal, and St. Osmund's Register. The Roman rule is strict, the Eastern Church never gave minute rules as to colours. The comparative table of colours according to the English and Roman use was thus drawn out:—

COMPARATIVE TABLE OF COLOURS ACCORDING TO THE SARUM AND ROMAN USE.

SEASONS.	SARUM.	ROMAN.
Advent, Sundays in . . .	R.	V.
„ Week days in . .	B.	V.
Christmas, Octave of . . .	W.	W.
„ rest of	W.	W.
Epiphany, Octave of . . .	W.	W.
„ rest of	Uncertain.	G.
Septuagesima to Easter Sundays	R.	V.
Week days (Ferial) . . .	R. or purple.	V.
Ash-Wednesday	R.	V.
Maundy-Thursday	R.	V.
Good Friday.	R.	B.
Easter Eve	R.	V. (White for Mass.)
Easter throughout . . .	W.	W.
Ascension, Octave of . . .	W.	W.
„ rest of	W.	W.
Vigil of Pentecost	R. (?)	V. (Red for Mass.)
Pentecost	R.	R.
Vigil of Holy Trinity . . .	R.	R.
Trinity Sunday.	R. (?)	W.
Sundays in Trinity . . .	R.	G.
Week days (Ferial) in Trinity	G.	G.

COMPARATIVE TABLE—*continued.*

FESTIVALS, ETC.!	SARUM.	ROMAN.
Circumcision and Transfiguration	W.	W.
Festival of the Name of Jesus	W.	W.
Festivals of the Holy Cross	R.	R.
Festivals of the B. V. Mary	W.	W.
St. Michael and All Angels	W.	W.
St. John Baptist, Nativity of.	Uncertain.	R.
„ „ Beheading of	R.	R.
Apostles, out of Eastertide	R.	R.
St. John Evangelist in Christmastide	W.	W.
St. John Evangelist, ante port. Lat.	Uncertain.	R.
Conversion of St. Paul.	„	W.
Lammas day, St. Peter ad Vinc.	„	W.
Evangelists, out of Eastertide	R.	R.
All Martyrs	R.	R.
„ in Paschal time	W.	W.
Holy Innocents, if not Sunday	R.	V.
„ „ if Sunday	prob. Y	R.
Confessors	Y.	W.
All Saints	W.	W.
Ember seasons	Uncertain.	V.
Rogation days	„	V.
Masses for the dead	B.	B.
Offices for the dead	Blue or purple.	B.
Vigils	Uncertain.	V.
Dedication of a Church, Octave of	W.	W.
Processions	R.	V.

[H.]

COMES. An ancient Lectionary, or arrangement of epistles and gospels, attributed to St. Jerome. The antiquity of this has been doubted, and it is by some supposed to be not earlier than the seventh century (*Dict. Christ. Ant.* ii. 962). Bingham says, referring to Stillingfleet, *Orig. Britan.* c. 4, p. 229, and Cave, *Hist. Lit.* vol. i. p. 225, that the Comes is reckoned "a counterfeit, and the work of a much later writer, because it mentions lessons out of the Old Testament, whereas, in St. Jerome's time, there were no lessons read besides the epistles and gospels in the Church of Rome." It is interesting to observe that in a foundation deed belonging to a church in France, called "Charta Cornutiana," the "Comes" is mentioned, and this charta is as early as A.D. 471 (Mabillon, *Lit. Gall. Pref.* vii.); that no saints are mentioned in the Comes of a later date than the time of St. Jerome; and the Epiphany is called by the name of the Theophania, which was only used in the early times of the Western Church. It is mentioned by Amalarius (iii. 40), and Micrologus (xxv.), who speaks of it as "Liber Comitis sive Lectionarius, quem Sanctus Hieronymus compaginavit." It is to be found in the *Liturgicon Ecclesiæ Latinæ* of Pamelius under the name of St. Jerome, and is also in the eleventh volume of St. Jerome's works, p. 526.—Bingham, bk. xiv. c. iii.; Maskell, *Mon. Rit. Eccl. Ang.* i. lviii.; Blunt's *Annot. P. B.* p. 70; Blunt's *Dict. Theol.* p. 133. [H.]

COMFORTABLE WORDS: texts read in the Holy Communion office immediately after the Absolution. This is peculiar to the English Liturgy, and the use seems to have been derived from the "Consultation" of Archbishop Herman.

COMMANDERIES. New houses of the same kind among the Knights Hospitallers as the Preceptories among the Templars. (See *Preceptories.*)

COMMANDMENTS, THE TEN. The use of these in the Communion service is peculiar to the English Church. It is probably derived from the custom of reciting and expounding them at certain intervals, as enjoined by ancient synods and bishops. They were introduced into the Communion office in 1552, before which time the collect for Purity was followed by the Introit, which again was followed by the Kyrie Eleison repeated nine times, as in the old service. (See *Kyrie.*) In the American P. B., and in the Scotch, our Lord's summary of the law (St. Matt. xxii. 37–40) is allowed instead of the Decalogue. The translation of the commandments in our Prayer Book is that of the *Great Bible* of 1539–40, not of the present version.

COMMEMORATIONS. The recital of the names of famous martyrs and confessors, patriarchs, bishops, kings, great orthodox writers, munificent benefactors: which recitation was made at the altar out of *diptychs* or folded tables. There are Commemoration days at Oxford and Cambridge, on which the names of all the known benefactors to the universities are proclaimed, special psalms and lessons recited, and special collects and versicles. These have been coeval with the Reformation, and sanctioned by the highest authority. (See *Diptychs.*)

COMMENDAM. *Commendam* is a living *commended* by the Crown to the care of a clergyman until a proper pastor is provided for it. These commendams for some time have been seldom if ever granted to any but bishops, who, when their bishoprics were of small value, were, by special dispensation, allowed to hold their previous benefices, which, on their promotion, had devolved into the patronage of the Crown. But by 6 & 7 Will. IV. s. 18, it was enacted that every commendam thereafter granted shall be absolutely void.

COMMENDATORY LETTERS. (See *Literæ formatæ.*)

COMMENTARY. An exposition; a book of annotations on Holy Scripture.

To give a complete list of commentaries, or a history of commentators, "would require a volume of no ordinary dimensions," ranging from the earliest ages of Christianity to the present day. Much interesting information will be found in Rosenmüller's *Historia Interpretationis Librorum Sa-*

crorum in Ecclesiâ Christianâ, inde ab Apostolorum Ætate usque ad Origenem, 1795–1814." This elaborate work treats exclusively of the early commentators.

In selecting a commentary much care is necessary, because a skilful commentator may wrest the Scriptures so as to make them support his private opinion. In the midst of a great many speculative writings with regard to the Bible, there was, till lately, a want of some free commentary upon the sacred books, in which the latest information might be made accessible to men of ordinary culture, on some kind of authoritative basis. In 1863, the Speaker of the House of Commons, the Right Hon. J. Evelyn Denison, consulted some of the bishops as to the best way of supplying the deficiency, and the result was the work, known by the name of the "Speaker's Commentary." In this the Authorised Version from the edition of 1611, with the marginal references and renderings, is reprinted; and comments, chiefly explanatory, but presenting in a concise form the results of learned investigations, carried on in this and other countries during the last half century, are given. The committee consisted of ten members, the archbishops of Canterbury and York heading the list, and the editorship was entrusted to the Rev. Canon Cook. "The editor thought it desirable to have a small committee of reference, in cases of dispute, and the Archbishop of York, with the Regius Professors of Divinity of Oxford and Cambridge, agreed to act in this capacity." (Preface, *Speaker's Commentary.*) There were about forty contributors, each book having been assigned to some writer who "had paid particular attention to the subject of it."

A simple and short, but very excellent commentary, has been published by the S. P. C. K. To this also there are many contributors. Commentaries on portions of the Scripture are too numerous to be mentioned, but no list would be complete without the late Bishop Wordsworth's Commentary on the Old and New Testament, the late Dean Alford on the New, Bishops Ellicott and Lightfoot on various Epistles, and Dr. Pusey on Daniel and the minor Prophets. (See *Testament.*) [H.]

COMMINATION, means a threat or denunciation of vengeance. I. The office in the Church of England is entitled "A Commination, or denouncing of God's Anger and Judgment against Sinners, with certain Prayers, to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint." This office, says Palmer (*Orig. Liturg.* ii. 243), is one of the last memorials we retain of that solemn penitence, which during the primitive ages occupied so conspicuous a place in the discipline of the Christian Church. In the earliest ages, those who were guilty of grievous sins were solemnly reduced to the order of penitents; they came fasting, and clad in sackcloth and ashes, on the occasion, and, after the bishop had prayed over them, they were dismissed from the church. They then were admitted gradually to the classes of *hearers, substrati* or *kneelers*, and *consistentes* or *co-standers*, i.e. allowed to join in the prayers, but not to partake of the Eucharist, until at length, after long trial and exemplary conduct, they were again decreed worthy of communion. To this discipline St. Basil (A.D. 370) refers, and an account of it is given by Gratian. (*Bas. Can.* 22, 56, *seq.*; *Grat. Dict.* 50, cap. 64.) But at length, from various causes, it became extinct, both in the Eastern and Western Churches; and, from the twelfth or thirteenth century, the solemn office of the first day of Lent was the only memorial of this ancient discipline in the West. The Church of England has long used this office nearly as we do at present, as we find almost exactly the same appointed in the MS. Sacramentary of Leofric, which was written for our Church about the ninth or tenth century; and year by year she directs her ministers to lament the defection of the godly discipline we have been describing. The title in 1549 was merely "the First Day of Lent, commonly called Ash-Wednesday." It was altered in 1552 at the suggestion of Bucer, who wished for the frequent use of the service, and for a revival of open penance, to "A commination against sinners, with certain prayers to be used divers times in the year." It was changed to its present form in 1661.

II. With regard to the "other times, as the ordinary shall appoint," it appears from the Visitation Articles of Archbishop Grindal for the province of Canterbury, in the year 1576, that it was appointed four times a year; namely, on one of the three Sundays next before Easter, on one of the two Sundays next before Pentecost, and on one of the two Sundays next before Christmas, as well as on Ash-Wednesday. Ash-Wednesday was indeed the solemn day of all, on which this office was never to be omitted; as may be gathered from the preface, which is drawn up for the peculiar use of that day. (Cardwell's *Docum. Annals*, i. 398.) In the Scotch Common Prayer, a clause was added, that it was to be used "especially on the first day of Lent, commonly called Ash-Wednesday."

But the service is now never made use of at other times than Ash-Wednesday, except that sometimes the latter part, from the 51st Psalm to the end, has been said on solemn days of fasting and humiliation. This would be the "certain prayers," for the Commination properly means that part of the special service which precedes the Psalm. [H.]

COMMISSARY, is a title of jurisdiction, appertaining to him that exercises ecclesiastical jurisdiction, in places so far distant from the chief city, that the chancellor cannot call the people to the bishop's principal consistory court without great trouble to them.

Chancellors, or bishops' lawyers, were first introduced into the Church by the 2nd canon of the Council of Chalcedon, and were men trained up in the civil and canon law, to direct bishops in matters of judgment relating to ecclesiastical affairs.

Whatever the extent of the chancellor's authority as a judge may be, throughout the diocese, with relation to the bishop's, it is quite clear that the commissary's authority extends only to such particular causes, in such parts of the diocese, for which he holds the bishop's commission to act.

In the Clementine constitutions this officer is termed *officialis foraneus.* By 21 Henry VIII. cap. 13, he shall not be within the statute of non-residence; he may grant licences; he may excommunicate, and prove a last will and testament; but that shall be in the name of the ordinary; and a grant of such power does not hold good beyond the life of the ordinary, and does not bind his successor: where, by prescription or by composition, there are archdeacons, who have jurisdiction in their archdeaconries, as in most places they have, there the office of commissary is superfluous. —See Gibson's *Codex*, vol. i. Introductory Discourse, p. 25.

COMMON PRAYER. (See *Liturgy, Prayer Book.*) By Common Prayer we are to understand a form of prayer adapted and enjoined for common or universal use; in the vernacular language, such as may be understood of people, and in which they are required to join with one heart and voice. The term is very ancient, being found in use as far back as St. Cyprian's time (A.D. 252), who speaks of the Lord's Prayer as "Publica nobis, et *communis oratio.*" This refers to our blessed Lord's own words, "When two or three are gathered together in My Name, there am I in the midst of them" (St. Matt. xviii. 20). The joining thus together in prayer, is a holy duty, and has been observed in all ages; the ordained minister leading the prayers, and the congregation joining with him. This was inculcated by many canons, as for instance the so-called Apostolic Canon (7), which suspended those who did not join in prayers. (See also *Conc. Antioch.* can. 2; *Conc. Eliber.* can. 621, &c.) In the Church of England the term seems first to have been used authoritatively in a rubric to the English Litany of 1544, which runs, "It is thought convenient in this common prayer of Procession, to have it set forth, and used in the vulgar tongue, for stirring the people to more devotion;" and it occurs again in the Injunctions of Edward VI., issued in 1546–7.

Bishop Sparrow observes, that the Common Prayer contains in it many holy offices of the Church; as prayers, confessions of faith, holy hymns, divine lessons, priestly absolutions, and benedictions; all which are set and prescribed, not left to private men's fancies to make or alter. So it was of old ordained (*Conc. Carthag.* can. 106, and in many others). "It is ordained, that the prayers, prefaces, and impositions of hands, which are confirmed by the synod, be observed and used by all men: these, and no other." So is our 14th English canon. . . . "And as these offices are set and prescribed, so are they moreover appointed to be one and the same throughout the whole national Church." Canons 4, 38, 98, deal with those who would reject, or fail to use the order of Common Prayer.

COMMUNION. (See *Holy Communion, Eucharist.*)

COMMUNION OF THE SICK. I. Although the Church maintains that the Eucharist, as a general rule, is to be publicly administered in the consecrated house of God, and has signified her disapproval of *solitary* communion in all cases; yet, when by sickness her members are incapable of presenting themselves at the altar, there is a wise and tender relaxation of her usages, corresponding with the peculiar necessity of the case. This is in accordance with the earliest practice of the primitive Church; as is plainly shown in the writings of the Fathers, in canons and other ancient documents. In the Western Church the Eucharist administered to a sick person was called viaticum, in the Eastern *ἐφόδιον*, both words denoting provision for a journey—the journey to the other world. When St. Clement of Rome uses the term *τὰ ἐφόδια τοῦ Θεοῦ*, he does not necessarily imply the Eucharist; but his namesake of Alexandria joined to it the words *ζώης αἰδίου*, which resemble the words in the liturgies of St. James, St. Basil, and St. Mark, *ζώης αἰωνίου*, which are used in a manner clearly denoting the Eucharist. (Clem. Alex. *Strom.* vi. 33; Hammond, *Liturgies*, p. 191.) The Council of Nice (can. xiii.) forbad that any, even the lapsed, should be deprived of the very last and most necessary *ἐφόδιον*, and this was repeated by other councils, as the 4th of Carthage, A.D. 398 (can. lxxvii.), "Qui in infirmitate sunt viaticum accipiant," of Epaon, A.D. 517 (can. xxxvi.), and many others.

"There are many instances," says Palmer (*Orig. Liturgy*, ii. 232), "in antiquity, of the celebration of the Eucharist in private for the sick. Thus Paulinus, bishop of Nola, caused the Eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us, that his father communicated in his own chamber, and that his sister had an altar at home (*Orat.* 19, *de Laude Patris. Orat.* 11); and Ambrose is said to have administered the sacrament in a private house at Rome (*Vita A. a Paulino*, can. xlvii.). The Church is therefore justified in directing the Eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the rubric immediately preceding the office, that the sacrament shall be decorously and reverently administered."

In the English Church great stress has always been laid upon the reception of the Eucharist by the sick. Archbishop Theodore (A.D. 671) dwells on the matter in his *Penitential* (cap. 41), which was the first work published by authority in the Western Church, and was the foundation on which all the other "libelli pænitentiales" rested, such as those published by Bede and Egbert (Hook's *Archbishops*, i. 168). The canon No. 65 of King Edgar (A.D. 960) orders every priest to give "housel" to the sick when they need it; and a canon of the Synod of Westminster (1138) confirms this. In the Prayer Book of 1549 there is a long rubric with regard to the manner of administering the Eucharist to sick persons; but this was set aside in 1552 because it implied reservation of the Holy Sacrament.

II. By the present rubric, before the office for the Communion of the Sick, it is ordered as follows: "Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the holy communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the church; that, so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give timely notice to the curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the curate may reverently minister, he shall there celebrate the holy communion."

III. The reservation of a portion of the elements consecrated in the church, for the use of the sick, is probably of primitive origin. Justin Martyr refers to this in his *Apology* (i. 65), though his words may include more than the sick, as he says, "καὶ τοῖς οὐ παροῦσι (διάκονοι) ἀποφέρουσι. Eusebius speaks (quoting from Dionysius) of a priest, who being sick, sent by a messenger to a dying person a "morsel of the eucharist" (Euseb. *Hist. Eccl.* vi. 44), and the canons of the early councils imply the conveying of the viaticum. But it was not allowed to be conveyed by any but an ordained minister, except under very particular circumstances. Bona states that reservation in the Church was designed for the sick only (*Rerum Liturg.* ii. 17), and that this was the idea in the English Church in early times is evident from the excerpt of Archbishop Egbert, "Ut presbyter eucharistiam habeat semper paratam ad infirmos, ne sine communione moriantur." By the Synod of Westminster above referred to, it was ordered that "Ultra octo dies Corpus Christi non reservetur;" nor should it be conveyed "nisi per sacerdotem, aut per diaconum, aut necessitate instante, per quemlibet cum summa reverentiâ" (Maskell, *Mon. Rit.* i. ccxxiii).

By a constitution of Archbishop Peckham (A.D. 1279), the sacrament of the Eucharist "shall be carried with due reverence to the sick, the priest having on at least a surplice or stole, with a light carried before him in a lantern, with a bell, that the people may be excited to due reverence; who by the minister's direction shall be taught to prostrate themselves, or at least to make humble adoration, wheresoever the King of Glory shall happen to be carried under the cover of bread."

But by the rubric of the 2 Edward VI. it was ordered, that there shall be no elevation of the host, or showing the sacrament to the people. The rubric of 1549 ordered that, in the case of a sick person, the priest shall "reserve (at the open communion in the church) so much of the sacrament of the body and blood as shall serve the sick person, and so many as shall communicate with him (if there be any), and as soon as he conveniently may, after the open communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last to the sick person himself." The curate was charged to use the general confession, the absolution, the comfortable words, and the collect after communion. If there was not open communion in the church, the curate was to visit the sick person afore noon, and "having a convenient place," celebrate the holy communion. A second rubric at the end of the office orders that if the curate has to celebrate in any sick man's house, and there be more sick persons to be visited the same day, he shall reserve so much as shall serve the other sick persons, and shall immediately carry it and minister it to them. This was altered in 1552, and private celebrations were alone provided for, the present collect, epistle and gospel in the office for the communion of the sick being then appointed. In the Latin Prayer Book of Queen Elizabeth's reign, in the Scottish Church, and by the non-jurors, the practice of reservation was upheld. In cases of great epidemics, it would seem to be in accordance with a primitive practice, and the canons of ancient councils, that it should be retained; and when in the great outbreak of cholera at Leeds, Bishop Longley, afterwards archbishop of Canterbury, was appealed to on this subject, he said, that "while he could not *authorize* reservation, he did not feel himself justified in *forbidding* it in that emergency." (*Hist. Considerations, &c.*, by Rev. T. W. Perry; Blunt's *Annot. P. B.* p. 290.) The late primate (Dr. Tait) and the bishop of London (Dr. Jackson) are both said to have allowed the sacrament to be reserved, when sickness was prevalent in a populous London parish (*Lit. Churchman*, Feb. 7, 1885); but at the first meeting of the Upper House of Convocation in 1885 the question was discussed, and the opinion of their Lordships was unfavourable to such a practice (*Ibid.* p. 87).

In view of an epidemic, one rubric orders that "In the time of plague, sweat, or other such like contagious times of sickness or diseases, when none of the parish can be gotten to communicate with the sick in their houses, for fear of infection, upon special request of the diseased, the minister may only communicate with him." And another, that in the distribution of the elements "the sick person shall receive last." This is done, "because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him." [H.]

In the Sarum Manual provision is made for spiritual communion in cases where actual reception of the elements is impossible; and in the same way our rubric directs that "if a man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and blood, the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor; he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth."

COMMUNION OF SAINTS. (See *Saints.*) This is an article of the Creed in which we profess to believe, as a necessary and infallible truth, that such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with the miseries of this world, have fellowship with God the Father (1 St. John i. 3; 2 St. Peter i. 4), with God the Son (1 St. John i. 3; 2 St. John 9; St. John xvii. 20, 21, 23), with God the Holy Ghost (Phil. ii. 1; 2 Cor. xiii. 14), as dwelling with them, and taking up their habitations in them; that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit, being "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14; St. Luke xv. 10; St. Matt. xviii. 10); that besides the external fellowship which they have in the word and sacraments, with all the members of the Church, they have an intimate union and conjunction with all the saints on earth, as the living members of Christ. (1 St. John i. 7; Col. ii. 19.) Nor is this union separated by the death of any; but as Christ, in whom they live, is the Lamb slain from the foundation of the world, so have they fellowship with all the saints, who, from the death of Abel, have departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. (Heb. xii. 22, 23.) "Indeed," says Bishop Pearson, from whom this article is taken, "the communion of saints in the Church of Christ with those who are departed is demonstrated by their communion with the saints alive. For if I have communion with a saint of God as such, while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between Christ and his Church, the spiritual conjunction of the members with the head, is the true foundation of that communion which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction; and, consequently, there must continue the same communion, because there remaineth the same foundation. Indeed, the saint before his death had some communion with the hypocrite, as hearing the word, professing the faith, receiving the sacraments together; which being in things only external, as they were common to them both, and all such external actions ceasing in the person dead, the hypocrite remaining loseth all communion with the saint departing, and the saints surviving cease to have farther fellowship with the hypocrite dying. But seeing that the true and unfeigned holiness of man, wrought by the powerful influence of the Spirit of God, not only remaineth, but also is improved after death; seeing that the correspondence of the internal holiness was the true communion with other persons during life, they cannot be said to be divided by death, which hath no power over that sanctity by which they were first conjoined. But although this communion of the saints in paradise and on earth, upon the mystical union of Christ their head, be fundamental and internal, yet what acts or external operations it produces is not so certain. That we communicate with them in hope of that happiness which they actually enjoy is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity, is certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, besides a reverential respect and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity. They who first found this part of the article in the Creed, and delivered their exposition to us, have made no greater enlargement of this communion, as to the saints of heaven, than the society of hope, esteem, and imitation on our side, of desires and supplications on their side; and what is now taught by the Church of Rome is as an unwarrantable, so a novitious, interpretation."

COMMUNION IN ONE KIND. "The principal advocates of Popery at the beginning of the Reformation were not willing to own, that the universal practice of the primitive Church was against the modern sacrilege of denying the cup to the people; and, therefore, though they confessed there were some instances in antiquity, of communion under both kinds, yet they maintained the custom was not universal. So Eckius and Harding, and many others. But they who have since considered the practice of the ancient Church more narrowly, are ashamed of this pretence, and freely confess, that for twelve centuries there is no instance of the people's being obliged to communicate only in one kind, in the public administration of the sacrament; but in private they think some few instances may be given."

This is shown by Leo Allatius (*de Missa Præsanct.* p. 1559), and not denied by Cardinal Bona, who says (*Rer. Liturg.* lib. ii. c. 18), "It is very certain that anciently all in general, both clergy and laity, men and women, received the holy mysteries in both kinds, when they were present at the solemn celebration of them, and they both offered and were partakers. But out of the time of sacrifice, and act of the Church, it was customary always and in all places to communicate only in one kind. In the first part of the assertion all agree, as well Catholics as sectaries; nor can any one deny it, that has the least knowledge of ecclesiastical affairs. For the faithful always and in all places, from the very first foundation of the Church to the twelfth century, were used to communicate under the species of bread and wine; and in the beginning of that age the use of the cup began by little and little to be laid aside, whilst many bishops interdicted the people the use of the cup, for fear of irreverence and effusion." Before this, with the same object of reverence, the wine was in some places administered by the bread being dipped into it, of which custom mention is made in the third Council of Braga, held A.D. 675. (See *Intinction.*) This was sometimes condemned in the West, sometimes allowed. Ernulf, for instance, bishop of Rochester, wrote in favour of it in 1120, the Synod of Westminster prohibited it in 1175. In consequence of which disputes, according to Bona, the Council of Constance, to settle the matter, withdrew the cup altogether from the laity. (*Rer. Liturg.* lib. ii. 19, quoted by Bingham, bk. xv. c. 5.) The order runs that, "although in the primitive Church this sacrament was received of the faithful under both kinds, yet for the avoiding any dangers and scandals, the custom has reasonably been introduced, that it be received by the officiating persons under both kinds, but by the laity only under the kind of bread; since it is to be believed most firmly, and in nowise to be doubted, that the whole body and blood of Christ is truly contained as well under the species of bread as under that of wine."

"On which we may fairly remark, 'full well ye reject the commandment of God, that ye may keep your own tradition.' For Christ, when he celebrated the Eucharist, gave the cup to all who were present: and when He appointed His Apostles His ministers to celebrate it, He bade them do the same, 'Do this in remembrance of Me.' But ye say, whosoever shall dare to do as

Christ has bidden him, shall be effectually punished." (Perceval on the Roman Schism.) At this day the Greeks, and Maronites, and Abyssinians, and all the Orientals, never communicate but in both kinds.

COMMUNION TABLE. A name for the altar in the Christian Church. It is both altar and table. An altar with respect to the oblation; a table with respect to the feast. (See *Altar.*)

COMMUTATION OF PENANCE. Penance is an ecclesiastical punishment, used in the discipline of the Church, which affects the body of the penitent; by which he is obliged to give public satisfaction to the Church for the scandal he has occasioned by his evil example. Commutation of Penance is the permission granted by the ecclesiastical judge to pay a certain sum of money for pious uses, in lieu of public penance. But it does not now really exist. (See *Penitents.*)

COMPETENTES. Catechumens in the primitive Church, being the immediate candidates for baptism. They had previously to undergo a long preparation, being (1) merely catechumens; (2) audientes, or hearers of the word in church; (3) genuflectentes, allowed to kneel with the other worshippers; (4) competentes. St. Cyril calls them *φωτιζόμενοι*, the apostolic constitutions *βαπτιζόμενοι*; not as having received the light, or having been baptized, but being in readiness for baptism. (St. Cyr. *Catech.* i. 2; *Apost. Constit.* viii. 8.) The names of the candidates were registered in the *δίπτυχα ζώντων*—so called to distinguish them from the other diptychs—and read out to the congregation. (See *Diptychs*, *Catechumens.*)

COMPLINE, or COMPLETORIUM, was, before the Reformation, the last service of the day. This hour of prayer was first appointed by the celebrated abbot Benedict, in the sixth century. "Complyn ys the seuenthe and the last howre of dyuyne seruyce, and yt ys as moche to say as a fulfyllynge. And therwyth also is ended, and fulfylled spekynge, etynge, and drynkynge, and laborynge, and all bodyly besynesses. So that after that tyme oughte to be kepte stylnes, and scylence not only from wordes, but also from all dedes saue only softe prayer and holy thynkeynge, and bodely sleape. For complyn betokeneth the ende of mannes lyfe. And therefore eche persone oughte to dyspose him to bedde warde, as yf hys bedde were hys grave."—*The Mirrour*, fol. lxxxix; Maskell, *Mon. Rit.* iii. 67. [H.]

CONCEPTION (IMMACULATE) OF THE HOLY VIRGIN. The immaculate conception is a festival of the Roman Church, observed on December 8, in honour of the alleged conception of the Virgin Mary without sin. The doctrine itself was invented about the middle of the twelfth century. The devotion offered to the Blessed Virgin having grown to an extravagant height, it was asserted by some theologians, not only that she was sanctified from her birth, but also that she was conceived without sin. The opinion was at first generally condemned, and it would have had its place among other forgotten heresies, if Duns Scotus, the great opponent of the Dominicans, had not undertaken its defence. The festival was included in the English Calendar for the first time, by Archbishop Islip's Constitutions, A.D. 1362, though it has been said that it was included at Archbishop Langton's Council at Oxford (A.D. 1222), not as a day of obligation, but optional. This rests, however, only on one Belgian MS. (Dr. Pusey's *Eirenicon*, ii. 365.)

It has now been dogmatically asserted in the Bull, "Ineffabilis Deus," which was promulgated on Dec. 8, 1854, by the late Pope Pius IX., the substantial point of which is that the Blessed Virgin Mary was, by the grace and favour of Almighty God, preserved perfectly free from all taint of original sin, "ex prima instanti suæ conceptionis." In this no one can deny that an addition has been made to the ancient creeds, and in a case to which even the loose principle of development could hardly be made applicable; while at the same time there is an implied condemnation not only of the primitive fathers, but of the greatest theologians whom the Church has ever produced. [H.]

CONCEPTION OF OUR LADY. A religious order in the Romish Church, founded by Beatrix de Sylva, sister of James, first count of Portolegro, in the kingdom of Portugal. The king of Castile falling in love with her, she fled to Toledo, where she imagined that the Virgin Mary appeared to her, and bid her found an order in honour of her own immaculate conception. This she did in 1484, and Pope Innocent VIII. confirmed the order in 1489, and granted them permission to follow the rule of the Cistercians. The second convent of the order was founded in the year 1507, at Torrigo, in the diocese of Toledo, which produced seven others, the first of which was at Madrid. This order passed into Italy, and got footing in Rome and Milan. In the reign of Louis XIV., king of France, the Clarisses of the suburb of St. Germain, at Paris, embraced the order of the *Conception*. These religious, besides the grand office of the Franciscans, recite on Sundays and holy-days a lesser office, called the office of the Conception of the Holy Virgin.

CONCEPTION, MIRACULOUS. The production of the human nature of the Son of God out of the ordinary course of generation, by the power of the Holy Ghost. (St. Matt. i. 18, 25.)

"It were not difficult to show that the miraculous conception, once admitted, naturally brings after it the great doctrines of the incarnation and the atonement. The miraculous conception of our Lord evidently implies some higher purpose of His coming than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetic spirit. For whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour's coming, a mere man might have done the whole business, and the supernatural conception had been an unnecessary miracle. He, therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin-offering for us, that we might be made the righteousness of God in Him."—*Bp. Horsley*. And see especially sermon by J. H. Newman for Christmas Day in vol. ii. of *Parochial and Plain Sermons.*

CONCERNING THE SERVICE OF THE CHURCH. The explanatory introduction to, originally the Preface, of the Prayer Book. It is supposed to have been written by Cranmer, and was inserted in its present position in 1661, when the Preface was added. It is derived chiefly from the Reformed Roman Breviary of Quignonez. (See *Breviary.*)

CONCLAVE. The place where the cardinals meet for the choosing of a new pope: the assembly itself is also called by this name, and it depends upon the members themselves to choose the place, although for some time the Vatican has been constantly used. Here they erect, in a large apartment, as many cells of deal wood as there are cardinals, with lodges and places for the conclavists, who shut themselves in to wait and serve the cardinals. These little chambers have their numbers, and are drawn by lot, so that it often happens that cardinals of different factions lodge near one another.

CONCORDANCE, a dictionary or index to the Bible, wherein all the leading words are ranged alphabetically, and the books, chapters, and verses wherein they occur, referred to, to assist in finding out passages, and comparing the several significations of the same word. I. The earliest attempt at a Concordance is the collection of parallel passages in the margin of the 5th volume of the Complatensian Polyglot. Hugo de St. Caro, or Cardinal Hugo, who is said to have employed 500 monks, compiled a Concordance of the Vulgate in the middle of the thirteenth century. The earliest Concordance of the Hebrew Text is by Rabbi Mordecai Nathan (Venice, 1523); that of Calasio (1621) is the fullest; but there are many others by Buxtorf, Taylor, Noldius, &c. Kircher and Tromm compiled a Concordance of the Septuagint: Williams (1767); and Schmidt (a very beautiful 12mo edition of which was edited by Mr. Greenfield in 1830); and several others of the Greek New Testament.

II. The first English Concordance to the New Testament was "imprinted by Thos. Gybson" before 1540. The first to the entire Bible was published by John Merbeck, Merbecke, or Marbeck, the celebrated English musician, in 1550.

But of English Concordances, Cruden's is the best known and is valued by every biblical student. An excellent Concordance was published by the S.P.C.K. in 1859, including a Concordance to the apocryphal books and to the Prayer Book version of the Psalter. [H.]

CONCORDAT. An agreement between the See of Rome and any foreign government, by which the discipline of the clergy, and management and disposal of churches and benefices are regulated. The *Concordat of Worms*, A.D. 1122, between the Emperor Henry and Pope Calixtus II., regulated the election of bishops and abbots, each side making concessions.. The *Germanic Concordat*, A.D. 1448, made between the Emperor Frederick III. and Pope Nicholas V., and confirmed by Clement VIII. and Gregory XIII., comprehended four parts; in the first of which the pope reserved to himself the conferring of all vacant benefices at Rome, and 100 days' journey from it, of whatever degree, either secular or regular, which before went by election, without exception of cardinals or other officers of the holy see. The second concerns the elections that are to be confirmed by the pope, with regard to metropolitans, bishops, &c. The third deals with livings that are successively given by the popes and their proper patrons; that the pope has the privilege to confer both secular and regular livings, for the months of January, March, May, July, September, November; and the bishop or archbishop within the district of their dioceses during the other months. The fourth and last part speaks of the annates or first-fruits, after the death or removal of the incumbent. In A.D. 1516 an agreement was made between Francis I. of France and Pope Leo X., which was called a concordat; and by which the *pragmatic sanction* was abrogated (see *Pragmatic Sanction*). A concordat was agreed upon in A.D. 1801, between Buonaparte and Cardinal Consalvi, acting in the name of Pope Pius VII., by which the head of the state had the nomination to the vacant sees, but the pope was to confer canonical institution, the clergy were subjected to the civil power, and all immunities were abolished. Another concordat was made between Louis XVIII. and Pius VII., in A.D. 1817, with regard to the reconstruction of dioceses.—Stubbs' Mosheim, vol. ii. pp. 331, 376: iii. pp. 536, 545; Milman's *Lat. Christ.* iii. p. 215; Burnet's *Hist. Reform.* iii. 13.

CONDIGNITY and CONGRUITY. Terms used by the schoolmen to express their peculiar opinions relative to human merit and deserving. The Scotists maintain that it is possible for man in his natural state so to live as to *deserve* the grace of God, by which he may be enabled to obtain salvation; this natural *fitness* (*congruitas*) for grace, being such as to oblige the Deity to grant it. Such is the *merit of congruity.* The Thomists, on the other hand, contend that man, by the divine assistance, is capable of so living as to *merit* eternal life, to be *worthy* (*condignus*) of it in the sight of God. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy*, is not introduced. This is the *merit of condignity.*

Article XIII. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

CONDUCT. A name given to chaplains of colleges in the university of Cambridge and at Eton; meaning a "Capellanus conductitius." (See *Chaplain.*)

CONDITIONAL BAPTISM. The administration of the rite of baptism, when it has not been assured that it has been before properly performed. Mention is made of this in the statutes of St. Boniface (Martene, *de Rit. Ant.* i. lxvi. 10). The fourth rubric (Priv. Bapt.) directs public certification by the priest of the private baptism by himself, or examination by him into the matter if another had baptized. Up to 1604 the latter only was mentioned in the rubric. The examination is confined to two points, (*a*) evidence of the fact of baptism; (*β*) evidence of baptism in due form, by water and in the name of the Holy Trinity. If such evidence is not forthcoming, then only is conditional re-baptism allowed.

CONFALON, or GONFALON, Society of the. So called from the Gonfalon, or banner, bearing the figure of the Virgin Mary, which was their ensign.—*Raynaldus.* A confraternity of seculars in the Church of Rome, called penitents, established first of all by some Roman citizens in 1267: and confirmed by Pope Gregory XIII. in 1576. Henry III. began one at Paris in 1583, and himself assisted in the habit of a penitent, at a procession wherein the cardinal of Guise carried the cross, and his brother the duke of Mayenne was master of the ceremonies.

CONFERENCES. (See *Congress.*)

CONFERENCE, DIOCESAN. (See *Congress, ad fin.*, II.)

CONFERENCES, DIOCESAN, CENTRAL COUNCIL OF. (See *Congress*, III.)

CONFESSION. (See *Auricular Confession.*) The verbal acknowledgment of sin. The article is thus divided. I. *Early ideas about confession.* II. *The doctrine of the Church of England.* III. *Forms of confession.*

I. In the primitive Church, no other confession of sins was required in order to receive baptism than the general renunciation of the devil and all his works.

Nor did the Church lay any obligation on the consciences of men, to make either public or private confession of their sins to any but God, in order to qualify them for Holy Communion. The confessions of the primitive Christians were all voluntary, and not imposed upon them by any laws of the Church. Notwithstanding which it must be owned, that private confession, though not absolutely required, yet was allowed and encouraged by the ancients, in some cases, and upon special occasions. For, first, they advised men, in case of lesser sins, to make confession mutually to each other, that they might have each other's prayers and assistance, according to the advice of St. James, "Confess your faults one to another, and pray for one another, that ye may be healed." Which, though it be produced by the Romanists in favour of *auricular confession to a priest*, yet the ancients understood it only as a direction to Christians to confess mutually to each other. (See Chrys. *Hom.* xxviii. *in* 1 *Cor.*; *Hom.* viii. *de Pænitent.*) 2. In case of injuries done to any private person, it was expected that the offender should make a private confession of his fault to the person injured. 3. St. Cyprian says that penitents opened their minds to God's priests; not to one alone, but before the whole consistory. (*De Lapsis*; see also Tertul. *de Pænitent.* c. 10.) But sometimes when men were under any perplexities of mind, or troubles of conscience, this was a case in which they were directed to have recourse to some pastor, and to take his counsel and advice. 4. Origen (*Hom.* ii. *in Ps.* xxxvii.) gives another reason for confessing private sins to the priest, which is, that he was the fittest judge when it was proper to do public penance for private offences. (See *Penitentiary.*)—Bingham, bk. xv. ch. viii. § 6.

All that can plainly be deduced from the scriptural doctrine concerning confession is this, that, in common or ordinary sins, we are to acknowledge them before Almighty God, either particularly in our private, or generally in our public devotion; but as for some sins of a more extraordinary kind, the heinousness whereof ordinary Christians may not be sufficiently apprized of, or which may be attended with such nice circumstances as perplex their consciences, here resort is proper to be made to the ministers of the Church, who, as physicians of the soul, are best able to advise the fittest remedies upon such uncommon emergencies. Matters of this kind stood within these limits for a considerable time after the first propagating of the gospel; but, during the piety of very early times, another sort of confession came in use, for it having been the practice for excommunicates, before their reception into the Church, to make a solemn confession of their faults before the whole congregation, some persons who had fallen into a great sin, though they had never been censured for it, thought it a part of their duty to take upon themselves a public shame for it, by discovering it to the whole congregation they were members of, and to desire their prayers to God for their pardon. Some difficulties and inconvenience arising from this practice, about the year 360, the office of a public penitentiary in the Greek Church began, who was to be a presbyter of good conversation, prudent, and one who could keep a secret; to whom those who were lapsed into any greater sin might confess it; and he, according to his discretion, was to enjoin a penance for it. But still there was no command for all people to confess their sins to this presbyter. In the Latin Church, the practice of public confession to the whole congregation continued 100 years longer, viz. till the time of Pope Leo, which was about the year 450, who by an injunction of his, abrogated it; and after some time, the Greek Church began to grow weary of this private confession to a penitentiary, and so laid it aside. But whilst private confession to ministers was practised, in some of the earlier ages of the Church, recourse was had to them only as spiritual physicians and counsellors, as appears by many passages of antiquity. By the Lateran Council, A.D. 1215, every person, of each sex, was obliged once in a year to confess to the minister of his parish, the sins which he had been guilty of. Auricular confession to the priest being thus established, some of the school divines of the Roman Church carried it to further lengths, making it to be an article of faith; to be received by the priest, not ministerially, but judicially and authoritatively; that every single sin must be discovered to them with all its aggravating circumstances, &c. All which tyranny over men's consciences, and diving into the secrets of families and governments, was confirmed by the Council of Trent.

It appears then certain that before the time when Innocent III., in 1215, promulgated the celebrated 21st Canon, "*Omnis utriusque sexûs*," above referred to, private confession was not deemed a necessity, but that afterwards it was. Local synods, as for instance that of Lambeth, A.D. 1378, reimposed the canon in a still stricter form, and it became generally taught that confession was part of a sacrament which is generally necessary to salvation. "This," says Jeremy Taylor, "the Church of Rome now affirms, and the Church of England denies; and complains sadly that commandments of men are changed into the doctrines of God by a pharisaical empire, and superstition." (Works, vol. xi., Heber's ed. p. 11.) "We find," Hooker sums up, "the use of confession, especially public, allowed of by the Fathers, but that extreme and rigorous necessity of auricular and private confession which is at this day so mightily upheld by the Church of Rome we find not."—*Ecc. Pol.* bk. vi., iv. 13.

II. The doctrine of the Church of England on this point is shown in two places in the Prayer Book.

1. *The Warning for the Celebration of the Holy Communion:* "Because it is requisite that no man should come to the holy communion but with a full faith in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience therein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministration of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulnes." (2). *Rubric, in the Office for the Visitation of the Sick:* "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." By the 113th canon, empowering ministers to prevent offences at the court of visitation, it is provided that "if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, he shall not in anywise be bound by this constitution, but is strictly charged

and admonished that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as, by the laws of this realm, his own life may be called in question for concealing the same), under pain of irregularity." The 113th canon also refers to the subject, enjoining secrecy of the minister in respect to confessions made to him. In the 2nd part of the Homily of Repentance the words used in the "Warning for Holy Communion" are repeated, and enlarged upon. "As for private confession," says Bishop Jewel, "abuses and errors set apart, we condemn it not, but leave it at liberty."

III. Forms of confession are generally to be met with in the liturgies of antiquity, but a form superior, or equal, to that in our own, called the "General Confession," is nowhere to be found. Like the prayer which Jesus taught us, though concise, it is comprehensive and full; though conceived in general terms, yet at the same time it is so particular, that it includes every kind of sin.

The General Confession with the Absolution, was first inserted in the Morning and Evening Prayer, by the Second Book of King Edward VI.

A Confession was formerly recited in the office for the first hour of the morning, according to the rites of the English Churches. It occurred in the course of prayers which came at the end of the service: and had this arrangement been regarded by the reformers, the Confession and Absolution would now be placed immediately before the collect for the day. "There were, however, good reasons for placing the Confession at the beginning of the office. Christian humility would naturally induce us to approach the infinitely holy God with a confession of our sinfulness and unworthiness; and this position of the Confession is justified by the practice of the Eastern Church in the time of Basil, who observes that the people all confessed their sins with great contrition, at the beginning of the nocturnal service, and before the psalmody and lessons commenced."—Palmer, i. 104. (See *Breviary.*)

At the time of the review of the liturgy, A.D. 1661, it was objected by the Presbyterian clergy against this Confession, that there was no preparatory prayer for God's assistance and acceptance; and that it was defective in not clearly expressing "original sin," nor enumerating actual sins with their aggravations. To which it was answered by the Episcopalian commissioners, that the preparatory sentences, and the preceding exhortation, amply supplied this; and that the form being so general is rather a perfection than a defect, as in such case all may join, since in many things we offend all. And as to the notice of original sin, they conceived that to be sufficiently acknowledged in the sentence (with others, as the "devices and desires of our own hearts," &c.), "and there is no health in us." With respect to the general terms used throughout the Common Prayer Book, dissenters have complained of such expressions as, "that we may do God's will"—"that we may be kept from all evil," &c.; to which the Episcopalians properly remark, "these are almost the very terms in the Lord's Prayer; so that they must reform that, before they can pretend to amend our liturgy in these petitions."

We may judge how far the objections are worthy of notice, by the form composed by Calvin himself, and used by the French reformed Churches, which begins, "O Lord God, Eternal and Almighty Father, we acknowledge and confess that we are miserable sinners . . . but yet, O Lord, we are heartily sorry," &c.

It appears, indeed, that our form of confession was in great measure suggested by this form, or rather by the translation of it made by Valerandus Pollanus, for the reformed congregation of Strasburg. (See Laurence's *Bampton Lectures.*)

The Confession in the Holy Communion Office is partly taken from Hermann's Consultation, partly from the ancient Use. The rubric in the "Order of Communion" of 1549 ran, "Then shall a general confession be made in the name of all those who are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the priest himself." It continued so till 1662, when an objection was made at the Savoy Conference against public prayer being read by a layman, and the rubric was altered to its present form. (See *Liturgy.*)

CONFESSIONS OF FAITH. The systems of theology drawn up by foreign reformers were frequently called Confessions of Faith. The following are the Confessions of the different Churches.

1. That of the Greek Church, entitled "The Confessions of the True and Genuine Faith," which was presented to Mohammed II., in 1453, but which gave place to the "Orthodox Confession of the Catholic and Apostolic Greek Church," composed by Mogila, metropolitan of Kiev, in Russia, and approved in 1643, with great solemnity, by the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It contains the standard of the principles of the Russian Greek Church. See Palmer's *Collection of Russian Symbolical Books* and Neale's *Hist. of the Greek Church.*

2. The Church of Rome, though she has always received the Apostles', Nicene, and Athanasian Creeds, had no fixed public and authoritative symbol till the Council of Trent. A summary of the doctrines contained in the canons of that council is given in the creed published by Pius IV. (1564) in the form of a bull. It is introduced by the Nicene Creed, to which it adds twelve articles, comprising those doctrines which the Church of Rome finally adopted after her controversies with the Reformers. (See *Creed of Pope Pius IV.*)

3. The Lutherans call their standard books of faith and discipline, "Libri Symbolici Ecclesiæ Evangelicæ." They contain the three creeds above mentioned, the Augsburg Confession, the Apology for that Confession by Melanchthon, the Articles of Smalcald, drawn up by Luther; the Catechisms of Luther; and, in many churches, the form of Concord, or Book of Torgau. The Saxon (composed by Melanchthon), Wurtemberg, Suabian, Pomeranian, Mansfeldtian, and Copenhagen Confessions agree in general with the symbolical books of the Lutherans, but are of authority only in the countries from which they are respectively called. (See *Augsburg Confession.*)

4. The Confessions of the Calvinistic Churches are numerous. The following are the principal:—(1.) The Helvetic Confessions are three—that of Basle, 1530; the Summary and Confession of the Helvetic Churches, 1536; and the "Expositio Simplex," &c., 1566, ascribed to Bullinger. (2.) The Tetrapolitan Confession, 1531,—which derives its name from the four cities of Strasburg, Constance, Memmingen, and Lindau, by the deputies of which it was signed,—is attributed to Bucer. (3.) The Palatine or Heidelberg Confession, framed by order of the Elector Palatine John Casimir, 1575. (4.) The Confession of the Gallic Churches, accepted at the first synod of the Reformed, held at Paris, 1559. (5.) The Confession of the Reformed Churches in Belgium, drawn up in 1559, and approved in 1561. (6.) The Confession of Faith of the Kirk of Scotland, which was that composed by the assembly at Westminster, and was received as the standard of the Scotch national faith in 1690. See *Harmony of Confessions, or the Faith of Christian and Reformed Churches* 1643; and *Sylloge Confessionum sub tempus Reformandæ Ecclesiæ*, Oxon. 1804.

CONFESSION OF FAITH, WESTMINSTER. The Confession of Faith which was drawn up by the Puritans in England, and which is adopted by the Scottish establishment. The ordinance under which the assembly which drew up this Confession sat at Westminster commences thus:

"An Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations. June 12, 1643." The assembly contained so many Presbyterians, that the Episcopalians and Independents who had been summoned were utterly powerless on a division. The chief point was the extirpation of Popery and Prelacy. The Confession consisted of thirty-three chapters, based upon the Calvinistic Confessions on the continent.

The Westminster Confession of Faith was approved by the General Assembly of the Kirk of Scotland, on the 27th of August, 1647, sess. 23, and was ratified by Act of the Scottish Parliament, 7th February, 1649. See next article.

CONFESSION OF FAITH OF THE KIRK OF SCOTLAND, or THE NATIONAL COVENANT. "Subscribed at first by the King's Majesty, and his Household, in the Year 1580; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of secret council, and acts of the General Assembly; subscribed again by all sorts of persons in the year 1590, by a new ordinance of council, at the desire of the General Assembly: with a general bond for the maintaining of the true Christian religion, and the King's person; and, together with a resolution and promise, for the causes after expressed, to maintain the true religion, and the King's Majesty, according to the foresaid Confession and acts of Parliament, subscribed by Barons, Nobles, Gentlemen, Burgesses, Ministers, and Commons, in the year 1638: approven by the General Assembly 1638 and 1639; and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of council, upon the supplication of the General Assembly, and act of the General Assembly, ratified by an act of Parliament 1640; and subscribed by King *Charles II.* at *Spey, June* 23, 1650, and *Scoon, January* 1, 1651." The Confession contains severe denunciations against "all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the Word of God, and Kirk of Scotland." The corruptions of the "Roman Antichrist," his "five bastard Sacraments;" his "absolute necessity of baptism;" his "blasphemous opinion of transubstantiation, or real presence of Christ's body in the element:"

his "blasphemous litany;" his "manifold orders;" his "three solemn vows, with shavellings of sundry sorts," &c., &c., are condemned. All Papists and priests, together with the spreaders and makers of erroneous books and libels (the term including all except those that were in accordance with the covenant), were to be punished "with manifold civil and ecclesiastical pains, as adversaries to God's true religion." Those who "went to crosses," or observed the "festival days of saints," were to be punished as idolaters. The Confession then goes on to order that "none shall be reputed as loyal and faithful subjects to our sovereign Lord, or his authority, but be punishable as rebellers, and gainstanders of the same, who shall not give their confession, and make their profession of the said true religion." The "National Covenant" closes with a very long oath, taken "before God, His angels, and the world"—called in the Act of Assembly "our great oath."

It is evident that this was aimed against the Church of England as well as against the Church of Rome. Together with the Solemn League and Covenant, it is bound up with and added to the Westminster Confession of Faith, and published by authority of the Scottish Establishment. But it has been stated, on good authority, that no licentiate or minister of the Scottish Establishment has signed or been asked to sign this, or the Solemn League and Covenant, for the last 150 years. This does not, however, exonerate the religious community which still publishes these documents authoritatively from the charge of intolerance; and all classes of Episcopalians, including of course the Church of England, are involved in the fearful anathemas put forth by the Covenanters.

CONFESSION OF AUGSBURG, or AUGUSTAN CONFESSION. A confession of faith, drawn up by Melanchthon, and presented by him and Luther to the emperor Charles V. at Augsburg, in the year 1530. It was divided into two parts, and was designed to support all the points of the Lutheran reformation, and to show the heterodoxy of the Church of Rome.—Maimbourg, *Hist. du Lutheranisme.*

It was signed by the Elector of Saxony, and his eldest son, by the Marquis of Brandenburg, by the Landgrave of Hesse, the Prince of Hainault, and the republics of Nuremberg and Rutlingua. It was argued before the emperor Charles V., but rejected; the Roman Catholics having a majority of votes in the council. This was followed by a conference between seven deputies of each party; in which, Luther being absent, Melanchthon, by his mollifying explanations, brought both sides to an agreement in relation to fifteen of the first twenty-one articles. But the conference broke up without adjusting all the differences between them. (See *Augsburg Confession.*)

CONFESSIONAL. (See *Confession* and *Auricular Confession.*) An enclosed seat or closet of wood in Roman churches where penitents make confession to the priests. There is none older than the 15th century; no example is known of the confessional forming part of the fabric of a church.

CONFESSOR. I. A name given to those who confessed the doctrine of Christ before heathen or persecuting judges; or to those who firmly endured punishment for defending the faith: if they died under their torments they were called *martyrs.* Tertullian speaks of confessors as martyrs elect, and St. Cyprian wrote an epistle to the "Martyrs and confessors of Jesus Christ."—*Dict. Christ. Antiq.* p. 424.

II. A name given to a priest who receives confession. (See *Auricular Confession.*)

CONFIRMATION. This is a Latin word which signifies *strengthening.* It is used to express the rite in which the in-dwelling grace of the Holy Ghost is sought for those who have been made children of God in baptism; to which sacrament it is, strictly speaking, a supplemental rite. This ordinance is called *confirmation,* because they who duly receive it are *confirmed* or strengthened for the fulfilment of their Christian duties by the grace therein bestowed upon them. The words which accompany confirmation in the Eastern Churches are, "The seal of the gift of the Holy Ghost:" and the effect of it is well expressed in that ancient prayer which, from the earliest times, has been used in all the Western Churches: "Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and hast given unto them forgiveness of all their sins,—pour into them thy sevenfold Spirit, the Holy Comforter from heaven;" or, "Strengthen them, we beseech thee, with the Holy Ghost, the Comforter."

In the early Church confirmation was administered with the chrism, or consecrated oil (see *Chrism*); and this is still done in the Greek and Roman Churches. Tertullian, Cyprian, Cyril of Jerusalem, and other Fathers speak of the anointing as well as of the laying on of hands in confirmation (Tertull. *de Bapt.* xii.; Cyp. *Ep.* lxx. 3, lxxiii. 8; Cyril, *Catech. Lect.* xix., xx.); and offices for the rite are found in the Sacramentaries of Gelasius and of Gregory. In the Church of England, only the laying on of hands by the bishop is retained, the use of the chrism having been entirely abrogated, in consequence of the superstition attaching to it. Indeed this laying on of the bishop's hands is the only rite mentioned in connection with it in the Scriptures: "Then laid they their hands upon them, and they received the Holy Ghost." (Acts viii. 17.)

In the Epistle to the Hebrews, confirmation (there spoken of under the term "laying on of hands") is ranked among the chief fundamentals of Christian doctrine (Heb. vi. 2), and must therefore be of perpetual obligation. In the first ages of the Church, confirmation appears to have been administered in all cases as soon after baptism as possible, as it continues to be in the Greek and African Churches. But in the Western Churches, for the last three or four hundred years, the bishops have interposed a delay of seven years after infant baptism: which delay in the English Churches has latterly been extended to from thirteen to sixteen years—the determination of the age being left to the bishop. At the last revision of our Prayer Book, in 1661, confirmation was made an occasion of requiring from those who have been baptized in infancy, a renewal, in their own persons, of the engagements of the baptismal covenant. The dispositions of mind required of those who would benefit by confirmation are the same which are necessary to fit men for receiving grace in the sacraments; namely, repentance and faith: without which, where persons are capable of them, neither this nor any of the means of grace can benefit those to whom they are administered.

The rubric states that no persons are admissible to the holy communion unless they have been confirmed, or are ready and desirous to be confirmed.

The 60th canon orders that confirmation should be performed by the bishops once in three years, but there are few dioceses in England in which the bishop does not now find it necessary to hold confirmations more frequently. The 61st canon bids every minister to "use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the bishop to be confirmed." [H.]

CONFIRMATION OF A BISHOP. To understand what is meant by the confirmation of a bishop, it may be proper to state the process adopted in England before a presbyter can be consecrated to the episcopal office. The king having issued his *congé d'élire* to the dean and chapter, and having nominated, in his "letters missive," the person whom he thinks fit to be chosen, the dean and chapter are obliged, within twenty days next after the receipt of this licence, to make the election, which being accepted by the party elected, is certified both to the sovereign and to the archbishop of the province. If the dean and chapter fail to certify the election within twenty days after the delivery of the "letters missive," they incur the penalty of præmunire; and if they refuse to elect, the king may nominate by letters patent. The election being certified, the king grants his royal assent under the great seal, directed to the archbishop, commanding him to confirm and consecrate the bishop thus elected; and the archbishop subscribes it "*fiat confirmatio*," and grants a commission to his vicar-general for that purpose. The vicar-general issues a citation to summon opposers, which, for the province of Canterbury, is affixed on the door of Bow Church, and three proclamations are made thereof; this being certified to the vicar-general, at the time and place appointed, the proctor for the dean and chapter exhibit the royal assent, and the archbishop's commission directed to the vicar-general. After this, a long and formal process is gone through, and after six proclamations for opposers, if none appear, they are pronounced *contumacious*. It is then decreed to proceed to sentence. The bishop elect takes the oaths of office, the sentence is subscribed by the vicar-general, and the election is ratified and decreed to be good. (See *Bishops, Election of.*)

Not only bishops, but deans of many cathedrals, were confirmed by their diocesans; as at St. Paul's in London, and St. Patrick's in Dublin. (See Oughton, *Ordo Judicium de ecclesici Cathedr.* cxxvii., and Mason's *Hibernia*, p. 219.)

CONFORMITY, DECLARATION OF. A declaration is required of all persons who are to be licensed or instituted to an ecclesiastical charge in the Church of England, in the following words:—"I, A. B., do declare that I will conform to the liturgy of the Church of England, as it is now by law established." This declaration is to be made and subscribed before the bishop or his commissary, and the making and subscription thereof is to be testified under the episcopal seal of the bishop, and under the hand of the bishop or his commissary. (See also *Reading in.*)

CONGÉ D'ÉLIRE. This is a Norman-French term, and signifies *leave to choose*; and is the king's writ or licence to the dean and chapter of the diocese to choose a bishop, in the time of vacancy of the see. Before the Norman Conquest, bishops in England were commonly appointed by the king and the Witenagemot. After the conquest the chapters elected, but the election was commonly made in the King's chapel, and was subject to his approval, so that it was not practically free. Prior to the reign of Henry I., the kings of England used to invest bishops with the ring and staff. Henry I., as the result of his contest with Anselm, so far ceded this right as to give a *congé d'élire* to deans and chapters for the election of bishops. Henry VIII. added "letters missive," nominating the person whom he required them to elect, under pain of præmunire; and Edward VI. (1 Edw. VI. c. 1, 2) abolished elections by writ of *congé d'élire*, as being "indeed no elections," and "seeming also derogatory and prejudicial to the king's prerogative royal, to whom only appertaineth the collation and gift of all archbishoprics, and bishoprics, and suffragan bishops, within his Highness's said realm." The statute goes on to enact, "That no election of any archbishop or bishop shall be made by the dean and chapter;" but that the king by his "letters patent, at all times when the archbishopric or bishopric be void, shall confer the same to any person whom the king shall think meet." This statute was repealed by Queen Mary, and never afterwards revived. The law now rests upon the 25 Henry VIII. c. 20, which statute was revived by Queen Elizabeth. (See *Jurisdiction.*) But in Ireland, the Act of 2 Eliz. c. 4, established the same manner of appointment by the sovereign, without election, as the English Act of Edward, and so it continued till the disestablishment of the Irish Church. [G.]

CONGREGATION. In its largest sense, this word includes the whole body of Christian people, considered as assembled, not locally, but in some act of fellowship, as when it is said, "Let the congregation of saints praise Him:" but the word is more commonly used for the worshippers, being members of the true Church assembled in a particular place; a sense in which the word is plainly used in the prayer for the Church militant, where an especial distinction is made between *all* God's people, or the congregation of the saints, and the particular congregation present when the prayer is used: "To all Thy people give Thy heavenly grace, and especially to this congregation here present." The word *congregation* follows therefore the use of the word *Church*; we use "*The* Church" for the whole body of Christ's people, and "*a* Church," or "*this* Church," for a particular portion of them. And as *a* Church is the immediate bond of union to each individual with *the* Church, so is *a* congregation the immediate company with which the individual joins, and the immediate sign of his adherence to *the* congregation of saints. Thus, in the Order of Confirmation, the preface declares that *before the Church* children should ratify their baptismal vow, and they are consequently asked by the bishop whether they do this "in the presence of God and *of this congregation.*" Congregation and Church are considered by our translators convertible terms: e.g. Psal. xxii. 22, "In the midst of the *congregation*" is rendered in Heb. ii. 12, "In the midst of the *Church.*" In the early translations of the Bible the word ἐκκλησία was rendered "congregation" in St. Matt. xvi. 8; Acts ii. 47: vii. 3: xii. 1; Eph. i. 22, 23. In the Bishop's Bible (1568) the words of our Lord to St. Peter are given "on this rock I will build my congregation." In the Latin version of Articles xix., xxiii., xxiv., congregation is rendered by "ecclesia." Compare also the beginning of the Bidding Prayer: "Let us pray for Christ's Holy Catholic Church; that is, for the whole congregation of Christian people dispersed throughout the world."

CONGREGATION IN THE PAPAL COURT, means a committee of cardinals met for the despatch of some particular business, and each congregation is denominated from the peculiar business it has to despatch.

Such are the "Pope's congregation" instituted by Sixtus V. for arranging business: the congregation of the Holy Office (see *Inquisition*): the congregation "de Propagandâ fide" instituted by Gregory XV.: the congregation for explaining the Council of Trent (see *Trent, Council* of): the congregation of the Index (see *Indexes*): the congregation of Bishops and Regulars; for the examination of bishops; of the morals of bishops; for the Residence of bishops; for monasteries; of apostolical visitation; of relics; of indulgences; of rites; for the building of churches. (See *Relics, Indulgences*, Broughton's *Biblio.* vol. i.)

CONGREGATION is also applied in England to one of the assemblies of the university of Oxford, consisting of Regents, who transact the ordinary business of the university.

CONGREGATIONALISTS are nearly the same as Independents. (See *Independents.*) The principle which this sect professes is shown by their name; that each congregation should be quite independent of every other in the management of its affairs and teaching.

CONGRESS, CHURCH. I. There has of late years been a strong and growing desire among Churchmen to obtain a more hearty co-operation between clergy and laity. In the earlier times of the Church the leading laymen were consulted by the bishops, and others held offices, and assisted in the work of the Church, without being admitted to holy orders. (See *Lay Helpers.*) This lay help became absorbed by the monks and friars, and when in England monasteries were swept away, and these religious communities abolished, there was nothing to take their place. After the Reformation laymen were little consulted, and indeed there seems for a long time to have been little concerted action on the part of the rulers of the Church, which perhaps was one of the causes which led to the apathy and want of energy which characterized the end of the last century and the beginning of this. When convocation was revived (see *Convocation*) a proposal was made that a certain number of laymen should be elected as proctors; and this has been renewed since. But there were many objections to such an innovation on the old idea of convocation. It therefore was determined by some earnest Churchmen to organise annual meetings, or congresses, to promote Church extension and Church defence, at which the prominent and important practical subjects of the day should be discussed by leading men both of the clergy and laity, the discussion of points of theological doctrine and speculation being excluded. The congress was to be open to all, but eminent men were to be invited to prepare papers, and to deliver speeches, and none but members of the Church of England or of Churches in communion with her allowed to speak. The first Church congress was held at Cambridge in 1861, under the presidency of Archdeacon France, and from that time to the present such meetings have been held annually. At Oxford in the next year the bishop of the diocese, Dr. Wilberforce, who took a great and active interest in the working of these congresses, presided; and since then the bishop of the diocese in which the place of meeting is situated has acted as president. At York in 1866, and at Sheffield in 1878, the Archbishop of York presided; as did the Archbishop of Canterbury at Croydon in 1877. The congresses have been largely attended, and representative men, both of the clergy and laity, have taken part in the proceedings.

II. The Church congresses were followed by the revival of ruri-decanal action and also by DIOCESAN CONFERENCES. These are meetings of the clergy and laity in individual dioceses, certain clerical and lay members being elected, generally at ruri-decanal meetings, to represent the others at the general diocesan conference. The times of meeting vary in different dioceses, at the will of the bishop, but in most cases the conferences are annual. Conferences of this kind are held in all the dioceses except Worcester. The result of these diocesan conferences was even better than was expected; great interest has been taken in them, and they have been the means of bringing leading laymen, and clergy in the different dioceses, together, to discuss the burning questions of the day, and they have become handmaids to convocation. But even this was not altogether satisfactory, and a more united action seemed to be required. Therefore in 1879 and 1880 some of the secretaries and leading men of the conferences met together in London, to consider whether any and what steps should be taken to further such more united action in both provinces, and to bring the combined voice and wishes of Churchmen, lay as well as clerical, to bear upon the two convocations, the Parliament and the country, for the promotion of measures acknowledged as desirable. The result of their deliberations has been the formation of—

III. The Central Council of Diocesan Conferences. This Council is now constituted of representatives elected by the diocesan conferences, in the proportion of six to each diocese, three clerical and three lay. Others, though not representatives, may by special invitation be present and speak but not vote. The president is elected annually. The business of the council is directed by an executive committee composed of 15 lay and 15 clerical members, elected yearly. The main objects are (1) to gather up the past decisions of diocesan conferences, and to discuss them through their representatives; (2) to suggest subjects for consideration in future diocesan conferences; (3) to obtain the general opinion of the Church on matters affecting its welfare, with a view to their being brought prominently, if thought desirable, before the convocations and Parliament. The system has been worked out carefully, and seems to be complete. The ruri-decanal chapters or meetings appoint representatives, lay and clerical, for the diocesan conference; the diocesan conference appoints representatives for the central council; the central council lays the collected decisions before the bishops and convocation: while at the same time annual congresses of the whole Church of England are held, at which any one may express his individual opinion. (See *Official Year Book*, 1883, p. 380, 405; 1885, p. 336.) [H.]

CONGRUITY. (See *Condignity*.)

CONSANGUINITY. Connexion by blood, as *affinity* is alliance by marriage. The degrees of consanguinity and affinity within which marriages are null and void by the Act of 1835, and were previously voidable by the ecclesiastical courts, are those contained in the Table of Prohibited Degrees compiled by Abp. Parker in the time of Queen Elizabeth and printed in all Prayer Books, though it is legally no part thereof, and derives its real authority from the Act of 25 Hen. VIII. c. 22, and the previous law of the Church. This Table is to be found in all Prayer Books. (See *Affinity*.)

CONSCIENCE CLAUSES. (See *Schools*.)

CONSECRATION. The solemn act of dedicating any thing or person to a Divine service and use.

CONSECRATION OF A BISHOP. By this we mean the separating of a person for the holy office of a bishop, by imposition of hands and prayer.

I. The laying on of hands, accompanied with prayer, and earnest preparation, was all that was required in the time of the Apostles, and is of Scriptural authority (Acts vi. 6; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6). But in this case, as in many others, in the early age of Christianity, other rites were adopted, and these again, in the mediæval age, received further additions. The earliest addition made to the "imposition of hands," was the laying of the gospels upon the head, or neck, or shoulders, of the person to be consecrated to the holy office. Of this mention is made in the Apostolic Constitutions (viii. 4), where two deacons are appointed to hold the gospels over his head; and in one of the councils of Carthage (iv. c. 2), at which it was ordered that two bishops were so to hold the book of the gospels while the chief bishop, or primate, with two other bishops assisting him, pronounced the prayer of consecration. St. Chrysostom also refers to this custom. (Bingham, bk. ii. c. 11.) Another rite was the anointing of the head at the consecration, but reference to this is not found in very early writers. In the sixth century it was probably the custom in Italy (St. Leo, *M. Serm.* viii. *de Passion Domini*), but rarely elsewhere, though mention is made of it as existing in England in the eighth century (Egbert's *Pontif.* ed. Greenwell). The delivery of a pastoral staff and a ring was also part of the Western rite of consecration, and this is mentioned in the Pontificals of Gregory the Great, and of Egbert, but not in the earlier ones of Leo or Gelasius. It also is referred to in the fourth council of Toledo, A.D. 633. The delivery of the paten and chalice is mentioned in the Sacramentary of Gregory, but the delivery of the mitre was later. (See *Mitre;* Maskell's *Mon. Rit. Ang. Eccl.* ii. 290, note.) Connected also with the consecration of bishops was the enthronization, and delivery of the pallium. (See *Enthronization, Pallium;* Maskell, ii., cxliii. and ii., cclv. *seq.*; *Dict. Christ. Ant.* 222.)

II. The ordainers or consecrators were necessarily bishops, and two or more were required to take part "'Επίσκοπος *χειροτονείσθω ὑπὸ ἐπισκόπων δύω ἢ τριῶν*,' is the first so called Apostolic canon; and a similar order is given in the Constitutions (*Apost. Const.* viii. 4). Many councils require a larger number to participate; for instance, according to a canon of the first Nicene Council (Can. IV.) there must be four, or at least three, bishops present at the consecration of a bishop. This rule has generally been followed. In the form of ordaining or consecrating a bishop in the English Church, the rubrics imply the presence of at least three. The archbishop, or some other bishop appointed by lawful commission, performs the office: "another bishop shall read the Epistle," "then another bishop shall read the Gospel." The bishop elect is also presented by two bishops to the archbishop. In the preface to this form it is stated that "no one shall be accounted or taken to be a bishop, or suffered to execute the same function, unless he be called, tried, and admitted thereunto according to that form, or *hath had formerly episcopal consecration*." The concluding portion of this sentence recognises the validity of consecrations given in foreign Churches by any other form adopted by those Churches. Thus a French, or an Italian, or a Greek bishop, conforming to the rules of the Church of England, would seem to require no fresh consecration, but is at liberty to officiate among us.

But that alone does not give them or their ordinees any right to officiate here; much less to hold benefices or curacies. Even those who were ordained in our own colonies could not until recent legislation, as explained under the *Church in Scotland* and *in the Colonies*. The present position of all bishops and clergy not consecrated or ordained by bishops of an English diocese is determined by the Colonial Clergy Act, 1874. Some persons appear to have apprehended that that Act *per incuriam* put ordinary English suffragans in the same position as Colonial, Scotch, American, or Roman clergy. But the apprehension is unfounded, and contrary to the rules of legal construction. No such repeal of old rights is expressly made by the Act; and a suffragan bishop would certainly be held to be "a bishop of the English diocese" in which he is commissioned under the Suffragan Act of 26 Hen. VIII., so long as he was acting under and within his commission.

After the Reformation an attempt was made to prove that the line of English bishops (see *Apostolic Succession*) had been broken by a defect in the consecration of Archbishop Parker (see *Nag's Head Fiction*); but this has been refuted, and by no one more decisively rejected than by Dr. Lingard, himself a Roman Catholic.—*Hist. of Eng.* vol. vi., Appendix, Note DD.

By the eighth canon it is ordered, "Whoever shall affirm or teach, that the form and manner of making and consecrating bishops, priests, and deacons, containeth anything in it that is repugnant to the word of God; or that they who are made bishops, priests, or deacons in that form are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either bishops, priests, or deacons, until they have some other calling to those Divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors."

The 36th Article, and the Act of Uniformity (13 & 14 Car. II.), also assert the validity of the said form. [H.]

CONSECRATION OF CHURCHES. The law recognises no place as a church until it has been consecrated by the bishop.

In the Church of England the bishop is left to his own discretion as to the form he will use in the consecration of a church; but in the 21 Henry VIII. c. 13, which limits the number of chaplains that each person may have, one reason assigned why a bishop may retain six chaplains is because he must occupy that number in the consecration of churches.

The custom of solemnly setting apart, from ordinary and secular use, whatever is appropriated to the service of Almighty God, has the highest possible sanction; for many are the instances of it recorded in the Holy Scriptures. True it is that there is no record of any such ceremonial having been used among Christians in reference to churches, before the fourth century, though some ritualists are of opinion that a form of dedication was common much earlier. No sooner, however, was the sword of persecution sheathed, and God permitted His Church to serve Him in all godly quietness, than such solemnities became general. Then, as Eusebius tells us, (*H. E.* x. 2,) "there was an incessant joy, and there sprung up for all a certain celestial gladness, seeing every place, which but a short time before had been desolated by the impieties of the tyrants, reviving again, and recovering from a long and deadly distemper; temples again rising from the soil to a lofty height, and receiving a splendour far exceeding those which had been formerly destroyed." And again: "after this the sight was afforded us, so eagerly desired and prayed for by all,—the festival of dedications, and consecrations of the newly-erected houses of prayer throughout the cities. After this, the convention of bishops, the concourse of foreigners from abroad, the benevolence of people to people, the unity of the members of Christ concurring in one harmonious body. Then was it according to the prophetic declaration, mystically indicating what would take place, 'bone was brought to bone, and joint to joint,' and whatsoever other matters the Divine word faithfully intimated before. There was, also, one energy of the Divine Spirit pervading all the members, and one soul among all, one and the same ardour of faith, one song of praise to the Deity; yea now, indeed, complete and perfect solemnities of the prelates and heads of the Church, sacred performances of sacred rites, and solemn rituals of the Church. Here you might hear the singing of psalms; there, the performance of divine and sacred mysteries. The mystic symbols of our Saviour's passion were celebrated; and, at the same time, each sex of every age, male and female, with the power of the mind, and with a mind and whole heart rejoicing in prayer and thanksgiving, gave glory to God, the author of all good. Every one of the prelates present also delivered panegyrical discourses, desirous of adding lustre to the assembly, according to the ability of each." One such discourse, pronounced by Eusebius himself, still remains.

In his life of Constantine, Eusebius gives an instance of the ceremonial thus described in the consecration, amid a full synod of bishops, of the Church of Jerusalem, which Constantine had built over our Saviour's sepulchre, A.D. 335. Socrates records a similar consecration of the famous Church of Antioch, called *Dominicum Aureum*, which was begun by Constantine and finished by Constantius, A.D. 341. Testimony to the prevalency of this custom is also borne by St. Athanasius, who defends himself in his apology to Constantius (c. 14–18), when charged with having used a building for public worship, before it was dedicated by the emperor, and consecrated by himself, on the ground of necessity; for since during Lent the congregations in the ordinary churches had been so crowded as to prove injurious to the persons present, and anticipating still more crowded assemblies at Easter, he thought himself justified, under such circumstances, to use an edifice which was unconsecrated. St. Gregory Nazianzen likewise speaks of this ceremonial as an ancient custom (*παλαιὸς νόμος*).

Such then were the offices connected with the consecration of churches in primitive times. Bishops, from distant provinces, with a vast concourse of clergy and laity, were present; an appropriate sermon or sermons were preached; the holy Eucharist was *always* administered; in the course of which prayers suitable to the occasion were offered. Of these prayers one is still preserved in the writings of St. Ambrose.

On this model it was that the consecration services of the Church Catholic were formed, each church, at first, varying in non-essentials, as circumstances may have required.

In the English Church, various records of very early date exist relating to the consecration of churches. Geoffrey of Monmouth, who professes to follow Gildas, says that in the time of King Lucius (A.D. 162) pagan temples were consecrated in Britain to the honour of the true God. And we find from Bede, *H. E.* i. 25, 26, that the passage just quoted from Eusebius was applicable to our own island. It is known that Bertha, wife of Ethelbert, king of Kent, repaired or rebuilt a church, first built by the Romans, and had it dedicated to the honour of St. Martin of Tours, an eminent saint among the Christians of her native country. This was the church granted by Ethelbert to Augustine, on his landing in the isle of Thanet, A.D. 596. Some time after his arrival, Gregory the Great sent Augustine particular instructions about the dedication of the temples of the Anglo-Saxons; and when the bishop had his episcopal see assigned him in the royal city, he recovered therein a church, which he was informed had been built by the ancient Roman Christians, and consecrated in the name of our holy Saviour, God and Lord, Jesus Christ. From the same historian we learn, that Laurentius, Augustine's successor in the primacy, consecrated a church to St. Peter and St. Paul, afterwards called St. Augustine's, in honour of Augustine, who had commenced building it. Mellitus, who succeeded Laurentius, consecrated the church of the Holy Mother of God, built by King Eadbald, A.D. 622. There is a detailed account of the consecration of the church of Ripon, by Wilfrid, archbishop of York, A.D. 665, given in the life of that prelate, written by Eddius and Fridegode. Numerous subsequent canons are found, bearing on the same subject. For instance, one of Archbishop Ecgberht's "Excerptions," A.D. 740, relates to the consecration of churches. In Archbishop Wulfred's canons, passed at the Council of Chalchuith:

"When a church is built, let it be consecrated by the bishop of its own diocese, according to the ministerial book."—Wilkins, *Conc.* tom. i. 169.

Again, in the canons of Archbishop William of Corbeuil, A.D. 1126, in the canons at Westminster, A.D. 1138, and in Archbishop Richard's canons, A.D. 1175, similar injunctions are given.

From the Constitutions of Otho, A.D. 1237, it would appear that this solemnity was then much neglected. This is evident from the title "de consecratione, et reformatione status ecclesiæ," and from the first of the canons, which, after observing that the dedication of royal temples is known to have taken its beginning from the Old Testament, and was observed by the holy fathers in the New Testament, under which it ought to be done with the greater care and dignity, &c., goes on to enact,

"That *because we have ourselves seen, and heard by many, that so wholesome a mystery is despised, at least neglected, by some* (for we have found many churches, and some cathedrals, not consecrated with holy oil though built of old), we, therefore, being desirous to obviate so great a neglect, do ordain and give in charge, that all cathedrals, conventual and parochial churches, which are ready built, and their walls perfected, be consecrated by the diocesan bishops, to whom they belong, or others authorised by them, within two years: and let it so be done in a like time in all churches hereafter to be built; and lest so wholesome a statute grow into contempt, if such like places be not dedicated within two years from the time of their being finished, we decree them to remain interdicted from the solemnization of masses until they be consecrated, unless they be excused for some reasonable cause."

In the constitutions of Othobon, A.D. 1268, there is a similar canon.

The reformers, when reforming the other services of the Church, did not extend their labours to that of consecration. Indeed, as the sixteenth century was a period, to use the words of Bishop Short, when more churches were destroyed than built, there was no immediate use for the service in question. This task was reserved for Bishop Andrewes, whose service was compiled, as were all the offices of the English Church, from the formularies in use before the Reformation.

Unanswerable as was Hooker's defence of the consecration of churches (*Eccl. Pol.* v. 12), it was insufficient to protect Laud from the clamour of his implacable enemies, when he consecrated St. Catherine Cree church, as bishop of London, in 1630. And in the well-known London petition, presented to the Long Parliament, by the notorious Alderman Pennington, about ten years later, the consecration of churches was not forgotten to be included "among the manifold evils, pressures, and grievances, caused, practised, and occasioned by the prelates and their dependants."

At the Restoration the custom revived, and the subject was again discussed; but as there was no authorised office (Laud, having been prevented from drawing up a form, as he intended, in the convocation of 1640), the preparation of one was committed to Bishop Cosin in the convocation of 1661. When prepared it was presented to the house, and referred to a committee of four bishops for revision, but nothing seems ultimately to have been done about it. Since that period each bishop has adopted any form he thought best, though perhaps the form of consecrating churches, chapels, and churchyards, or places of burial, which was sent down by the bishops to the lower houses of convocation (1712), and altered by a committee of the whole house, is the one, not that it is enjoined by any competent authority, now most generally used.

Different rites were prepared by Barlow, bishop of Lincoln; Patrick, bishop of Ely; and King, bishop of London.—Palmer, *Orig. Lit.* ii. 371. (*See* Harrington, *on the Consecration of Churches;* Maskell, *Mon. Rit. Eccl. Ang.* i. 326.)

[The Acts of Parliament which prescribe or give certain legal effects to consecration of churches and churchyards prescribe no particular form of it. The customary religious service *alone* would have no legal effect, nor the absence of it. That is produced by the bishop signing in the church the usual "sentence of consecration" on the petition of the then owners of the land and building, which he also orders to be registered in the registry of the diocese. From this it followed, as lawyers must have known, before the decision of the Privy Council in *Parker* v. *Leach* (1 P. C. 312), reversing a former decision, founded on Popish law, that reconsecration, where no more ground is added, has no legal meaning, necessity, or effect, though it had often been done when churches were entirely rebuilt. The religious service called consecration may be performed there, if the bishop pleases, but nothing else should be done. Moreover, all rites and ceremonies will be valid, by the Declaratory Act, 30 & 31 Vict. c. 133, if any part of the church remains on the old site. But if it covers any new ground, that will not become the property of the church without either conveyance or consecration or lapse of time. By 59 G. III. c. 134, s. 40, churches may be removed to entirely new sites by faculty and consent of all the parties interested. Such churches, of course, require consecration. The consecration of parochial churchyards or cemeteries now does nothing, since the Burials Act, 1880, and some bishops accordingly refuse to do it.] [G.]

CONSECRATION OF THE ELEMENTS. A prayer of consecration, or setting apart the bread and wine to the sacred purpose in which they are about to be employed, hath been used for that end at least 1600 years. And the mention which our office makes of the institution of the Lord's supper, from the words, "who in the same night that he was betrayed," to the conclusion, is in every old liturgy in the world.

It is contained in the well-known account by Justin Martyr (*Apost.* i. c. 65) of the celebration of Holy Communion in his time. Irenæus speaks of the consecration of the bread; "it has," he says, "the invocation of God upon it, and then it is no longer common bread, but the Eucharist." "Qui est a terra panis, percipiens invocationem Dei, jam non communis panis est, sed Eucharistia" (lib. iv. cap. 34). In the Apostolic Constitutions the words of consecration are quoted (viii. c. 12). St. Cyril of Jerusalem gives an account of the service as it was actually celebrated at his own church in the early part of the fourth century. After prayer and preparation "we beseech," he says, "the merciful God to send forth His Holy Spirit upon **τὰ προκείμενα**," that is, the elements placed on the altar, "to make the bread the Body of Christ, and the wine the Blood of Christ" (Cyr. *Catech. Myst.* iii. n. 3). In Tertullian's works, in those of Origen, Basil, Chrysostom, and in fact in most of the early writers, we find similar allusions made to the consecration of the elements.—Bingham, bk. xv. c. 3.

II. In the Eastern Church there is a distinct invocation of the Holy Spirit, "Sharer of the throne and of the kingdom with God and Father and Thine Only Begotten Son, consubstantial, co-eternal," that He "may hallow and make this bread the holy body of Thy Christ; and this cup the precious blood of Thy Christ;" without which the consecration of the elements is not considered complete (*Lit. of St. James;* Neale and Littledale's trans. *Anc. Lit.* p. 51). But the Western Church has always maintained that the consecration is completed by the recitation of our Blessed Lord's words, as bringing Himself in to be the Consecrator of the Holy Sacrament. In most of the ancient liturgies, before "He blessed" the words are inserted, "our Lord looked up to heaven," though this is not mentioned in the accounts of the Institution given in the gospels. The Sarum and Roman liturgies direct the celebrant to raise his eyes to heaven.

"It is peculiar to this celebration," says Bishop Cosin, "that the death of our Lord is commemorated therein, not by bare words as in other prayers, but by certain sacred symbols, signs and sacrament, which are, according to St. Augustine, a sort of 'visible words.'" According to the Prayer Book of 1549, following the "Sarum Use," the celebrant was to make the sign of the cross over the elements several times; but this was discontinued in 1552, and the only direction is that he shall take the paten into his hands, break the bread, lay his hand upon all the bread, take the chalice, and lay his hand upon every vessel in which there is any wine to be consecrated. The prayer of consecration was also changed, the words "and with Thy Holy Spirit," and "vouchsafe to bless and sanctify these Thy gifts and creatures that they may be to us the body and blood of Christ," being omitted. In the American and Scotch Liturgies they are re-inserted, except that the Scotch office omits the words "to us."—Bingham, book xv. c. iii.; *Annot. P. B.* ii. 187; See *Mixed Chalice, Eucharist.*

"We do not eat our common food without first praying for a blessing on it; which pious custom is so universal, that it is certainly a piece of natural religion; how much more then are we obliged, before we eat and drink this bread and wine, which Christ designed to set forth the mystery of His death, to consecrate it and set it apart by a solemn prayer; especially since Christ Himself in the institution of this sacred ordinance, while He was teaching His Apostles how to celebrate it, did use a form of blessing over it (St. Matt. xxvi. 26); which St. Paul calls "giving thanks" (1 Cor. xi. 24). Wherefore all Churches in the world, from the Apostles' days, have used such a form, the ancient and essential part of which is the words of our Saviour's institution; for, since He makes this sacramental charge, it hath been thought fit by all churches to keep His own words, which being pronounced by a lawful priest, do properly make the consecration; wherefore our Church has cut off all the later superstitious additions, by which the Roman Church hath corrupted this form, and given us a prayer of consecration, consisting only of the words of our Saviour's institution, and a proper prayer to introduce it. The first part is a prayer directed to "Almighty God our heavenly Father," commemorating His mercy in giving His Son to die for us, and the all-sufficient merit of His death, together with His command for our remembering it in this sacrament; and on these grounds desiring that, since we obey Him in thus celebrating it, we may therein receive Christ's body and blood. The second part is the repetition of the words and actions of our Lord at the institution, concerning both the time and the manner of its institution."—*Dean Comber.*

CONSECRATION OF THE WATER IN BAPTISM. (See *Baptism.*) The form of consecration in the Prayer Book of 1549, began with this prayer, "O most merciful God, our Saviour Jesus Christ, who hast ordained the element of water, for the regeneration of Thy faithful people, upon Whom being baptised in the river Jordan, the Holy Ghost came down in the likeness of a dove. Send down, we beseech Thee, the same, Thy Holy Spirit, to assist us, and to be present at this our invocation of Thy Holy Name: sanctify this ✠ fountain of baptism, Thou that art the sanctifier of all things, that by the power of Thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption." This was omitted in 1552, the present words "sanctify the water" &c. were added in 1662.

CONSECRATION OF SOVEREIGNS. (See *Coronation.*)

CONSISTENTES. (*Co-standers.*) The last order of penitents in the primitive Church, so-called from their having their liberty, after other penitents, energumens, and catechumens were dismissed, to stand with the faithful at the altar, and join in the common prayers, and see the oblation offered; but yet they might neither make their own oblations, nor partake of the Eucharist with them. (See *Catechumens.*)—Bingham, bk. xviii. c. 1.

CONSISTORY (from Low Latin "consistorium," a place of assembly). A word used to denote the Court Christian, or Spiritual Court. In the Church of England, before the Norman Conquest, the ecclesiastical jurisdiction was not separated from the civil; for the earl and bishop sat in one court, that is, in the ancient county court. William the Conqueror separated the secular from the ecclesiastical courts; and after that time every bishop had his consistory court, in which he tried spiritual causes, either in person or through an official appointed by himself.

CONSTANCE, COUNCIL OF. This council assembled in 1414, by the combined authority of the emperor and the pope. It was attended by thirty cardinals, three patriarchs, twenty archbishops, one hundred and fifty bishops, besides an immense number of the inferior clergy. It included sovereign princes, electors of Germany, as well as representatives from every country in communion with Rome. Its objects were, to put an end to the Papal schism, to reform the Church, and to put down the so-called heresy of Bohemia.

I. During a period of nearly forty years rival popes had claimed the see of Rome. The council not only removed the two popes whose title had been previously disallowed, but also deposed the third, who had been legitimately appointed, and had forfeited his right by many and great crimes, namely, John XXIII. Martin V. was appointed pope.

II. John Huss, who was a learned and eloquent man, of blameless life, and of great influence, arrived at Constance soon after the meeting of the council. He had embraced the opinions of Wiclif, and had been especially earnest in denouncing the avarice and immoralities of the priests, as well as the frauds practised upon the people by pretended miracles. He was accused and thrown into prison. The emperor at first expressed great indignation at his arrest, but having been influenced by members of the council, he not only withdrew his protection, but deputed the elector palatine, as vicar of the empire, to place him in the hands of the secular magistrate. The pleas on which this breach of faith have been defended by Roman writers are inconsistent and self-contradictory. Some endeavour to maintain that Huss did not possess the safe-conduct until after his arrest; some, that he broke the conditions on which it was granted; and some, that no engagement of the emperor could limit the authority of the council. All impartial judges have long been agreed in condemning the act as a deep and indelible disgrace to the Roman Church. The letters of the martyr himself, as well as the language of his defence, describe in touching and Christianly terms the harshness and injustice with which be was treated. Having resisted all efforts to procure his recantation, whether by threats or persuasion, he was condemned, and met his death with wonderful calmness and heroism, on the 7th July, 1415. The immediate effect of his condemnation, and that of Jerome of Prague, which speedily followed, was to kindle the flames of civil war in Bohemia, during which the names of Wiclif and Huss formed the watchword on the one side, and that of the pope on the other.

III. In the fourth and fifth sessions, the absolute superiority of a general council over the pope was expressed in the form of an exact decree. The decision of the council was gravely and deliberately adopted; and it had the fullest support of the learned divines who were present, such as Cardinal P. d'Ailli, who had been chancellor of the university of Paris, and his still more illustrious pupil and successor, John Gerson, who, beyond all other theologians, influenced and represented the mind of that age. It has always furnished an insurmountable difficulty to controversialists of the ultramontane school. They cannot reject its authority without giving up the legitimacy of every pope since Martin V.; while, on the other hand, it is plainly at variance with the decrees of the Council of Florence.

Materials for the history of the Council of Constance are provided abundantly by the invaluable collection of documents made by H. Von der Hardt.

CONSTANTINOPLE, COUNCILS OF. There were many councils held at Constantinople, the first of which was in the year 336. It was convened by Constantine the Great, was composed of bishops from Asia Minor and Thrace, under the presidency of Eusebius of Nicomedia, and had for its chief objects the expulsion of Athanasius and the reception into communion of Arius. (Euseb. *cont. Marcel.* i. 4.)

The most important was that known by the name of the 2nd *General Council*, which was convened by Theodosius in the year 381. On the accession of Theodosius, the Churches, particularly of the East, were almost in a state of schism one with another, in consequence of the bitterness of the Arian controversy. (See *Arius.*) There were two, or even three, claimants to some of the sees; as, for instance, that of Antioch, where Paulinus, the representative of the old orthodox succession, which was in communion with Alexandria and the West; Meletius, who had been an Arian, but after his appointment conformed to the orthodox faith, and a representative of the new Arians, were in opposition. At Constantinople the Arians were predominant, and Maximus had been consecrated to the see by Peter of Alexandria, the successor of Athanasius; but St. Gregory Nazianzen had gone thither as a sort of missionary bishop. He had been appointed by St. Basil to the see of Sasima, but St. Basil's jurisdiction being disputed, he had administered the church of Nazianzus for his father, who was very old, and was from thence summoned to Constantinople. On the unfounded pretence of Gregory's uncanonical translation from see to see, Maximus grounded his right to the episcopate of Constantinople. The Arians, too, were divided into two parties—the Eunomians, or Eudoxians, and the semi-Arians. The latter were also called Macedonians, from Macedonius, who had been bishop of Constantinople, but had been deprived of his office at a previous council held in 360. (See *Macedonians.*) They held that the Holy Spirit is a *divine Energy* diffused throughout the universe, and not a *Person* distinct from the Father and the Son. To dissipate this sect, and to promote unity among the Churches, the emperor held this general council. Meletius of Antioch at first presided, but he died in the course of the session, and Gregory Nazianzen took his place. But there was doubt with some whether Gregory, as having had another see, could have been properly appointed bishop of Constantinople. He therefore resigned. "If my election disturbs you," he exclaimed, "I will become Jonas: throw me into the sea to appease the storm, although I did not raise it. If the rest would follow my example, all the disorders of the Church would soon be appeased." (Ruffin. *Hist.* xi. 9; Greg. Naz. t. ii. p. 770, ed. 1828.) Timotheus of Alexandria, and afterwards Nectarius, who had been appointed bishop of Constantinople after great consideration and opposition, were the other presidents. At least one hundred and eighty-six bishops attended, but of these thirty-six were Macedonians, and refused to have anything to do with passing the canons, so that the council has been often called that of the 150 (q. v.). It defined fully and perfectly the doctrine of three persons in one God, which was only done in part by the Nicene Council. (See *Creed, Nicene.*) The first decree respects the creed and anathemas; the second confines bishops to their provinces; the third gives the bishop of Constantinople the rank of second patriarch; and the four remaining decrees are comparatively of less importance. "From the date of this council Arianism was formed into a sect exterior to the Catholic Church, and, taking refuge among the barbarian invaders of the empire, is merged among those external enemies of Christianity, whose history cannot be regarded as strictly ecclesiastical." (Newman's *Arians of the Fourth Century*, 421.) The professions of the council were confirmed by Theodosius in a constitution dated July 30, 381; and the Eunomians and Arians were deprived of their churches. Though the Western bishops attended the council, the first canons were accepted by Pope Damasus, and have been regarded in the West as œcumenical. (*Cod. Theod.* xvi. tit. 1, l. 3; tit. 5, l. 8; Mansi, iii. 353; Newman's *Fleury*, bk. xviii. 1; Stubbs' Soames' *Mosheim*, i. 244, 312; Beveridge, *Synod.* ii. 98; Clinton's *Fasti R.* A.D. 379, col. 4. For the "Eunomian heresy," see Cave, *Hist. Lit.* i. 210.)

In 404 a council, if it may be so called, met at Constantinople, to judge with regard to St. Chrysostom. He had been declared by a synod packed by his enemies, and held near Chalcedon the year before, unworthy of the episcopal office, and had been banished. (See *Chalcedon, Council of.*) The people of Constantinople, who were attached to their bishop, became tumultuous, and impeded the execution of the unjust sentence. But when the tumult had subsided, the same judges, the Egyptian bishops, in order to gratify the enmity of Eudoxia, the wife of Arcadius, the emperor, to whom Chrysostom's strictness of life and severity in lashing the vices of the times was very distasteful, renewed the sentence against him, and he was banished to Cucusus, a remote village on the borders of Cilicia, and the lesser Armenia. (See Stephens' *Life of Chrysostom*, 2nd ed. pp. 309–333; Newman's *Fleury*, bk. xxi., xxxiii. *seq.*)

In 553 the fifth *general* council was held, by order of the Emperor Justinian, at which one hundred and sixty-five bishops attended, with Eutychius, the patriarch of Constantinople, as president. This was to confute the errors of the Nestorians, and the matter brought before the council was contained in the "Three Chapters," a title which gave the name to the controversy which was then taking place. The phrase does not imply certain acts of the Council of Chalcedon, as has been sometimes supposed; but it denoted three subjects (*Capitula*) which were condemned by a decree of Justinian, which has been called Justinian's Creed. (Evagrius, *Hist. Eccl.* lib. iv. c. 38.) These were a condemnation of (1) the writings of Theodorus, bishop of Mopsuestia, whom the decree pronounced a heretic and a Nestorian; (2) the writings of Theodoret, bishop of Cyrus, not universally, but only as they favoured Nestorianism, and Cyril of Alexandria, and his twelve anathemas; and (3) an epistle said to have been written by Ibas, bishop of Edessa, which censured Cyril and the first Council of Ephesus, and favoured the cause of Nestorius. (See *Nestorians.*)

To understand the contest about the *Three Chapters*, it should be remembered, that the Nestorians, who separated the two natures of Christ too much, and the Eutychians or Monophysites, who commingle them too much, were the two extremes, between which the orthodox took their stand, condemning both. But the orthodox themselves did not all think alike. Some, in their zeal against the Nestorians, came near to the Monophysite ground; and these of course felt willing to condemn the *Three Chapters.* Others zealous, only against the Monophysites, were not far from being Nestorians; and these of course defended the *Three Chapters;* for Theodorus, Theodoret, and Ibas had been leading men of this very character. Hence the interest shown by the Oriental bishops in this controversy. But in the West, where the Nestorian and Eutychian contests had been less severe, and where the persons and writings of Theodorus, Ibas, and Theodoret were little known, the *Three Chapters* were felt to be of little consequence except as the condemning them seemed to impair the authority of the decrees of Chalcedon and to asperse characters once held in veneration in the Church. It was doubtless a most rash thing in Justinian to condemn the *Three Chapters.* But having done it, he resolved to persevere in it. The Church was agitated long and severely, and at length this precipitate act of the emperor, being sanctioned by the requisite authority, had the effect of shaping the creed of the Catholic Church from that day to this. The Pope Vigilius was present in Constantinople when the council was sitting, but he did not attend, nor would he at first assent to its decrees. He was treated, therefore, with indignity by the emperor, and sent into banishment; nor did he return till he had received the decrees of the fifth council. He then wrote two documents, one addressed to the patriarch of Constantinople, signifying his assent. He died, however, on his way home. Pelagius, his successor, and the subsequent Roman Pontiffs, received those decrees; but the Western bishops would not follow their example, and some, indeed, on this account seceded from communion with the Roman Pontiff; nor could this great wound be healed but by length of time. The errors of Origen had been considered in a synod held at Constantinople in 538; but according to the acts of this council, as they have come down to us, he was not otherwise condemned, than by having his name inserted in the list of heretics, collectively anathematized in the eleventh anathema.—Mansi, *Concil.* ix. 413 *seq.*

The council called the sixth general council was convened by the Emperor Constantius Pogonatus in the year 680. It was held in the banqueting hall of the Palace, called Trullus, from the dome-shaped roof. It was intended to set at rest disputes which had arisen on the "Monothelite" theory. This was shortly—that the divine and human natures of Christ did not possess separate Divine and Human Wills, but one Will partly Human and partly Divine. (See *Monothelites.*)

On such a feeble pretext, party feeling ran high. The emperor himself presided at the council, and though at first but few bishops attended, the number afterwards swelled to two hundred. All the great patriarchs were present. The result was the condemnation of the Monothelites. Macarius, patriarch of Antioch, was deposed; those who had followed him were likewise condemned as heretics, and the doctrine of *two wills*, a human and Divine, and two *kinds of voluntary acts* in Christ, defined and established. At a preliminary council of 125 bishops held at Rome under Pope Agatho against the Monothelites the renowned English bishop Wilfrid was present, and took home the acts of the council to be accepted by the Church of England at the Council of Hatfield.—Haddan and Stubbs' *Councils*, iii. 140; Eddius, *V. Wilfr.* c. 51.

The council held in 691–2 was distinguished as the Trullan Council, though the sixth council had been also held in the domed hall. It was convened by order of Justinian II. (692) with the object of settling questions with regard to the external part of worship, the government of the Church, and the conduct of Christians. The patriarchs of Constantinople, Jerusalem, Antioch, Alexandria, and Justiniana, with more than 200 bishops attended, but the decisions were not approved by the Roman Pontiff, Sergius. Amongst others, canon 5 approves of the 85 apostolic canons; canon 13 allows priests to live in wedlock; canon 55 condemns fasting on Saturdays; canon 86 declares the equality of the bishops of Rome and Constantinople.

A council called by the Greeks the seventh general council was summoned by Constantine Copronymus in 754. This was composed of 338 bishops; a greater number than had ever before been assembled. They maintained that all worship of images was contrary to Scripture; and that even the *use* of images was of dangerous tendency, and ought to be abolished (Cave, *Hist. Lit.* i. p. 646, *seq.*). For the many other councils at Constantinople see *Dict. Christ. Ant.* 436 *seq.*; Stubbs' Soames' *Mosheim*, notes, vol. i. 374, 423, 460, 467, 470, 510, 558; Mansi, *Concil.*; Beveridge's *Synod.*; Clinton's *Fasti*; Cave, *Hist. Lit.* [H.]

CONSUBSTANTIAL. Co-essential; of the same substance with another. Thus we say of our blessed Lord, that he is *consubstantial* with the Father, being "of one substance with the Father." The term (ὁμοούσιος) was first adopted by the fathers in the Council of Nicæa, A.D. 325, to express more precisely the orthodox doctrine, and to serve as a precaution against the subtleties of the Arians, who admitted everything *except* the consubstantiality, using a word similar in sound, but very different in meaning, ὁμοιούσιος. This word is still the distinguishing criterion between the catholic or orthodox Christian and the Arian heretic.

CONSUBSTANTIATION. The Roman divines fell into the error of endeavouring to explain the *manner* in which our blessed Lord is present in the Eucharist. (See *Transubstantiation.*) Luther and his followers, while opposing the Romanists, did not much differ from them in this point, only insisting on a different manner of explaining the inexplicable mystery. They maintained, that, after the consecration of the elements, the body and blood of our Saviour are substantially present together with the bread and wine. This doctrine is called *Consubstantiation.* They believe that the real body and blood of our Lord are united in a mysterious manner, through the consecration, with the bread and wine, and are received with and under them in the sacrament of the Lord's supper. (See *Real Presence.*)

CONTRITION. (See *Attrition.*) Contrition has been defined "a sorrow for sin, with a sincere resolution of reforming." The word is derived from the Latin *conterere*, to break or bruise. The Psalmist says, "A broken and a *contrite* heart, O God, thou wilt not despise." (Psalm li. 17.)—*Conc. Trident.* § 14, c. 4.

"Contrition is not usually the beginning of repentance, but is a great progression in it; and it contains in it obedience. He that is attrite, leaves his sin; but he that is contrite obeys God. and pursues the interests and acquists of virtue: so that contrition is not only a sorrow for having offended God, whom the penitent loves; that is but one act or effect of contrition; but contrition loves God and hates sin; it leaves this and adheres to Him; abstains from evil, and does good; dies to sin and lives to righteousness; and is a state of pardon and acceptable services. But then there is a sorrow also proper to it. It hates sin upon higher contemplations than he that hates it upon the stock of fear. For it is sorrow proceeding from love."—Jeremy Taylor's Works, vol. ix. p. 239, ed. Heber. (See *Attrition.*)

CONVENT. A religious house; a monastery; more usually used to signify a nunnery. For its architectural arrangements, see ***Monastery.***

CONVENTICLE. The Latin name conventiculum in its original notation signifies no more than an assembly, and is frequently used by the ancient writers for a church.—Bingham, bk. viii. 1.

In England the word was first attributed as an appellation of reproach to the religious assemblies of Wiclif. It is now the legal term to denote any place of worship used by those who depart from the Church of England.

By the 73rd canon it is thus ordained: "Forasmuch as all *conventicles* and secret meetings of priests and ministers have ever been justly accounted very hateful to the state of the Church wherein they live, we do ordain that no priests or ministers of the Word of God, nor any other persons, shall meet together in any private house, or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of England, or the Book of Common Prayer, or any part of the government or discipline now established in the Church of England, under pain of excommunication *ipso facto.*"

CONVERSION. A change, literally a "turning round" of heart and life from sin to holiness. This change, when it takes place in a heathen or an infidel, comprises a reception and confession of the truths of Christianity: when it takes place in a person already baptized and a Christian in profession, it implies a saving and influential impression on his heart, of those truths which are already received by the mind and acknowledged with the lips. To the heathen and infidel conversion is absolutely and always necessary to salvation. The baptized Christian may by God's grace so continue in that state of salvation in which he was placed in baptism (see *Church Catechism*), that conversion, in this sense, is not necessary to him: still even he, day by day, will fall into sins of infirmity, and he will need renewal or renovation: and all these—the daily renewal of the pious Christian, the conversion of the nominal Christian, and the conversion of the infidel or heathen—are the work of the Holy Spirit of God on the hearts of men.

Some persons have confused *conversion* with *regeneration*, and have taught that all men—the baptized, and therefore in fact regenerate—must be regenerated afterwards, or they cannot be saved. Now this is in many ways false; for regeneration, which the Lord Jesus Christ himself has connected with holy baptism, cannot be repeated: moreover, not all men (though indeed most men do) fall into such sin after baptism, that conversion or, as they term it, regeneration, is necessary to their salvation; and if a regeneration were necessary to them, it could only be obtained through a repetition of baptism, which were an act of sacrilege. Those who speak of this supposed regeneration, uncharitably represent the orthodox as denying the necessity both of regeneration and of conversion; because they themselves call these by wrong names, and the orthodox only proclaim their necessity in their true sense. (See *Regeneration.*)

CONVOCATIONS. *Constitution.*—The Convocations or Provincial Synods of Canterbury and York are ecclesiastical assemblies severally representing the Church in their respective provinces; and when acting in concert constitute, in the words of the 139th Canon, "the Sacred Synod of this Nation"—"the true Church of England by representation."

The Provincial Synod of Canterbury consists of the Metropolitan and the diocesan bishops within his jurisdiction; with these assemble all deans of cathedrals in the province, the Dean of Westminster, and the Dean of Windsor, the Provost of Eton, all archdeacons in the province, one proctor elected by each cathedral chapter, a proctor for the Westminster Chapter [and old records specify a proctor for Wolverhampton], and two proctors elected by the beneficed clergy of each diocese.

The Provincial Synod of York in like manner consists of the Metropolitan, bishops, deans of cathedrals, archdeacons, chapter and clergy, proctors of the dioceses within the province—together with two proctors for the officialty of the Chapter of Durham But in one respect York differs from Canterbury, as two proctors are elected by each archdeaconry in the former province, whereas in the latter two are elected by each diocese.

Territorial Divisions. The ancient territorial divisions of the Church for her government were—1. Diocese (*παροικία*). 2. Province (*ἐπαρχία*), a combination of dioceses. 3. Exarchate or Patriarchate (*διοίκησις*), a combination of provinces. Each division had its proper synod, the Bishop presiding in that of the diocese, the Metropolitan in that of the province, the Patriarch, Exarch, or Archbishop (for these words appear to have been used synonymously), in that of the Exarchate or Patriarchate.

Of Œcumenical Councils, to which of course the decrees of all other synods are subordinate, it is not needful here to write at any length, as not being immediately connected with our present subject.

Diocesan Synods. In the Diocesan Synod the bishop sat in conjunction with all the presbyters of his diocese. The earliest example we have is that mentioned in Acts xxi. 18–25: when S. James, Bishop of Jerusalem, convened his presbyters, and at which previous decisions of the Apostolic Council of Jerusalem recorded in Acts xv. were enforced and promulged. In the primitive Church, though the bishop had a ruling superiority, yet, as we know from the example of S. Cyprian, he was wont in all weighty matters to consult his presbyters. So it is that S. Ignatius describes presbyters as "the Counsellors and assistants of Bishops," S. Chrysostom as "the Court and Sanhedrim of the Presbyters," S. Cyprian as "the Venerable Bench of the Clergy," S. Jerome as "the Church's Senate," and Origen as "the Council of the Church." As the bishop was thus wont to sit in council with his presbyters, special places of honour were assigned to them in those early assemblies. The bishop sat in the centre on a high throne, and the presbyters on either side of him on somewhat lower thrones. And so universal was this custom, that the expressions, "they of the second throne," or the "Corona Presbyterii," were synonymous with presbyters. Conformably with these facts, there is a vision recorded by Gregory of Nazianzus, poetically describing his Diocesan Synod, of which he writes thus: "I thought I saw myself sitting on the high throne, and the presbyters, that is, the guides of the Christian flock, sitting on both sides by me on lower thrones, and the deacons standing by them."

Records of Diocesan Synods held in England before the Reformation may be found in the pages of Wilkins's "Concilia Magnæ Britanniæ," and the forms with which they were celebrated may be seen in vol. iii. p. 681 of that work. Since the Reformation few have been in this country summoned to meet. Some instances, however, have occurred, as Diocesan Synods were convened by Bishop Davies at S. Asaph in 1561, by Bishop Freake at Norwich about 1580, by Bishop Lloyd at S. Asaph in 1683, by Bishop Wilberforce at Oxford in 1850, by Bishop Philpotts at Exeter in 1851, by Bishop Wordsworth at Lincoln in 1871, and by Bishop Maclagan at Lichfield in 1884. (See *Congress. Diocesan Conference.*)

Of late years many diocesan conferences have been convened, that is, mixed assemblies of clergy and laity, but into this subject, as not properly connected with the present enquiry, it is not needful to enter.

Provincial Synods.—In an ascending order the next ecclesiastical assembly to be considered is a Provincial Synod, or Synod of combined dioceses; and as our Convocations are of this character the subject requires especial attention. The ancient forms of proceeding in holding provincial synods may be found in full detail laid down in the 4th Canon of the fourth Council of Toledo. They are too long to be here inserted, but are well worthy of study, and may be seen in Bruns, pp. 222 *seq.*

Provincial organization, which is emphatically that of the Church of England, may be traced to the earliest, even to Apostolic times. Timothy is reported by S. Chrysostom to have been entrusted with the supervision of the whole of Proconsular Asia, in which were several bishops. And it is affirmed by Eusebius that Titus was charged with the oversight of the Churches of Crete, and to have superintended the whole island. In the second century, there are some further evidences of provincial organization, and of metropolitical authority over diocesan bishops. Irenæus of Lyons in 177 superintended the Gallican dioceses. Philip of Gortyna was styled "Bishop of all the dioceses of Crete," and that there was at that time more than one diocese in the island is certain from the fact that at that time Pinytus was Bishop of Gnossus, the inevitable conclusion being that Philip was Metropolitan. Towards the decline of the second century the plainest proofs of this provincial organization and of metropolitical authority appear, in one passage of Eusebius' history (Lib. v. c. 23). Provincial synods were at that time convened to consider the proper time for celebrating the Paschal festival. And that historian informs us that in the Synod of Palestine Theophilus of Cæsarea presided, in that of Rome Victor, in that of Gaul Irenæus of Lyons, in that of Proconsular Asia Polycrates of Ephesus. This arrangement of provincial organization is moreover canonically authorized by the 33rd, sometimes numbered the 35th of the Apostolical Constitutions, which runs thus:—"The Bishops of each Province ought to own him who is chief among them, and own him as their head, and to do nothing extraordinary without his consent, but each one those things only which concern his own parish [i.e. diocese] and the country subject to it." And again the Council of Nice speaks of the jurisdiction of Metropolitans as being settled at that date, 325: for the fifth Canon of that Council provides that twice in every year all the bishops of each province should meet in Provincial Synod.

British Provinces.—This provincial organization was established here in England in very early times. There were originally three provinces before the Saxon invasion A.D. 445—1. London; 2. York; 3. Caerleon-upon-Usk. Indeed it is affirmed on high authority that at the Council of Arles, A.D. 314, these three British prelates were present,—Restitutus of London, Eborius of York, and Adelfius of Caerleon-upon-Usk.

On the arrival of Augustine the monk, about 600 A.D., Christians of the two first-named provinces had been persecuted by their invaders well-nigh to extermination. But in the Western province of Caerleon-upon-Usk, or as sometimes called, S. David's, Christianity still flourished. This is plain from the fact that at the interview at the Apostle's Oak, between Augustine and the authorities of the British Church, seven bishops from the West attended, the Bishops of Bangor, Hereford, Llanbadarn, Llandaff, Margam, S. Asaph, and Worcester. These were accompanied by many most learned clergy; of whom one of the chief was Dinoth, Abbot of Bangor Iscoed. The points discussed referred first to the time proper for the celebration of the Paschal festival, which here differed from the Roman calculation, and was originally derived from the Eastern Church (though a miscalculation had been made after the Council of Nice by the Britons); secondly, to the proper form for the administration of Baptism; thirdly, to a union with Augustine for preaching the Gospel to the Anglo-Saxons. Augustine disinclined the Britons from accepting his propositions, first by his haughty demeanour in receiving them as he was sitting, and then by insisting on their obeying him. So finally they declined his proposals, saying that they could not satisfy him "nor receive him for their Archbishop." For the conditions he demanded of them were not so much terms of brotherly communion as confessions of submission and inferiority. "If," said he, "in these three things you will obey me, then will I bear with all other things." And the decision of the assembly was tersely summed up in the words of Dinoth above mentioned, who said, "Be it known and without doubt unto you, that we all are and every one of us obedient and subject to the Church of God and to the Pope of Rome and to every godly Christian to love every one in his degree in perfect charity, and to help every one of them by word and deed to be children of God; and other obedience than this I do not know due to him whom you name to be Pope, nor to be the father of fathers to be claimed and to be demanded. And this obedience we are ready to give and to pay to him and to every Christian continually. Besides, we are under the government of the Bishop of Caerleon-upon-Usk, who is to oversee under God over us and to cause us to keep the way spiritual." Indeed to have transferred their allegiance to Augustine from their own Metropolitan would have been a grave offence, for to the ancient Metropolitan See of Caerleon-upon-Usk they owed obedience; and though that See had been removed to S. David's about 80 years previously, i.e. by the Council held at Llandewi Brevi A.D. 519, yet the ancient title of Caerleon and its jurisdiction was still retained. Not long after this some of the dioceses of the Welsh bishops became subject to the metropolitical See of Canterbury, but it is plain that the provincial jurisdiction was attached to the See of Caerleon or S. David's through many subsequent centuries, at least over some of the Welsh dioceses. [But see, on all this, article on *Church, Early British.*—ED.] Giraldus Cambrensis, a Welshman born, and an author whose evidence on this point may be without dispute accepted, proves from authentic records that the Bishops of S. David's consecrated suffragans and exercised all other branches of metropolitical authority till the reign of Henry I. At that time Bernard, who had been chaplain to Adelais, that monarch's second queen, upon being raised to the See of S. David's submitted to the Metropolitan of Canterbury, and thus about A.D. 1115 the Western province of Caerleon became merged into the Southern province. The Convocations of Canterbury and York are consequently now the Provincial Synods representing the Church existing in England and Wales. Finally, that Provincial Synods consist respectively and exclusively of the bishops of a province with conjoined presbyters, and that this was their constitution from the earliest ages of the Church, is plain from manifest proofs too long to be here inserted, but the evidence is as clear as the evidence of any fact can be. Such is the constitution of our Convocations, and has been from time immemorial.

A curious Error, the Præmunientes Clause.—A curious error has been published, chiefly by legal writers, to the effect that our Convocations were established by King Edward I. The mistake has arisen from the fact that he called the clergy to Parliament in order that they might there vote their subsidies, which they had formerly done in their synods. This he did by citing the clergy to his Parliaments at Northampton and York in 1282, and subsequently in 1295, by a clause inserted in the writ which summoned each bishop to Parliament as a peer of the realm. That clause began with the word "Præmunientes," a barbarism for "Præmonentes," forewarning each bishop to bring with him some clergy to Parliament; and those whom he should so bring were specified in the same order as they had before that time attended in their Convocations. Hence the error. But this call to Parliament is in no way further connected with our synods. When the Sovereign before that reign desired a provincial synod to be convened, he directed a writ to each metropolitan for such purpose. But the writ now in question was addressed to each bishop, citing him to attend in Parliament, and was a wholly different instrument and directed to a different end. Indeed that King Edward I. did not originate our provincial synods is manifest from the simple fact, not to mention earlier proofs which are abundant, that even in his own time three provincial synods had been convened under their present condition before such call to Parliament as he initiated was ever issued; that is to say, one in 1273 and one in 1277 by Archbishop Kilwardby, and one in 1280 by Archbishop Peckham. And it is at this point observable that Archbishop Kilwardby's mandates for the Provincial Synod of 1277 precisely, exclusively, and exhaustively prescribe the members who were to attend, being men exactly the same as those who now constitute our Convocations, i.e. the bishops, the greater persons of the chapter, the archdeacons, and the proctors for the clergy. But the writ containing the call to Parliament by the "Præmunientes" clause was not issued till long after, i.e. in the year 1295. The original mandates calling together the Convocations in 1273 and 1277 just mentioned, are now preserved in the diocesan registry at Worcester Cathedral [Reg. Giffard, folios 41–71], and have been perused by the present writer. The latter, precisely and exactly defining the present constitution of our Convocations, proves conclusively and incontestably how unfounded is the notion that our Convocations were inaugurated by King Edward I. Curiously enough, too, this call of the clergy to Parliament by the "Præmunientes" clause in each bishop's writ of summons to Parliament is continued to this hour; and were any bishop now to execute the writ in accordance with the Royal commands, and were the clergy summoned by it to attend, it would be interesting to know what place would be assigned by the officials to the clergy who presented themselves at the doors of Parliament, where Royal commands are not usually lightly respected.

On this subject any curious enquirer may find interesting information in a treatise, "De modo tenendi parliamentum," signed R. Duddeley, Earl of Leicester [British Museum Add. 15191, MS. Vellum of the 16th century], and also in Bibl. Cotton. Julius, B. 4, p. 4, pl. xviii. c. after Archbishops' and Bishops' summonses, folio 21.

Synods of the Exarchates.—The constitution of exarchates, or combinations of provinces, is of later date in the Church than that of provinces. But at any rate as early as the beginning of the 4th century the territorial division of exarchate had been generally established. As the bishop was chief ecclesiastical officer in his diocese and the metropolitan in his province, so the exarch, patriarch, or archbishop was chief in his exarchate; and under his presidency synods of the exarchate or διοίκησις were convened. That to these synods of the exarchate the judgments of provincial synods were subject, we have plain proof in the 6th Canon of the 2nd Œcumenical Council, which defines at length the order of jurisdiction, and indeed enacts that, in the case of a bishop arraigned, he shall have no appeal from the decision of a synod of the exarchate, not even to an Œcumenical Council.

British Practice in this respect.—This union of our provincial synods into such a joint assembly has been effected in England on many occasions. An early and very notable instance is that of the Council of Whitby in 664, convened for the consideration of the introduction of Romish practices into the Church here, and from that time downwards as many as forty-five occasions at least may be reckoned when this union has occurred (on some of those occasions a legate presiding), ranging to the year 1540, when the members of the Canterbury and York Synods assembled together in London for the investigation of the legality of the marriage of Anne of Cleves to King Henry VIII., and to the year 1562, when both synods united for the ratification of the 39 Articles, as appears from their heading. The authority to unite our two provincial synods into a synod of the exarchate was specially given to the Archbishop of Canterbury at the Council of Windsor A.D. 1072, and was confirmed by subsequent synods, as may be learned by consulting the "Concilia M. B." vol. i. pp. 325, 391, 493, and vol. iv., app. 786. The forms also of proceeding are specially described in various parts of that work, and may thus be condensed :—On arriving at the church, the place of meeting where preparations had been previously made by providing seats rising in the form of steps from the ground, the members took their places in defined order. The Archbishop of Canterbury as president occupied the chief seat. On his right hand was placed the Metropolitan of York, and on his left the Bishop of London. Next the Metropolitan of York sat the Bishop of Winchester; but if the Metropolitan of York was absent, then the Bishop of London sat on the right of the Archbishop of Canterbury, and the Bishop of Winchester on his left. After these prelates had taken their places, the other bishops seated themselves according to the dates of their respective consecrations. These rules of precedence were settled in the Synod of London A.D. 1075, in accordance with the tenor of some old canons and after consultation with aged and experienced men who could remember the ancient practice of the Anglo-Saxon Church. When all had been arranged in their places and silence obtained, the Gospel "I am the good Shepherd," &c., was read. Collects were then offered up and the hymn "Veni Creator" sung. Next followed the sermon, at the end of which the Archbishop explained the cause of the meeting; formal business was introduced by the officials, and the matters thus introduced discussed.

After discussion the opinions of the members were taken, their decisions reduced to writing, signed and sealed by the Archbishop and signed by the other members of the assembly. Should our authorities see fit at any time hereafter to unite our two provincial synods for any special purpose in a synod of the exarchate, there may, as above stated, be found ample precedents for the regulation of proceedings.

In imitation of the example of the early Church, when not merely provincial but national interests have been concerned, the two provincial synods of Canterbury and York have, as above described, united in a synod of the exarchate; but other methods have been adopted to secure the authority of the synodical exarchate.

A second method has been to hold the two provincial synods simultaneously, though separately, each in its usual place, for deliberation on the same business. This plan was pursued when the Canterbury and York Synods were held concurrently and on the same business, the one at Lambeth, the other at Beverley, in 1261, and in our own times, when the revision of the Rubrics was simultaneously discussed by those assemblies.

A third method for securing the joint authority of our two provincial synods has been to ratify documents in one assembly and then to transmit them to the other for authorization. This was the method adopted in passing the decrees abolishing the papal supremacy (hereafter to be mentioned specially) in 1534; in the enactment of the 141 canons of 1603–4; in the enactment of the 17 canons of 1640; and more recently in our own times, when the articles of clergy subscription in the 36th and other Canons were remodelled and re-enacted.

A fourth method has been for the Metropolitan and bishops of the Northern Province, together with deputies from the lower house of their synod, to attend at the Southern Synod and there to unite in joint deliberations. This was the case in the authorization of our present Prayer Book, when the Northern Metropolitan and bishops and six delegates for York attended the Canterbury Synod in London. To the act of authorization ratifying that book their signatures, appended on December 20, 1661, appear after those of the Archbishop, bishops and clergy of the Canterbury Synod. In the report of the late Ritual Commission the signatures "in extenso" are nominally printed.

Proper Functions of Convocations.—The proper functions of provincial synods, and such as have been exercised by them in the Church of England, may generally be ranked under five heads: 1. Prescription of the Canon of Scripture. 2. Promulgation of symbols of doctrinal belief. 3. Condemnation of heretical tenets. 4. Enactment of Canons. 5. Authorization of liturgical formularies.

(I.) So early as in the 84th of the Apostolic Canons, and in the 60th Canon of the Synod of Laodicea, we find prescriptions of the Scriptural Canon; and so late as at the Convocation of both our provinces held in London in 1562, we find the Canonical Scriptures defined by the 6th of the 39 Articles then ratified.

(II.) The promulgation of symbols of doctrinal belief, one of the prime duties of synods in all ages, was a function here exercised when the 8th Article of the Church of England was synodically adopted and promulged, which specifies the Three Creeds as symbols of faith, which "ought thoroughly to be received and believed."

(III.) The condemnation of heretical tenets by provincial synods is a duty which has been discharged by them continually in past ages, as our early ecclesiastical records abundantly prove; and so late as in Queen Anne's time, on application being made to the judges of the civil courts on this subject, eight out of the twelve, together with the

Attorney- and Solicitor-general, decided that this was a proper part of the functions of our Convocations. It was then exercised by the synodical condemnation of Whiston's book, and on a late occasion in this generation by the condemnation of Dr. Colenso's volume on "The Pentateuch," &c., and of the book entitled "Essays and Reviews."

(IV.) The next office of provincial synods —the enactment of Canons—requires rather fuller consideration on account of some peculiarities in this country which affect such proceedings. Before the year 1534, our provincial synods enacted Canons at their will. In that year the Statute 25 Henry VIII. 19 was passed, which enacted that Canons might not be here "enacted, promulged, executed or put in ure" without a licence from the Sovereign. The proceedings in such a case are now as follows. First the synod debates the subject-matter of the proposed Canon or Canons. Drafts made of the conclusions arrived at are then submitted to the Crown. If the Sovereign approves of the proposals, a licence issues to "enact." On the receipt of this instrument the synod meets, and the Canons proposed are engrossed on parchment. In the presence of the whole assembly, both houses being joined in session for the purpose, the Metropolitan, standing, holds the parchment in his right hand; the Prolocutor, standing on his left side, holds it with his left hand. The contents are then read out by the Metropolitan, and the document being placed on the table, is signed first by himself, then by the provincial bishops present, and lastly in order by the assembled clergy. Such Canons are thus "enacted" and become law. No parliamentary approval is constitutionally required, and they are "promulged" to be "executed and put in ure" by the ecclesiastical judges in ecclesiastical courts; and their judgments founded on such Canons will be sustained by the civil courts so long as the contents do not contravene Royal prerogative, common or statute law. The above was the course taken a few years since when the 36th Canon and others were remodelled.

(V.) The last general duty to be mentioned of provincial synods is the authorization of Liturgies and Ritual. In earlier times, and indeed in this country, liturgies sometimes varied in different dioceses of the same province, as is testified by the different "Uses" which here prevailed. But it was perhaps more common in the Church that each province or combination of dioceses should conform to one use, and measures for this purpose were at times taken, as history testifies. At the Reformation this latter principle was extended in England, and the first Prayer Book of 1549 was issued for the use of both provinces. The compilers were certainly all members of Convocation, but the records of the Canterbury Synod having been burnt in the disastrous fire in London in 1666, the authentic records of the authorization of the first reformed Prayer Book are not forthcoming. Trustworthy historians, however, do not doubt, but on the contrary positively assert, that it had convocational sanction. The second reformed Prayer Book was distinctly authorized by the 35th Article of 1552; and our present Prayer Book, compiled from the earlier ones with additions, had the sanction of both our provincial synods in 1661, as above mentioned, given in the most formal and emphatic manner imaginable,—that is, by the personal signatures of all the members of the Canterbury Synod, fortified by the signatures of the Northern prelates and six of the delegates deputed by that synod to attend in London.

One jurisdiction which has been conferred on our provincial synods is a peculiar one, not common to synods of the Church generally, but here consequent on two statutes of the realm—24 Hen. VIII. 12, as confirmed by 25 Hen. VIII. 19. By the 9th section of the first-mentioned Act, as confirmed by the 3rd section of the second and subsequently ratified by 1 Eliz. 1, it was enacted that in all ecclesiastical cases "touching the King" an appeal should lie to the Upper House of Convocation of the province in which the cause arose, and thither only. Such causes certainly came under convocational jurisdiction in the cases of the divorces of Catharine of Arragon, Anne Boleyn, and Anne of Cleves. Notwithstanding the decisions of the Courts of Q. B. and C. P. in the Gorham Case that this jurisdiction has been superseded, it is impossible to reconcile such a conclusion with the terms of the statutes above quoted, and it is moreover quite contradictory to the positive assertions of our text writers—Dyer, Bacon, Comyn, Woodeson, Blackstone, Ayliffe, and Burn—who with one voice affirm that the jurisdiction was never abolished. Moreover it is within the certain knowledge of the writer of these lines that in the opinion of some of our highest legal authorities of the present day, the forementioned decisions of two of our law courts should be, to say the least, carefully reconsidered. It is manifest that the above jurisdiction might be a great safeguard to the Church in the case of a man of unsound doctrine being nominated to a bishopric or a benefice in the gift of the Crown.

Methods of Proceeding.—Previously to the year 1534, when the Act 25 Hen. VIII. 19 was passed, each Metropolitan in England could convene his Provincial Synod at any time he thought fit; but by that statute it became necessary that a writ from the Crown should issue before the convocation of such an assembly. Such a writ to each Metropolitan is always now issued from the Crown Office acourse with the writs for the assembling of Parliament, and directs him to call together his Synod on the next day after the meeting of the former body. Each Metropolitan then directs his mandate (in Canterbury through the Bishop of London) to the several bishops within his jurisdiction, warning them to attend with the clergy of their diocese, as first above detailed, at a specified time and place. So long as the Parliament sits, the Metropolitans may call together their Provincial Synods as often as they please. When Parliament is prorogued, the Synods by Royal writ are also at the same time generally prorogued, though not necessarily so, as was decided by the judges in Charles I.'s time. But there is this distinction between the practice of the two bodies: Parliamentary committees do not meet out of session; the Convocation committees meet at any time, whether the parent body is in session or not. And it is in these committees that the real work of the synods is mainly done.

The Canterbury Provincial Synod has been for many years summoned to meet first at S. Paul's Cathedral by the Archbishop's mandate. On their assembly the proceedings are as follows:—The members, vested in their proper habiliments, pass from the chapter-house in formal procession to the choir of the cathedral. A Latin Litany is read by the junior bishop, and an anthem sung by the choir. A Latin sermon is then preached by a member appointed by the Archbishop. After sermon the members of the lower house retire to one of the side chapels for the election of a prolocutor, who on being presented to the Archbishop at a subsequent session, if approved of by him (and there is no instance, so far as the writer is aware, of disapproval), becomes chairman of the lower house, and not only there presides, but is the channel of communication between the two houses, carrying messages from the upper to the lower, and reporting the proceedings of the lower to the upper.

This separation of the provincial synods respectively into two houses does not date from any remote antiquity. It seems to have originated about the end of the fourteenth or the beginning of the fifteenth century. The practice was at first adopted only on special occasions, but in later times, at least in the Canterbury province, has become the rule, not the exception. After the election of the prolocutor, the Convocation is then prorogued. Through many ages the subsequent sessions were usually held at S. Paul's until Oliver Cromwell's cavalry defaced the goodly chapter-house there. Now the synod is prorogued to Westminster Abbey. Of late, on assembling there, Holy Communion has been administered to the members in Henry VII.'s Chapel, and at the conclusion of the service the whole Synod meets in the Jerusalem Chamber within the Abbey precincts. The Archbishop there addresses them on any subject which to him may seem expedient, and then retires with his suffragans forming the upper house to the Bounty Board Office in Dean's Yard, Westminster, where their sessions are held, leaving the members of the lower house in the Jerusalem Chamber.

Proceedings in Lower House of Canterbury.—At each of the sessions of the Lower House of Canterbury, which are held sometimes in the Jerusalem Chamber, sometimes in the Westminster College Hall, the Latin Litany is first read. The roll of the members is then called over—a process denominated "præconization,"—when those present answer to their names. Except on the first day of a group of sessions, the proceedings of the previous day having been fairly transcribed are then read by the actuary, i.e. the officer entrusted with the documents of the assembly, and by a vote of the house reduced to Acts; but on the last day of a group of sessions this is done on the evening of the day itself. The prolocutor afterwards nominates some members, usually about six or eight, as his assessors, who accompany him whenever he proceeds to the upper house, and who are also consulted by him, if he so desires, should any doubtful question arise touching the proceedings of the assembly. Notices of motion are then given, and petitions and "gravamina" presented. As regards the presentation of a gravamen—which is a practice of the highest antiquity—it is the statement of any grievance touching the Church to which the member presenting desires to call attention, and to it is usually appended a "reformandum;" that is, a suggestion for the correction of the evil. Such a document may be dealt with in four different ways: 1. It may be signed only by the presenter; 2. or may receive the signatures of as many members as agree with it, and so in either case be carried by the prolocutor to the upper house; 3. or it may be referred by a vote of the house to either of the committees who are sitting on the subject it involves; 4. or by such vote it may be discussed with a view to its being made an "articulus cleri," that is, an act of the lower house, and so be transmitted to the upper. Then follow the debates arising either from messages sent from the upper house, or upon motions after proper notice of individual members; but business sent from the upper house always takes precedence. Each day's sitting is termed a separate session, and each day a prorogation of the whole synod takes place in the upper house, and is formally communicated to the lower. When the Convocation meets for several days consecutively, it is termed a group of sessions.

York Convocation.—There is no peculiarity on which it is needful to dilate in the proceedings of the York Convocation differing from the above, save that there the two houses have usually deliberated, at least of late, in one body, it being not the rule but the exception to separate, and it is a grave question whether Canterbury might not profit by the York example.

Separation into two Houses.—For, as was remarked above, the separation into two houses does not date from very high antiquity. Indeed it is plain from the history of the earlier ages of the Church that while the "Corpus Synodi" was in the Bishops, yet that those who were below the episcopal order united with them in common deliberation, and on some occasions at least were by their learning and eloquence the chief champions in debate. Striking examples of this may be found in the records of places and ages widely different. Thus at the Council of Antioch in the third century Malchion was chief speaker, and as Eusebius writes (Eccles. Hist. vii. 29), "he alone prevailed to detect the subtle-minded man," when Paulus Samosatenus was delated for false teaching. At Nice, in the fourth century, Athanasius was chief champion of the orthodox faith. At our National Council of Whitby, in the seventh century, Wilfrid was chief speaker, and from the result appears to have been the most effectual advocate. But neither Malchion, Athanasius, or Wilfrid were bishops on the occasions referred to.

To come much nearer to our own times, it is to the learning and eloquence of a presbyter in the Canterbury Synod that the Church of England is deeply indebted for the preservation of her Liturgy in its integrity. In King William the Third's reign, endeavours were made under Dutch influence and with the sanction of courtier bishops to puritanize the English Prayer Book. It was the brilliant and touching address of Dr. Jane (then prolocutor of the lower house), which he wound up with the historical words of the Barons of old time —"nolumus leges Angliæ mutari"—that in great measure prevailed to sway that assembly and avert the catastrophe.

Method of appointing Presbyters to the English Provincial Synods.—In the appointment of Presbyters as members of our Convocations, a practice must here be referred to which seems to be peculiar to England. In early times the Presbyters who attended Church Councils were appointed by their respective Bishops. Thus in the "Tractoriæ" or letters of summons directed to Chrestus, Bishop of Syracuse, and calling him to attend the Council of Arles (A.D. 314), he is commanded to bring with him "two of the second throne," i.e. two presbyters. And this appears to have been the ancient practice. But in England proctors are elected by the Cathedral Chapters and parochial clergy. When this practice first arose is a question not easy of solution; but at any rate such elected proctors are mentioned in a mandate of Archbishop Kilwardby summoning his Provincial Synod in 1277, and also in a Canon of the Council of Reading in 1279.

Condensed Summary of some memorable Acts of our Convocations.—The Acts of our Convocations are recorded in the folios of Lyndwood and Spelman, and in the elephantine tomes of the "Concilia Magnæ Brittanniæ" edited by Wilkins at the beginning of the last century. These immense columns may fairly daunt the most persevering student; but they are full of information respecting the history of the Church of England, which well repays labour, and which gives an aspect to that history very different from that presented by most of our historians. These writers have studied Acts of Parliament carefully enough, but the Acts of our Synods have for the most part been wholly overlooked and absolutely ignored. On comparison of dates it will be found that in the most important ecclesiastical matters, Acts of our Synods have preceded the enactment of statutes on ecclesiastical subjects, so that the latter were merely the embodiment and civil ratification of what synodical authority had previously determined.

Before the dawn of the Reformation the recorded Acts of our Convocations mostly pertain to the enactment of Canons and the trial of heretics and heretical opinions. After that date the information contained in the records of the Convocations becomes of the highest interest, as it gives the true estimate of the prevailing part which they took in that movement.

The chief corner-stone of the Reformation, from an ecclesiastical point of view, was laid by the Convocations of Canterbury and York in the year 1534. On March 31, in that year, the Canterbury Convocation, with only four dissentients in the lower house, and on May 5 the Convocation of York unanimously, decreed that—

"The Pope of Rome has no greater jurisdiction conferred on him by God in holy Scripture in this kingdom of England than any other foreign bishop" (Conc. Mag. Britt. iii. 769, and Wake's MSS. Ch. Ch. Library, ad ann. 1534).

Thus by the formal decrees of our two Convocations the Papal Supremacy in England was discharged, and thus the primitive independence of the British Church was synodically restored.

Thus was the principle here vindicated, which is distinctly asserted by Canon VI. of the First Œcumenical Council (Nice), when the primitive independence and rights of the Egyptian, Libyan, Pentapolitan, and Antiochian provinces were confirmed as being in conformity with the "ancient customs which should prevail." This principle was again re-affirmed by Canon II. of the Second Œcumenical Council (Constantinople I.), the words being as follow:—"Let no Bishops go beyond their dioceses [exarchates] to churches beyond their bounds nor disturb the churches, according to the Canons. Let the Bishop of Alexandria administer the affairs of Egypt, and the Bishops of the East govern the East alone, the rights and privileges of the Church of Antioch sanctioned in the Nicene Canons being preserved inviolate. Let the Bishops of the Asian diocese [exarchate] administer the Asian affairs only, and the Bishops of the Pontic diocese the affairs of Pontus only, and they of Thrace the affairs of the Thracian diocese only. But let not Bishops go out of their diocese for ordination or any other ecclesiastical administration uninvited. The superscribed Canon touching the dioceses being observed, it is manifest that in each province the Synod of the Province will rule according to the decrees which were defined at Nice." This governing principle is known in ecclesiastical history as the Jus Cyprium, confirmed by Canon VIII. of the Third Œcumenical Council (Ephesus), as quoted by high authorities, and which runs thus: "The same rule shall be observed in all other dioceses and provinces whatsoever, so that no bishop shall occupy another province which has not been subject to him from the beginning; and if he shall have made any such occupation or seizure, let him make restitution, lest the Canons of the Holy Fathers be transgressed," &c.

The chief corner-stone of this Reformation having been thus synodically laid by our Convocations in the matter of jurisdiction, it is interesting to trace how in matters of doctrine, ritual, and discipline the Reformation was carried on by degrees and finally completed by that same authority. The progress can only be set down here in brief; the lengthened proofs from the convocational and from trustworthy records could be in each case supplied did space permit.

In the reign of King Henry VIII., Convocations compiled or sanctioned in 1536 the Ten Articles of that year. In 1537, the "Institution of a Christian Man." In 1542, "the New and Expurgated Edition of the Sarum Use." In 1543, "the Necessary Doctrine and Erudition of any Christian Man." In 1544, "the English Reformed Litany." In the reign of Edward VI., in 1547, the authority "to administer the Communion in both kinds." In the same year "the Abrogation of the Cœlibacy of the Clergy." In 1548, "the Order of the Communion." In 1549, "the First Reformed Prayer Book." In 1552–3, "the Second Reformed Prayer Book." In the same year, "the 42 Articles of 1552–3," the 35th of which sanctioned the book last mentioned; and in the reign of Queen Elizabeth, 1563, N.S., the present 39 Articles of Religion, at which date the English Reformation may be said to have culminated.

It is here observable that the Committee of Divines appointed to draft the "Order of the Communion" in 1548 was composed entirely and exclusively of members of the Convocations of Canterbury and York. This appears from the styles and titles of all save two, i.e. Robertson and Redmayn. But the first was, we know from other evidence, Archdeacon of Leicester at the time, and that the latter was a member we learn from the fact that he is represented as having delivered his opinion in writing previously on the subject of the celibacy of the clergy, because he was not in his place at the session of Convocation in which that matter was debated. The committee which afterwards compiled the first reformed Prayer Book was smaller than the committee which compiled the "Order of the Communion," but was composed exclusively of persons who had served on the earlier committee. Thus plainly both the committees above mentioned which compiled these reformed Offices were composed exclusively of members of Convocation. So unfounded is the notion that these committees were merely Royal Commissions.

Passing onwards in chronological order after the Reformation settlement, some memorable Acts of the Convocations were as follows. In Q. Elizabeth's reign the trial of Hilton for heresy in 1584, the enactment of articles of discipline in 1585, and of the twelve constitutions in 1597–8. In King James I.'s reign, the enactment of the 141 Canons of 1603–4, and the trial of Crashaw for false doctrine in 1610. In King Charles I.'s reign, the enactment of the 17 Canons of 1640. In King Charles II.'s reign, the revision and synodical authorization of our present Prayer Book in 1661. In King William III.'s reign, the rejection of the "Comprehension Liturgy," which would have reduced the Prayer Book to a puritan standard, and was proposed by that monarch and some of his sycophant bishops in 1689. On this occasion it is observable that a joint address of both Houses of Parliament was presented to the Crown requesting that Convocation should be consulted "according to the ancient practice and usage of this kingdom." In Queen Anne's reign, a letter of business from her Majesty having been directed to the Archbishop Tenison expressing a desire that Convocation would repress loose principles, Whiston's book, "An Historical Preface," &c., was brought before the Canterbury Convocation and synodically condemned in 1711. The above brief summary of some events, which it would require volumes to describe in full, will suggest what are the proper functions of our Convocations, what duties they have discharged in past times, what engagements are proper for them now, and what will continue to be so while the Church of England abides in her pristine character.

Suspension of Convocational Action.—In the year 1716, Hoadley, Bishop of Bangor, published a book entitled "The Preservative," &c., and in the year following preached a sermon before King George I. at S. James's. Both book and sermon were accused of false doctrine, and were so charged before the Canterbury Synod in 1717. A warm controversy, known as the Bangorian controversy, was kindled, and the Whig Government of the day was induced for the time to suspend convocational action by prorogation on the 14th February, 1718. From that date synodical action of any importance was suspended down to the year 1852; for though Convocations met and transacted some business in 1728 and 1741, yet their meetings were generally, in the interval above named, merely *pro formâ.* They did indeed assemble contemporaneously with the meeting of every Parliament, solemnly opened their sessions, formed a lower house, elected a prolocutor, and were then dismissed, being continued from time to time by prorogations of the Metropolitan. The blame, however, of this suspension of action must not be laid to the civil power, as is sometimes done, but to the Metropolitans, bishops and clergy themselves; for by the Royal writs always issued acourse with the writs for Parliament, the Convocations were uninterruptedly placed in a condition to proceed to business without let or hindrance, so far as civil authority was concerned

Before the year 1664 it was impossible that they should so separate without proceeding to active work, because until that year they taxed themselves in their Convocations and were not generally amenable to parliamentary taxation. In Saxon times the lands of all clergy were held by frankalmoigne; that is, were free from all other taxation except for the support of castles, bridges, and expeditions. But William the Conqueror turned the frankalmoigne tenures of the bishops into baronies which became thenceforward subject to escuage, a money payment in lieu of supplying soldiers. But the lower clergy not possessing baronies still held their lands in frankalmoigne, and were in a great measure exempt from the charges which fell on other subjects. It was consequently deemed right that they should contribute more equitably to the public burdens; and after several methods for this purpose had been tried, the practice at last obtained that they should tax themselves in their Convocations and there vote "subsidies" or "benevolences" to the Crown. This practice continued as above said to the year 1664, when by a private agreement between Archbishop Sheldon, the Lord Chancellor Clarendon, and some other of King Charles II.'s ministers, it was concluded that the clergy should waive the privilege of taxing their own body, and should permit themselves to be included in the money bills prepared by the House of Commons. So great a constitutional change has perhaps never before or since been effected by a private arrangement. Jeremy Collier prophesied that after the clergy ceased to tax themselves their opinions and interests would be more slenderly regarded; and he seems to have been, from subsequent experiences, no false prophet.

Revival of Convocational Action.—After the admission of Jews and other aliens from the Church's faith into Parliament a feeling began to prevail among Churchmen, and indeed among all reasonable people, and rapidly spread, that that assembly was not a fitting or convenient arena for the discussion at least of spiritual matters affecting the Church. It was thought that the Church should herself speak on such matters, and that her voice could only be rightly heard through her Provincial Synods or Convocations. Consequently as the first half of this century approached completion strenuous efforts were made for the revival of their active functions. Among the most active promoters of this object were, the late Samuel Wilberforce, then Bishop of Oxford, and the late Mr. Henry Hoare. Although our two Metropolitans at that time, Dr. Sumner and Dr. Musgrave, were not favourable to the movement, still the general feeling in the Church finally prevailed, and from the year 1852 Convocations have resumed their active and proper functions. They now meet acourse with every session of Parliament, and usually each holds two or three groups of sessions in every year during the parliamentary session.

The most prominent acts of the Convocations since the revival of their active functions have been—the revision and re-enactment of the Canons touching clergy subscription; the revision of the lectionary in the Prayer Book; the provision for shortened services (and it is encouraging to observe that the Act of Parliament for this purpose, 35 & 36 Vict. c. 35, amending the Act of Uniformity, recites according to ancient and time-honoured practice, a reference to the Convocations in its preamble); the synodical condemnation of Dr. Colenso's writings and of the book entitled "Essays and Reviews;" the five decrees synodically ratified touching the Vatican Council in 1870; and the promulgation of a harvest service. Numerous reports also of the highest interest on clergy discipline and other cognate subjects have been issued, recommending measures which, if canonically enacted, would prove of incalculable benefit to the Church.

Moreover at this time (1885) the upper house of Canterbury is engaged in providing "a Manual of Family Prayer," and the lower house "Manuals of Private Prayer," for members of the Church of England. And it is to be hoped that in due time they will provide other Offices emphatically needed in this Church. Such are Offices for the consecration of churches and cemeteries; for the reception of renegades; for the confirmation of those who have been baptized as adults; for the dedication of bells; for the appointment of lay deacons and deaconesses, and for other like purposes. Such additions to our authorized formularies are much needed, and to supply them would be but to imitate the example of the Eastern Church (the mother of this Church), which supplies offices in her "Euchologion" for the manifold contingencies of the Christian life.

CONCLUSION.—In conclusion it is worthy of remark that the constitution of our Convocations or Provincial Synods, consisting of bishops and presbyters, without any admixture of laymen with voices decisive, is in accordance with the principle which has governed the constitution of Synods in all ages of the Church. That principle may be traced back even to Apostolic times. The first Council of Jerusalem, recorded in the 15th chapter of the Acts, has always been considered in the orthodox Church to be the true prototype and model for the constitution of such assemblies. The history, therefore, of that Apostolic Council is of the highest possible interest, and is closely applicable to the present subject. A question had arisen in the Church at Antioch on a matter of disciplinary ritual—whether circumcision were necessary or not for Christians. For the settlement of doubts it was decided that S. Paul and Barnabas, with others, should go up to Jerusalem "*unto the Apostles and Elders*" about this question. "*The Apostles and Elders*" only assembled to consider of the matter. After discussion, S. James, Bishop of Jerusalem, and so chief of the assembly, delivered judgment. Messengers were then despatched from the whole Church of Jerusalem to Antioch, bearing letters thither containing the results of the deliberations. The superscription of the letters was that of "*the Apostles and Elders*" only, for it is to be observed that the word "*and*" before the word "Brethren" attached to the superscription in our Authorized Version is not warranted by the best MSS. All such give the superscription thus, "The apostles and elders—brethren send greeting," &c. And it is further observable that when S. Paul and Silas subsequently journeyed through the cities, they delivered them "the decrees for to keep that were ordained by '*the Apostles and Elders*' which were at Jerusalem." Thus we see that in this Apostolic Council the question under discussion was submitted to the Apostles and Elders only, that they only came together to consider the matter, that they only signed the Encyclical Letter, and that to them only the decrees of the Council are subsequently attributed.

As the Apostolic band was chosen by the Lord to constitute the first order of the ministry in His Church, so the second order of Presbyters or Elders was inaugurated when the Lord "appointed seventy other also, and sent them two and two before His face into every city and place whither He Himself would come." Of these two orders the first Apostolic Council of Jerusalem was composed; and in conformity with the example of that model Council, and deeming it the true prototype for all subsequent Synods, Church Councils have in all ages been convened consisting of the first and second Orders of the Ministry of Christ—Bishops and Presbyters. Such is the constitution of the two Convocations or Provincial Synods of the English Church; and contemplating her adherence to Apostolic precedent, and to the example of the first Council of Jerusalem in this respect, the words may well recur to memory—"Her foundations are upon the holy hills." The prophetic exhortation has been faithfully obeyed by this Church of England—"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." [J. W. J.]

CONVOCATIONS, POWER OF. The Convocations since their revival in 1852, after a sleep of 135 years, have only once had "letters of business" for the purpose of making a new canon on a matter not already the subject of a Bill in Parliament, viz. to repeal the prohibition of fathers being godfathers to their children in Canon 29; but after all it never received the Royal ratification afterwards, which is also necessary to make a valid canon. Their adoption of the passing Bill for altering clerical subscription under the 36th Canon has been already noticed (see *Canons*), and is evidently a different matter from independent legislation, as it made no difference whether the Convocations followed Parliament or not. The appointment by one Convocation of two committees in 1872 to revise the Authorized Version of the O. and N. T. was not canon-making, and neither had nor needed any Royal authority, nor had any in itself. In 1864 the Southern Convocation passed a resolution in both Houses that they "synodically condemned the volume entitled *Essays and Reviews*," under very high legal advice that they had still the right to do so, though not to take any other proceedings against the authors. In 1872 they did something more important, under "letters of business," in preparing the shortened services afterwards authorized by Act 35 & 36 Vict. c. 35; and their having done so is recited in the Act, as their approval of the Prayer Book of 1662 is recited in the Act of Uniformity, 14 Car. II. c. 4. The Prayer Book of 1 Eliz. c. 2 was not submitted to the Convocations, for the very good reason that the great majority of the bishops and clergy were still Papists, as stated by Bishop Stubbs in the report of the Commission on Ecclesiastical Courts of 1883. But it contained very slight alterations on the Second P. B. of Edward VI.

It is quite clear, however, that no Act about ecclesiastical judicature was ever submitted to the Convocations. The distinction between that and the making of canons and alterations in the Services and Articles of the Church, with the sanction of the Crown and Parliament, is decisively exhibited by the primary Acts of the Reformation, 24 Hen. VIII. c. 12, for ecclesiastical appeals, and "for the submission of the clergy," 25 Hen. VIII. c. 19, of which one-half enacted the submission made previously by the Convocations (promising to attempt to make no more canons without royal licence), and again the other half of the Act established a new court of ecclesiastical appeal to unlimited "delegates," who were limited to the Judicial Committee of the Privy Council just three centuries after. That part of the Act was never submitted to the Convocations, nor did they attempt to meddle with it. Neither were they consulted when the delegates were limited to the Judicial Committee of the Privy Council in 1832–3. Indeed the Convocations were not then allowed even to sit. The attempt to give them any kind of control over jurisdiction is absolutely modern and unjustified by a single precedent.

In Phillimore's *Ecc. Law*, p. 1949 *et seq.*, is a valuable report of a committee of the Lower House of Canterbury in 1854, soon after its revival, under the presidency of a most able Prolocutor, Dean Peacock, which concluded that the Lower House has no right to decide on disputed elections. To which it may be added, that the Courts of Law have decided that all the canons or prebendaries of an "old" cathedral have the right to vote; but no other case has occurred of an election of proctors being tried there. That and other books specially on this subject, such as Lothbury's, must be consulted as to the procedure and rules of Convocation. It seems to be admitted that the President of each Convocation, i.e. the Archbishop while there is one, has a final veto, besides a casting vote if they are equal.

Various great legal officials, both of the Crown and Archbishops of Canterbury, have given opinions that the Convocations have no power to alter their own constitution, and that the Crown can authorize no canons for that purpose. In that state of things, it is quite certain that the Crown will not profess to authorize them, and it is useless to go further into the question. It is a different one how far the two primates have power to adapt the elections of proctors to the circumstances of new dioceses, as they have done without objection; and that is not altering the constitution, which there is no evidence that any convocation has ever attempted to do, either by canons or otherwise. The only power that can do it now is Parliament, which limited the power of the convocation by the Act of Submission. [H.]

COPE. (*Cappa*, called also pallium, or pluviale.) A kind of cloak worn during Divine service by the clergy. It reaches from the neck nearly to the feet, and is open in front, except at the top, where it is united by a band or clasp. It is in use in the Western Church only; and is probably only a modification of the vestment, or chasuble. The latter, in the Roman Church, is used by the officiating priest at mass only; the other, by all orders of the clergy in procession, &c., on solemn occasions. The rubrics of King Edward VI., considered by some to be still legally in force, prescribe a cope or vestment for the priest administering the Holy Communion, and for the bishops, when executing any public ministration in the church; for which a vestment may be substituted either by priest or bishop. By the 24th Canon of 1603 the cope only is prescribed to the priest administering the Communion, and that only in cathedral churches. But the rubric being subsequently enacted in 1662, which refers to the regulation of Edward VI.'s First Prayer Book, the latter is by many considered to be more strictly the law of the Church. The Privy Council however has twice decided otherwise. It was used in several churches and college chapels in the seventeenth century, and was in use at Durham cathedral and Westminster till the middle of the last century. De Foe, in his anonymous Tour through England, 1762, says that "the old vestments, which the clergy before the Reformation wore, are still used on Sundays and holidays, by the residents."

The assertion made by Dean Sampson and Humphries in Queen Elizabeth's reign, "that copes were brought in by the Papists," was ably refuted by Archbishop Parker.—Jebb, *Choral Service*, p. 217; Strype's Parker, 158.

COPIATÆ. The office of the Copiatæ (**κοπιάω**, to labour), who are called in Latin *Fossarii*, and in Justinian's novels *lecticarii*, was to superintend funerals, and to see that all persons had a decent burial. They performed their office gratuitously towards the poor.—Bingham, bk. iii. 8.

COPTS, or COPTIC CHURCH. The Monophysite, or Jacobite, Christians of Egypt, who have been for many centuries in possession of the patriarchal chair of Alexandria, and the dominant sect among the Christians of that region, are called Copts, probably from *Coptos*, a city in Upper Egypt; but other derivations are given. Their existence as a separate or heretical Church dates from the time of the Council of Chalcedon. (See *Chalcedon*, *Councils of.*) The banishment of Dioscurus, patriarch of Alexandria, by that council, fully deserved as it was, was the origin of the schism in the Church of Alexandria. Proterius was elected in Dioscurus' place, and it was hoped that the Monophysite heresy would die out. But it did not. The followers of Dioscurus, after his death, elected Timothy Ælurus, who being active (he was nicknamed "the cat") and very vehement gained a great following. Proterius was barbarously murdered; Timothy, on the other hand, was banished, but afterwards recalled. The Catholics and the Copts, or Jacobites, from that time had each their leader; trouble after trouble ensued; and though many attempts were made for peace, the rupture was never healed. When the wave of Mohammedanism swept along, and Alexandria was taken by Amer, the general sent by the Caliph Omar, the Copts received the support of the Mohammedan as against the Catholics, and were placed in possession of the Egyptian churches.

Their numbers are now perhaps about 150,000. They have three liturgies,—that ascribed to St. Basil, which they use on ordinary fast days; that of St. Cyril, which they use in Lent; and that of St. Gregory, which they use on festivals. Their service is very much crowded with ceremonies. The Coptic tongue, in which their worship is conducted, is to them a dead language, and not even understood by many of their priests. Their habits of life are ascetic, and they have many monasteries. They have a patriarch, who resides at Cairo, but takes his title from Alexandria. (Neale's *Hist. Patriarch.*) A full account of the Coptic Church to the present time is to be found in Smith and Wace, *Dict. of Biog.*, &c., 665 *seq.*, and in a work by Mr. Butler, a fellow of Brasenose, Oxford (Clarendon Press, A.D. 1885).

CORBEL. A bracket. A projection supporting a weight; and so *corbel-table*, a table or horizontal projection supported by corbels. Corbel-tables are almost confined to the Norman, Transition, and Early English periods. Corbels in other places are of course continued; they are often beautifully decorated with heads, angels, or foliage, and sometimes grotesque. [G.]

CORDELIERS. (*Monks of the Order of St. Francis.*) They wear coarse grey cloth with a little cowl, and a rope girdle with three knots; from this girdle they are called Cordeliers. They are the same with the Minorites; but had the name of Cordeliers given them upon a certain occasion, when, having repulsed the infidels in a war which St. Louis made against them, the king asked their name, and was answered, they were *des Gens des Cordeliers*—people with cords about them. (See *Franciscans.*)

CORONATION AND CONSECRATION OF SOVEREIGNS. The solemn religious rite by which a sovereign prince is consecrated to his high office, in which also the queen consort in Christian countries is usually associated with her husband, not for office' sake, but *honoris gratia*.

Consecration with unction.—This reaches to a greater antiquity than the Christian era. We have but to refer to the history of the Old Testament to see that it was divinely ordered and sanctioned. St. Augustine speaks of the rite of consecration as peculiar to God's people, and not ever adopted by the heathens. But who was the first Christian prince consecrated and crowned by the bishops of the Church is not known. Theodosius the Younger is supposed to have been the first who was crowned by the Patriarch of Constantinople, and there is little doubt as to the consecration of the Emperor Justin (519). But before this there was the famous tradition of the coronation and anointing of Chlodwig or Clovis, the oil being miraculously supplied from heaven. Hincmar, Archbishop of Rheims in the ninth century, also claimed for the holy oil that it had been miraculously afforded. But this was probably asserted in order to prove that the Frank sovereigns had a precedence over others. In our country there seems to be sufficient evidence that the rite of anointing at coronations can be traced, with certainty, higher than in any other. Pepin was the first king of the Franks who was anointed. (Martene, *de Ant. Ecc. Rit.* tom. ii. p. 213.) But before the coronation of Pepin, the pontifical of Archbishop Egbert (A.D. 737) ordered the rite of unction at a coronation. And long before this, in the earlier British Church, there is the testimony in Gildas, "unguebantur reges, et non per Deum, sed qui cæteris crudeliores exstarent: et paulo post ab unctoribus, non pro veri examinatiene, trucidabantur, aliis electis trucioribus." (*Hist.* sec. 21.) For the consecration in such a solemn manner we have evidence in the Saxon Chronicle, following a more ancient writer. "Egberth," it is said, "was hallowed to king"—"rex est consecratus." (Stubbs' *Councils*, vol. iii. p. 444.)

From those early times to the present, great solemnity has been observed with regard to the consecration and coronation of sovereigns. As the consecration of chrism has been discontinued since the Reformation, the account of this part of James the Second's coronation may be interesting. Early in the morning the Dean of Westminster, with the assistance of the prebendaries, consecrated the holy oil for their majesties' anointing. The dean happened to be a bishop (the Bishop of Rochester), and it may be supposed that at other times the archbishop himself, or some other bishop, would consecrate the oil. (Maskell, *Mon. Rit.* ii., iii.) We have still the forms used in the ancient times, from which our Coronation Service (slightly modified from time to time) is substantially derived. (See Dr. Silver's *Coronation Service, or Consecration of the Anglo-Saxon Kings.*)

It is a form of immemorial prescription, substantially the same as that used at the inauguration of our Christian monarchs in Saxon times, and sanctioned by the solemn approval of all the estates of the realm, the nobility, the clergy, and the people, assembled at its celebration. The prayers are framed in the best spirit of antiquity, with the rhythm so characteristic of primitive forms, and with an elevation and majesty of sentiment unsurpassed in any part of our liturgy. The service is, however, peculiarly valuable, as recording certain high religious and political principles, which of course must be considered as receiving the full sanction of the Church and nation. Thus there is an acknowledgment of the sovereignty of Christ over the whole world, and the derivation of all kingly power from Him. "When you see this orb set under the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer. For He is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily, who derives not his authority from Him, and directs not all his actions according to His laws." It is declared that Christian sovereigns, like the Jewish kings of old, are consecrated to the fulness of their office by the religious right of unction, and that their function is not merely secular. "Bless and sanctify Thy chosen servant Victoria, who by our office and ministry is now to be anointed with this oil, and consecrated Queen of this realm." There is a strict recognition of the prerogative of the clergy, empowered, as the ministers of Christ, to assert the dominion of our Lord, who exalts her to her holy dignity: "Stand firm and hold fast from henceforth the seat and the state of royal and imperial dignity, which is this day delivered to you in the name and by the authority of Almighty God, and by the hands of us, the bishops and servants of God, though unworthy: and as you see us to approach nearer to God's altar, so vouchsafe the more graciously to continue to us your royal favour and protection. And the Lord God Almighty, whose ministers we are, and the stewards of His mysteries, establish you therein in righteousness, that it may stand fast for evermore."—*Palmer.*

By ancient custom, the coronation of the Sovereign of England belongs to the Archbishop of Canterbury, and that of the queen consort to the Archbishop of York. The place is Westminster Abbey, and under the coronation chair is the sacred stone upon which the kings of Scotland were crowned at Scone, whence it was brought by Edward I. (For *Coronation Services*, see Maskell, *Mon. Rit.* ii. 1, and *Coronation Service according to the use of the Church of England*, edited by J. F. Russell, B.C.L., Pickering, 1875.) [H.]

CORNET. A species of horn or trumpet formerly much used in the Church service, in the king's chapel especially. Dr. Rimbault, in his *Notes on Roger North's Memoirs of Music*, states, that in the statutes of

Canterbury cathedral provision is made for players on sackbuts and *cornets* on high festivals. After the Restoration, as appears from North's *Life of Guildford*, the cornet was used at Durham and York cathedrals; and Matthew Lock says, that for about a year after the opening of the Royal Chapel, the cornet was used to supply the want of treble voices.

Evelyn, in his *Memoirs* (21 Dec., 1663), complains of violins being substituted in the Royal Chapel "instead of the ancient, grave, and solemn wind-music accompanying the organ;" and that "we no more heard the *cornet*, which gave life to the organ, that instrument being quite left off, in which the English were so skilful."

CORPORAL. This is the name given to the linen cloth *on which the elements are consecrated* in the Holy Communion. In the Eastern Church it is called the veil. It is mentioned in the Liturgy of St. Chrysostom, and in the Sacramentary of St. Gregory there is a prayer for its benediction. It was of common use in the Church in the fifth century, as is evident from the testimony of Isidore of Pelusium, who observes that the design of using it was to represent the body of our Saviour being wrapped in fine linen by Joseph of Arimathea; and in a prayer for blessing the corporal, the words occur, "sicut in sindone linea et munda sepultam cognovimus carnem D. nostri J. Christi, qui tecum vivit." (Martene, *de Rit.* tom. ii. 248.) [H.]

The direction concerning this "fair linen cloth" in our Order of the Holy Communion is as follows: "When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth."

CORPORATION ACT. A statute passed by the First Parliament of Charles II., 1661, which enacted that all officers of corporations should receive the Sacrament of Holy Communion, according to the rites of the Church of England, within twelve months of their appointment, on their election should take the oaths of supremacy, allegiance, and non-resistance, and abjure the Solemn League and Covenant. The Act was repealed in 1828, having long become a dead letter.

CORPUS CHRISTI, FEAST OF. A Roman festival, instituted by Pope Urban IV., A.D. 1264, and observed on the Thursday of the week after Pentecost. The institution was the natural result of the acceptance of the doctrine of transubstantiation. The festival was established in honour of the consecrated host, and with a view to its adoration. (See *Transubstantiation.*)

CORRODY. The right of a founder or benefactor of a monastery to board and lodging for himself or his family within the religious house. Other privileges were also sometimes included under this name, as the education of the benefactor's sons, and the training of some of his servants.

CORSNED. (See *Ordeal.*)

COUNCILS. (See *Synod.*) *General* or *œcumenical* councils, or synods, are assemblies of bishops from all parts of the Church, to determine some weighty controversies of faith or discipline. Of such councils the Catholic or Universal Church has never received or approved more than six, although the Roman Church acknowledges several others. The first Catholic Council is that of Nicæa, which was convened by the Emperor Constantine, A.D. 325, to terminate the controversy raised by Arius, presbyter of Alexandria, who denied the divinity of the Son of God, maintaining that he was a creature brought forth from nothing, and susceptible of vice and virtue. The Council condemned his doctrine as heretical, and declared the faith of the Church in that celebrated creed called the Nicene Creed, which is repeated by us in the Communion Service, and which has, ever since its promulgation, been received and venerated by the Universal Church, and even by many sects and heretics. (See *Nice.*) The second general council was that of Constantinople, assembled by the Emperor Theodosius the Elder, in 381, to appease the troubles of the East. (See *Constantinople.*) The third general council was assembled at Ephesus, A.D. 431, by the Emperor Theodosius the Younger, to determine the controversy raised by Nestorius, bishop of Constantinople. By this council the Nestorian heretics were condemned. (See *Ephesus.*) The fourth general council was assembled by the Emperor Marcian, in 451, at Chalcedon. (See *Chalcedon, Council of.*) The fifth and sixth general councils were held at Constantinople in 553 and 680. "These are the only councils," says Mr. Palmer, "which the Universal Church has ever received and approved as general." The doctrine of these general councils, having been approved and acted on by the whole body of the Catholic Church, and thus ratified by an universal consent, which has continued ever since, is irrefragably true, unalterable, and irreformable; nor could any Church forsake or change the doctrine without ceasing to be Christian.

In the Act of the 1st of Elizabeth .... the commissioners, in their judgment of heresies, were enjoined to adhere, in the first place, to the authority of the canonical Scriptures; secondly, to the decisions of the first four general councils; and thirdly, to the decision of any other general council, founded on the *express* and *plain* words of Holy Scripture. In this Act, one particular deserves and demands very special attention; namely, the unqualified deference paid to the first four general councils. The latest of these councils sat and deliberated in the year 451. A point of time, therefore, is fixed, previously to which the Church of England unreservedly recognises the guidance of the Catholic Church, in the interpretation of Christian verities.—Bishop Jebb, *Appendix to Practical Sermons.*

Provincial councils consist of the metropolitan and the bishops subject to him. *Diocesan* councils are assemblies of the bishop and his presbyters to enforce canons made by general or provincial councils, and to consult and agree upon rules of discipline for themselves. (For an account of the Romish councils, see *Lateran.* For the authority of councils in the Church of England, see *Heresy.*)

COUNSEL. Besides the common signification of the word, it is frequently used in Scripture to signify the designs or purposes of God, or the orders of His providence. (Acts iv. 28, and Psalm lxxiii. 24.) It also signifies His will concerning the way of salvation. (St. Luke vii. 30; Acts xx. 27.)

This word is also used by the doctors of the Roman Church to denote those precepts which they hold to be binding upon the faithful, in virtue of an implied direction or recommendation of our Lord and His apostles. Thus the celibacy of the clergy is numbered by them among "evangelical counsels," which, receiving the acceptance of the Church, they hold, heretically, to be equally binding with the commands of canonical Scripture.

COURT CHRISTIAN. The ecclesiastical courts are so designated. In the Church of England there are six spiritual courts.

1. *The Archdeacon's Court,* which is the lowest, and is held in places where the archdeacon, either by prescription or composition, has jurisdiction in spiritual or ecclesiastical causes within his archdeaconry. The judge of this court is called the official of the archdeaconry.

2. The *Consistory Courts* of the archbishops and bishops of every diocese, held generally in their cathedral churches, for trial of all ecclesiastical causes within the diocese. The bishop's chancellor is the judge. But their jurisdiction was very much limited by the Clergy Discipline Act, 3 & 4 Vict.

3. The *Court of Audience,* which originated in the personal jurisdiction of each primate.

4. The *Arches Court* (so called because anciently held in the *arched* church of St. Mary (St. Maria de Arcubus) in Cheapside, London) is that which has jurisdiction upon appeal in all ecclesiastical causes. The judge is the official principal of both the archbishops by the Public Worship Act, 1874.

5. The *Court of Peculiars,* of the Archbishop of Canterbury, subservient to, and in connection with, that of the Arches.

The Court of the Province of York, which corresponds to the Court of Arches, and now has the same judge, is called the Chancery Court, though its judge is not the chancellor, who is only the diocesan judge and vicar-general of the archbishop for the province also.

6. The *Final Appeal Court,* from both provinces, is the Judicial Committee of the Privy Council, which was substituted for the Privy Council itself in 1833, which was substituted in 1832 for the unlimited delegates appointed by the Crown for each case, who had existed for exactly three centuries; for they remained concurrently with the Court of High Commission while it lasted, which Queen Elizabeth was authorised to establish by the first Act of her reign, with the powers of all the ecclesiastical courts. It was abolished by the Bill of Rights or the Act 16 Car. I. c. 11, which was re-enacted as to that by 13 Car. II. c. 12. It was set up again illegally by James II., and again abolished or declared illegal by 1 W. & M. sec. 2, c. 2. By the Clergy Discipline Act, 1840, the bishops who are members of the Privy Council, i.e. the archbishops and the Bishop of London, were added to the Judicial Committee for appeals under that Act, and they were in practice summoned as assessors in other ecclesiastical causes. In 1873 Bishop Wilberforce got them removed from the Judicial Committee by a few words in the Judicature Act; but in 1876, in another Judicature Act, all the bishops were introduced as assessors in rotation, and three of them *must* sit even on questions of legal technicality or procedure, of which they can know nothing nor be of any use. It is unnecessary to speak of the report of the Commission of 1883 on these courts until something comes of it. [G.]

COUSINS-GERMAN. Intermarriage between cousins-german was not prohibited by the Jewish law, nor in the early ages of Christianity. St. Augustine refers to such as unadvisable, but not illegal. "With regard to marriage between cousins," he says, "we have observed that in our own time the customary morality has prevented this from being frequent, though the law allows it. It was not prohibited by divine law, nor as yet had human law prohibited it; nevertheless, though legitimate, people shrank from it, because it lay so close to what was illegitimate, and in marrying a cousin seemed almost to marry a sister, for cousins are so closely related that they are called brothers and sisters, and are almost really so." (*City of God*, xv. 16.)

In the "Trullan" Council, marriage with an uncle's daughter was forbidden; and later on, marriages of relations within the fifth, sixth, and even seventh degree were prohibited. (See *Affinity.*) [H.]

COVENANT. A mutual agreement between two or more parties. (Gen. xxi. 32.) In the Hebrew the word signifies: 1. A disposition, dispensation, institution, or appointment of God to man. (Hebrews ix. 16, 17, 20.) 2. The religious dispensation or institution which God appointed to Abraham and the patriarchs. (St. Luke i. 72; Acts iii. 25, vii. 8.) 3. The dispensation from Sinai. (Heb. viii. 9; Gal. iv. 24.) 4. The dispensation of faith and free justification, of which Christ is the Mediator (Heb. vii. 22—viii. 6), and which is called *new* in respect of the *old* or Sinai covenant (2 Cor. iii. 6; Heb. viii. 8, 13—ix. 15), and whence the New Covenant or Testament became the title of the books in which this new dispensation is contained. Into this covenant we are admitted by union with Christ; and into union with Christ all infants, and such adults as are properly qualified by faith and repentance, may be admitted in holy baptism. (Gal. iii. 27.) 5. The old dispensation is used for the books of Moses containing that dispensation by St. Paul. (2 Cor. iii. 14.)

We renew our baptismal covenant in our confirmation, and in each faithful participation of the Eucharist.

COVENANT OF REDEMPTION. This is said to be the mutual stipulation between the everlasting Father and the co-eternal Son, relating to the salvation of our fallen race, previously to any act upon the part of Christ under the character of Mediator. That there was such a covenant, either tacit or express, we may assuredly conclude, from the importance of the work undertaken by God the Son, and the awful sacrifice made for its accomplishment. All the prophecies which relate to what was to be done by the Messiah on the one hand, and the benefits and rewards which were to be conferred upon Him and His people on the other, may properly be considered as intimations of such a covenant. (1 St. Pet. i. 11. Compare St. John xvii. 1–5, 14—vi. 37; Tit. i. 2; 2 Tim. i. 9; Rev. xiii. 8; Ps. lxxxix. 19.)

COVENANT. (See *League and Covenant.*)

COWL (*cuculla, cucullus, cucullio*), a large hood worn by monks, prescribed by St. Benedict, founder of the order which bears his name, Reg. 55 and 62, where he directs that it shall be of a shaggy material for winter, and of a lighter texture for summer wear. But it seems to have been worn before the time of Benedict by Eastern monks and nuns. (Pallad. *Hist. Laus.* 38 and 41.) It covered the head and shoulders, and was intended to be symbolical of humility, being worn by infants, or else to prevent the wearer from looking too freely round about him. (Cass. *Instit.* i. 5; Sozom. *Hist. Eccles.* iii. 13, 14.)

CRAMP-RINGS. A ring given by King Edward (the Confessor) in his last illness to the Abbot of Westminster was long preserved as a relic, and applied to the cure of nervous diseases. Afterwards kings, as well as "touching" for the "king's evil," used, on Good Friday, to bless rings for the same purpose, and these were called "cramp-rings."

"The king's majesty," we are told in Borde's *Breviarie*, "hath a greate helpe in the matter, in halowing cramp-rings, and so given without money or petition." There was an office in English for the blessing of the cramp-rings, which is given by Mr. Maskell from a MS. in his possession; but it was never used after the Reformation, although it was revised and prepared for use in the reign of James II. A Latin form of the office, similar to what had been used by Henry VIII., was prepared for Queen Mary in 1554. Though the blessing of the rings, with a religious service, no longer exists, the tradition remains; and in the north of England, and in Sweden especially, persons wear rings to avert cramp or rheumatism.—Wilkins' *Concil.* iv. p. 103; Pegge's *Curialia Misc.*; Maskell, *Mon. Rit.* iii. 383. [H.]

CREDENCE, or CREDENTIAL. A table or shelf near the altar, on which the bread and wine to be used in the Eucharist are placed, previously to consecration, called in the Greek Church, *τράπεζα προθεσέως*, *mensa propositionis.* The table of Prothesis in the Greek Church is placed in a side vestry; and here many prefatory prayers and ceremonies are performed, before the priest goes into the chancel. The word "credence" appears to be derived from the Italian *credenzare*, to taste meats and drink before they were offered to be enjoyed by another; an ancient court practice, which was performed by the cup-bearers and carvers, who for this reason were also called in German *credenzer.* Hence, also, the *credenz-teller*—credence-plate, on which cup-bearers *credenced* the wine; and, in general, a plate on which a person offers anything to another: *credenz-tisch*, credence-table, a sideboard, an artificial cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein. (See Adelung's *German Dictionary*, word "Credenzen.") This table or shelf is used for the more convenient observance of the rubric following the Offertory sentences, in which it is directed: "And when there is a communion, the priest shall *then* place upon the table so much bread and wine as he shall think sufficient." Though credences were declared illegal by the Court of Arches in *Lichfield* v. *Faulkner*, that judgment was practically reversed by the Privy Council in *Liddell* v. *Westerton*, and they are now very common.

CREED. By the word *creed* (from *credo*, I believe) is meant the substance of the Christian's faith. There are three creeds recognised by the Catholic Church—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. The Latin name for creed is *symbolum*, which signifies a watchword, or signal in war. Ludolph of Saxony, in his *Life of Christ*, describes the creeds of the Catholic Church thus: "There are three symbols (watchwords or tokens, such as are used among soldiers of a garrison, to recognise their comrades, and to detect insidious intruders), the first of the Apostles, the second of the Nicene Council, the third of St. Athanasius; the first for instruction in the faith, the second for the explanation of the faith, the third for defence of the faith." Three in name, but one in fact, and which, except a man believe faithfully, he cannot be saved.

The cause of a gradual adoption of a series of creeds is simply this: the truth being but one and unvarying, the plain assertion of it is, in the first instance, all that is necessary, all that can be done for it; and this was done by the Apostles' Creed. Error, on the other hand, is multiform; and consequently, as error upon error continued to rise, correctives, unthought of before, were to be found to meet the exigency: hence the Nicene Creed. Again, subsequent to that, new errors were broached, the old were revived, clever evasions of the terms of the existing creeds were invented, the vehemence of opponents was increased; but all desiring still, with all their mischievous errors, to be within the pale of the Church, it became still more imperatively necessary to fence in the Church from such dangers: and the creed called that of St. Athanasius was compiled from the logical forms of expression which prevail in his writings, and those of similar champions of the Catholic faith, and was very soon adopted by the Church as an additional bulwark to preserve that faith in its original integrity and purity. Luther calls this creed "the bulwark of the Apostles' Creed."

It is a mistake to imagine that creeds were at first intended to teach, in full and explicit terms, all that should be necessary to be believed by Christians. They were designed rather for hints and minutes of the main *credenda*, to be recited by catechumens before baptism; and they were purposely contrived short, that they might be the more easily retained in memory, and take up the less time in reciting. Creeds very probably, at first, were so far from being paraphrases or explications of the form of baptism (or of Scripture texts), that they went no farther, or very little farther, than the form itself, and wanted as much explaining and paraphrasing, in order to be rightly and distinctly understood, as any other words or forms could do. Hence it was that the catechumens were to be instructed in the creed, previously to baptism, for many days together. As heresies gave occasion, new articles were inserted; not that they were originally of greater importance than any other articles omitted, but the opposition made to some doctrines rendered it the more necessary to insist upon an explicit belief and profession of them.—Waterland's *Sermons on the Divinity of Christ.*

CREED, THE APOSTLES'. The great creed of the West. I. This is a type of the simplest kind of creed, growing up freely, and with local variations, out of the Baptismal Confession: originally preserved by oral recitation, and not written; having in itself no polemical purpose, and no anathema appended to it; but intended only to bring out with clearness, simplicity, and due proportion, the essential rudiments of the Christian faith. It is the creed accepted by our Church in Baptism, taught in the Catechism, used daily in the Services, and taken as the test of Christian faith in the dying (see *Visitation of Sick*); as containing the absolute essentials of true Christianity.

II. *History.*—Of creeds we have embryo formations in Scripture (see 1 Cor. xv. 3–8; Heb. vi. 1, 2; 1 Tim. iii. 16), in which doctrine is moulded into a formal definite shape. It seems impossible to doubt that the Apostles had some "form" of creed, and there is a tradition that each Apostle contributed an article, beginning with St. Peter and ending with St. Matthias (Aug. *de Tempore Ser.* 115). But the words assigned to St. Matthias, "the life everlasting," are clearly proved to have been added at a comparatively late period; and the same may be said of the article on the descent into hell (Hades) assigned to St. Thomas.—Pearson on *Creed*, art. v. 225.

"But though," says Lord Chancellor King, "this Creed be not of the Apostles' immediate framing, yet it may be truly styled apostolical, not only because it contains the sum of the Apostles' doctrine, but also because the age thereof is so great, that its birth must be fetched from the very apostolic times. It is true, the exact form of the present Creed cannot pretend to be so ancient by four hundred years; but a form, not much different from it, was used long before. Irenæus, the scholar of Polycarp, the disciple of St. John, where he repeats a creed not much unlike to ours, assures us, that 'the Church, dispersed throughout the whole world, had received this faith from the Apostles and their disciples;' which is also affirmed by Tertullian, that 'the rule of faith had been current in the Church from the beginning of the Gospel:' and, which is observable, although there was so great a diversity of creeds, as that scarce two Churches did exactly agree therein, yet the form and substance of every creed was in a great measure the same; so that, except there had been, from the very plantation of Christianity, a form of sound words, or a system of faith, delivered by the first planters thereof, it is not easy to conceive how all Churches should harmonize, not only in the articles themselves into which they were baptized, but, in a great measure also, in the method and order of them." (*History of the Apostles' Creed:* which G. Olearius translated into Latin and published, Leips. 1704.)

The words of Irenæus, who wrote about A.D. 180, here referred to, are not a creed, but a summary of Christian doctrine, resembling, indeed, our Creed in many of the expressions. The Creed originally was not allowed to be written, but was to be learnt, as is evident from many passages in the early writers. Thus St. Augustine says, "The handling of the faith is of service for the protection of the Creed; not, however, that this should itself be given instead of the Creed, [which is to be] committed to memory, and repeated by those who are receiving the grace of God, but that it may guard the matters which are retained in the Creed against the insidious assaults of the heretics, by means of Catholic Authority, and a more entrenched defence." (*On Faith and the Creed,* c. i.) Irenæus's summary may be translated, "The Church, dispersed as it is, holds one faith received from the Apostles and their followers—the belief in one God the Father Almighty, Maker of heaven and earth, the sea, and all things in them: and in one Christ Jesus the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who by the prophets proclaimed the dispensation and advent of our dear Lord, and his birth of a Virgin, and His suffering, and his Resurrection, and His Ascension in the flesh, into heaven, and His coming again from heaven in the Glory of the Father, to sum up all things, and to raise up all flesh of the whole human race." (Lib. i. cc. i., ii., and iii.) Origen, some forty years later, gave another such form of apostolical doctrine, in his books of Christian Principles (περὶ ἀρχῶν), and Tertullian's words, to which reference is made by Lord Chancellor King as quoted above, resemble very closely our Creed, though not in that form (*De Veland. Virgin.* c. i.; also *de Præscript. advers. Hæret.* cc. 13, 14, and elsewhere).

From St. Cyprian's writings it appears that a creed used in his time (248–258) embraced belief in the Father, the Son, and the Holy Ghost, together with the forgiveness of sins, and the life everlasting. (*Ep.* lxix., *ad Magnum; Ep.* lxx., *ad Episc. Numid.* &c.) With this is to be compared the treatise *de Trinitate* of Novatian about ten years later, in which traces of a similar creed are to be found (Migne, vol. iii. p. 886). Socrates gives an account of a creed written by Lucian, a presbyter of Antioch, cir. 311 (*H. E.* ii. 10). A few years afterwards came the great Council of Nicæa (see *Creed, Nicene*). But in the West the teaching long continued: "Symbolum non in tabulis scribitur, sed in corde receptum memoriter retinetur" (Mabillon, *de Lit. Gall.* 340). The first written creed in the West is one which Marcellus, bishop of Ancyra, in Galatia, set forth in a letter to Pope Julius I., to testify the purity of his faith, for he had been banished through the influence of the Arians. As it was accepted, and Marcellus was received into communion by the Pope, it may be supposed that it was in accordance with the Creed used at Rome; and indeed it is very similar to the "Apostles' Creed" in form. Ruffinus, or Rufinus (who asserts that this Creed had never been written before in a continuous form), a priest of Aquileia, has preserved the two versions of the Creed used respectively in the Churches of Rome and Aquileia in his day, A.D. 390 (Ruffin. *Expos. de Symbol.*).

In the Aquileian Creed the words "invisible and impassible" occur after "the Father Almighty;" and in the sentence on the resurrection, the word "this" is inserted —"*hujus* carnis resurrectionis." In the Roman form the words "descended into hell" are not found: in neither Creed, "Maker of heaven and earth;" which are first found in two baptismal creeds of the Gallican Church. (Heurtley's *Harm. Symb.* pp. 68, 110.)

The clauses "conceived by the Holy Ghost, born of the Virgin Mary"; "suffered, dead"; "God (the Father) Almighty"; "the communion of Saints"; "the life everlasting"; and the word "Catholic," were also later additions. The exact words of the Creed, as at present used, are first to be found, it is said, in a work by Pirminius, a bishop in Gaul, about 750. (This is published by Mabillon from an ancient MS., "Libellus Pirminii de singulis libris Canonicis scarapsus" (? "scriptus").

The following list shows the gradual stages in the form of the Apostles' Creed.

(1) Cyprian, A.D. 250, wrote, "I believe in God the Father, in Christ the Son, in the Holy Ghost, through the Holy Church." (2) Novatian, in A.D. 260, added "Almighty" after "Father"; "Jesus" before "Christ"; "our Lord God" after the "Son." (3) Marcellus' Creed (A.D. 341) was, "I believe in God Almighty and in Jesus Christ His only begotten Son our Lord, from the Holy Ghost born, and Mary the Virgin; under Pontius Pilate crucified and buried: and on the third day rose again from the dead, ascended in heaven, and sitteth on the right hand of the Father, from thence He shall come to judge the quick and the dead; and in the Holy Ghost, the Holy Church, the forgiveness of sins; the resurrection of the body; the ife everlasting." (4) Rufinus (see above), A.D. 390; Augustine of Hippo, A.D. 400; Nicetas, A.D. 450, who added the word "Catholic"; Eusebius Gallus, circ. A.D. 550, who inserted the words "was conceived by"; "dead," and "the Communion of Saints"; all have forms with little variation; and (5) finally we have Pirminius' Apostolic Creed, A.D. 750, in the same form as it at present exists.

A creed in Saxon characters is preserved at the end of Athelstan's Psalter, which has omissions similar to those of Aquileia; and is of great antiquity. A large number of Early English versions are extant, differing, of course, in words and spelling, but similar in substance. Several are given from MSS. in the British Museum, &c., by Mr. Maskeli (*Mon. Rit.* iii. 251 *seq.*, ed. 1882).

III. It is impossible to trace when the Apostolic Creed was introduced into the daily services of the Church. Amalarius, a deacon of Metz (circ. 820), speaks of the creed as used in the office of Prime. This was not necessarily the extended form of Pirminius; but after a time that became the accepted form. •

In the early English Church the Apostles' Creed was used at prime: later on it was said by the choir before the lessons at Matins, and inaudibly (except the last clause) by the priest at the commencement of prime and compline. Guignonius (see *Breviary*) directed that the Apostles' Creed should be used on all days except Sunday, and the Athanasian Creed on Sundays. The Prayer Book of 1549 directs the Apostles' Creed to be said by the minister; that of 1552 by the minister and people. It is to be said or sung standing. (See also *East.*)

The American Liturgy has this rubric before the Creed: "and any Church may omit the words 'He descended into hell,' or may instead of them use the words 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed;" and it also allows the Nicene Creed to be used instead of the Apostles' Creed. (See Smith and Wace, *Dict. Eccles. Biog.*, &c., p. 695 *seq.*; also *Dict. Christ. Antiq.*; Stubbs' Soames' *Mosheim*, i. 71, 457; Bingham, bk. x. 3; Bishop Barry's *P. B.*; Blunt's *Annot. P. B.* i. 36; Dr. Lumby in *S. P. C. K. Prayer Book*; Heurtley's *Harmonia Symbolica.*) [H.]

CREED, THE ATHANASIAN. In this article it is proposed to treat succinctly of, I. The language in which the Creed was originally written; II. Date; III. Authorship; IV. Titles; V. Use and reception in the Church Catholic; VI. Use and reception in the Church of England in modern times.

I. *The original Language.*—On this point the following passage from Waterland is conclusive: "The style and phraseology of the Creed; its early reception among the Latins, while unknown to the Greeks; the antiquity and number of the Latin manuscripts, and their agreement (for the most part) with each other, compared with the lateness, scarceness, and disagreement of the Greek copies, all concur to demonstrate that this Creed was originally a Latin composure rather than a Greek one: and as to any other language besides these two none is pretended." (Waterland's *Critical History of the Athanasian Creed*, p. 66. Oxford edition, 1870.) To these reasons for believing in a Latin original it might be added, as, if possible, a still more cogent argument, that much of the terminology of the Creed in reference both to the Trinity and the Incarnation is distinctly Augustinian, obviously drawn from the writings of the great Father of Western Theology, while at the same time it contains several expressions which are no less clearly traceable to another Latin Father—St. Vincent of Lerins. In proof of this it is sufficient to refer to the parallel passages, which have been arranged by Waterland side by side with the Creed, and at the bottom of the page. (*Ibid.* pp. 176–191.)

II. *The Date.*—We may arrive at an approximate determination of this point. Within the necessary limits of the present article it would be impossible to attempt a full and adequate exposition of the argument from external and internal evidence, by which the antiquity of the *Quicunque vult* may be proved. We can do little more than give a general outline of it. There is abundant and clear evidence that at the commencement of the ninth century the Athanasian Creed was not only extant in its entirety, as we now have it, but was used in the offices of the Church, and was commonly regarded as the genuine work of St. Athanasius. And these two facts would alone establish for it a previous existence of some considerable duration. The people of the ninth century would not have believed a document, which they knew to be the product of their own age, or of an age shortly preceding their own, to be the composition of a man who had died more than four hundred years before; nor would a formulary be recited in the services of the Church immediately after its construction. It must first become known and gain esteem and credit and authority: and this is the work of time. Considering the great scarcity of MSS. earlier than the ninth century, which have survived the wreck of a thousand years and more, to expect to find numerous copies of the Athanasian Creed, which can claim such a remote antiquity, would be unreasonable. But there are four extant codices of it, which have been assigned by competent authorities to the eighth century. That there should be so many, is alone a proof of its antiquity. A fifth belonging to the same period, which was extant in the last century, is probably now lost. Of the four MSS. at present extant three are placed at the close of the century, and of these three one is imperfect owing to mutilation. The fourth is the only one which requires any special notice at present, because it is the earliest known MS. of the Creed. It is deposited in the Ambrosian Library at Milan. Muratori, who was custodian of the library at the end of the seventeenth century, confidently assigned it to the close of the seventh century; Montfaucon believed it to have been written in the eighth; and the present learned librarian agrees with Montfaucon as to the date. No palæographical authority has ever placed it later than the eighth century. The Creed is introduced without any title, and is given in its entirety with certain verbal variations, some of which, being evidently the result of mere carelessness on the part of the scribe, are an obvious proof that he was transcribing from an earlier copy. There is another MS. of the eighth century, as it is universally judged to be, which cannot be passed by in silence; for, though not a copy of the *Quicunque*, it supplies distinct evidence of its high antiquity. It is commonly, but most inaccurately, spoken of as the Colbertine MS. of the Athanasian Creed. It was once the property of the minister Colbert, and is now in the Bibliothèque Nationale at Paris; it contains a collection of canons. Among the contents appears a fragment, found by the scribe, according to his own statement, at Trèves, of a sermon, which was evidently addressed to Catechumens at the *Traditio Symboli* previous to baptism: for there is an express reference to this ceremony. This document, without actually quoting the *Quicunque*, bears a sufficiently close resemblance to it, notwithstanding large variations, to show that the preacher was well acquainted with our Creed. He appears to have known it by heart, and accordingly adapts its language for teaching the doctrine of the Incarnation, amplifying and altering to suit the occasion. Not less than thirteen verses are thus made use of. Now the date of the Paris manuscript, and that of the sermon, of which it preserves a fragment, are obviously two distinct matters. The sermon must have been composed and preached some considerable time before it was found in a fragmentary state at Trèves by the writer of the Paris MS. We cannot suppose it to be later than the seventh century, and it may not improbably have been a work of the sixth. But whenever it was composed, the Athanasian Creed, being obviously well known to the preacher, must have been then in existence, and probably had been so for some time; otherwise it would not have been so familiar to theologians of the day. So that this MS. carries up the existence of the Creed certainly to the early part of the seventh century, probably earlier. Though we cannot produce any MS. of the *Quicunque* of a date prior to the eighth century, we are able to point to yet more ancient testimonies of its use or existence. Such is the Canon of Autun enacted about A.D. 670, at a synod which was presided over by Leodegar, or St. Leger, bishop of that city. This canon enjoins the correct recital of the Creed by the clergy, and, it is particularly to be noted, describes it as "The Faith of the Holy Athanasius Prelate." There is a commentary extant on the *Quicunque*, which may with good reason be assigned to the beginning of the eighth century or the close of the seventh. This we shall by and by refer to as the Oratorian Commentary, by which title it has been described. (See *Early History of the Athanasian Creed*, by G. D. W. Ommanney, pp. 32, 33.) Another, from its emphatic allusions to the two wills and two operations in our Lord's person, appears to belong to the period when the Monothelete controversy was raging—the middle of the seventh century or a little after. This has been described as the Troyes Commentary. (*Ibid.* pp. 32, 33.) In regard to a third—the commentary which has been commonly attributed, though upon uncertain grounds, to Venantius Fortunatus —the absence of any of the terms peculiar to that controversy, together with other internal evidence, points to the beginning of the seventh century or the close of the sixth as the epoch which produced it. (See *Athanasian Creed: Reasons for rejecting Mr. Foulkes's theory as to its Age and Author*, by Professor Heurtley; also *Early History of the Athanasian Creed*, by G. D. W. Ommanney, pp. 36, 37, and *Athanasian Creed: Examination of recent Theories respecting its Date and Origin*, by the same writer, pp. 279–281.) Our last testimony belongs to the sixth century. The Ballerini brothers cite a canon or rather capitulum from an *Epistola Canonica*, which according to those learned canonists was well known at the beginning of that century —requiring the clergy to learn by heart the "Fides Catholica" (*Editorum Observationes III. de Auctore Symboli Quicunque* in Galland's *Sylloge Dissertationum*, tom. i.); and they contend, that by this title nothing but the Athanasian Creed could be meant, inasmuch as the laity were obliged to learn the Apostles' Creed by heart, and the Nicene was commonly called "Fides Nicena."

It is essential to notice that the preface to the Oratorian Commentary speaks of the *Quicunque* as being attributed to St. Athanasius *in old manuscripts*. These codices, which were considered old at the beginning of the eighth century, could not be supposed to be later than the conclusion of the sixth century, and what they contained must have been the entire Creed, as we have it at the present day, the whole of it being quoted verse by verse in this Commentary. Thus from the testimonies prior to the eighth century it appears that the Athanasian Creed was in the seventh century the subject of commentaries, and of a local canon, which enjoined its recital upon the clergy, that so early as the latter part of the sixth century it was regarded as the work of St. Athanasius, and at the commencement of the same century was ordered by an ecclesiastical document of authority to be learnt by the clergy by heart. What is the inevitable conclusion, but that it was not composed later than the middle of the fifth century? It must be borne in mind that a Commentary necessarily implies the pre-existence of some duration of the document, forming its subject-matter. And similarly the Creed must have been produced some time before it became the subject of a canonical injunction, and was ascribed to a wrong authorship.

The conclusion thus arrived at upon external grounds is confirmed by internal evidence. Waterland argues from the absence of any express mention in the *Quicunque* of the two natures of Our Lord, and from its use of an illustration respecting them which was driven out by the Eutychian controversy, that it must have been drawn up before the Council of Chalcedon, A.D. 451. A comparison of our Creed with the Definition of Faith adopted at that council may convince any one of the truth of this position. The doctrinal terminology of the former document is clearly prior to that of the latter. For the most part, as it has been already remarked, it is distinctly Augustinian. On the other hand, the fact that the language of the Creed is largely drawn from the writings of St. Augustine, is an obvious proof that it was composed subsequently to the latest work of that Father, from which its materials were derived. Hence the date of the *Quicunque* is determined, as on the one side not being later than A.D. 451, and on the other not earlier probably than 428, about which year the second book against Maximinus, which seems to have been one of the sources of the Creed, was issued, certainly not earlier than 420, to which the Enchiridion and the completion of the work on the Trinity may be approximately assigned. St. Augustine died in 430.

III. *The Authorship.*—The Athanasian Creed being of Latin origin, and its phraseology being largely drawn from the writings of St. Augustine, it follows that it cannot be a genuine work of the illustrious champion of the Catholic Faith, with whose name it is associated, and to whom it was universally ascribed during the Middle Ages. Since it ceased to be considered the composition of Athanasius, it has been attributed to several Latin writers, to Vigilius Tapsensis by Quesnel and Pagi and Bingham, to St. Vincent of Lerins by Antelmi, to Venantius Fortunatus by Muratori, to St. Hilary of Arles by Waterland, and to Victricius, bishop of Rouen, by the late Mr. Harvey. To St. Vincent of Lerins alone are there any probable reasons for assigning it. He flourished at the very period, to which, as we have seen, both external and internal evidence point as the period of its composition, his *Commonitorium* being written in the year 434, and his death occurring in 450; and there is no writer of that epoch to whom it can be attributed with equal reason. He was a native and a monk of Gaul, which was probably the birthplace of the Creed, a writer upon dogmatic theology, and as a Gallican theologian he would be well acquainted with the writings of St. Augustine, whose language is largely reproduced in the *Quicunque*. But in addition to all this, there is a special reason for connecting it with the author of the *Commonitorium*, inasmuch as both in the part relating to the Trinity and in that relating to the Incarnation it contains several expressions which are to be found in that work, but do not occur in St. Augustine. That these expressions should have been drawn from St. Vincent's work and inserted in the Creed by another hand must appear very improbable, if we believe it to have been composed not later than A.D. 451. The only alternative is that the author of the *Commonitorium* was also the author of the *Quicunque.* Still, though highly probable, this cannot be affirmed with certainty.

IV. *Titles.*—In the earliest known extant MS. of the Athanasian Creed, already mentioned as belonging to the Ambrosian Library at Milan, it appears without any title. Nor has it any in a Paris MS. of the end of the eighth century. In the *Epistola Canonica,* assigned by the Ballerini, as previously stated, to the early part of the sixth century, it is called "Fides Catholica," and this is the title in the famous Utrecht Psalter, the date of which has been the subject of a remarkable difference of opinion among palæographers, some referring it to the sixth century, others not considering it older than the eighth or ninth: this title is also found in the Oxford MS. of Fortunatus' Commentary, and in a Wolfenbüttel MS. both of the ninth century, and occasionally in later MSS. This is probably the oldest title. Much more frequently it is expressly assigned to Athanasius, as in the Canon of Autun, where it is described as "Fides sancti Athanasi presulis;" and in ancient MSS., particularly Psalters, it is commonly designated by such titles as "Fides sancti Athanasii episcopi," or "Fides Catholica sancti Athanasii episcopi," or "Fides dicta a sancto Athanasio episcopo," or the like. Sometimes, but with comparative rarity, the term "Sermo" is applied to it. The earliest instance of this is to be found in a canon or capitulum of a synod held at Rheims, in 852, under Hincmar, where it is described as "Sermo Athanasii de fide." The earliest instances known to the writer of its being called "Hymnus" are of the tenth century, in two Psalters, both written in England, one belonging to the British Museum, the other to the Cathedral Library at Salisbury. In both it has the same title: "Hymnus Athanasii de Fide Trinitatis." Still later was the introduction of the word "Psalmus" in reference to it in the title "Psalmus Quicunque vult." The writer is not aware of any instance of this previous to the thirteenth century. It should be borne in mind that there is nothing inconsistent with its position as a Creed in any of these terms, whether *sermo* or *hymnus* or *psalmus.* No specific instance of "symbolum" being used in reference to it can apparently be adduced earlier than the twelfth century; but from the thirteenth century downwards it is commonly described as "Symbolum Quicunque," or "Symbolum Athanasii," and classed as one of the three symbols, particularly in Breviaries. In the Sarum Breviary it is headed "Symbolum Athanasii," and in the Roman Breviary "Symbolum S. Athanasii." Waterland is certainly mistaken in saying that Hincmar speaks of the Athanasian Creed as a "Symbolum" (Waterland's *Critical History,* chap. xi. p. 28, Oxford edit. 1870), the Confession of Faith to which he alludes not being the *Quicunque,* but a confession entitled "Fides Romanorum," sometimes attributed to Athanasius. It is however very remarkable that in Psalters of the Ambrosian rite, which is highly interesting not only on account of its great antiquity, but because it is in living use at the present day, the *Quicunque* is headed simply "Symbolum."

V. *Reception and use.*—It may be safely asserted that the Athanasian Creed has been received and used in the Western Church for more than a thousand years. We do not mean to claim for it an universal reception and use even in the West for so long a period: for necessarily it was received and used in some countries and local Churches earlier than in others. To suppose that uniformity of ritual was generally prevalent in ancient times is a fallacy. The use and reception of the *Quicunque,* which had been partial previously, appears to have become general in the ninth century, and universal throughout Western Christendom at the close of the eleventh. To expect full and exact information respecting its history in the early ages of its existence would be unreasonable, considering the extent of our ignorance as to those ages and how very few, comparatively speaking, of the MSS. which they produced have survived to our times. The evidence is but limited and imperfect, and it could not be otherwise. But so far as it goes, it is of real value.

That the Athanasian Creed was received and used in the offices of the Church in Northern Italy at an early period, appears probable from the mere fact of its use being enjoined by the Ambrosian rite, having regard to the great antiquity of that rite. But we have direct evidence that this was the case as early as the sixth century in the *Epistola Canonica*—a document issued by authority apparently in some province or diocese of North Italy.

It has been already noticed that the Commentary of Fortunatus may be assigned to the end of the sixth century or the beginning of the seventh, the Troyes to the middle of the seventh, and the Oratorian to the end of the seventh or the early part of the eighth. These Commentaries most probably were all drawn up in Gaul. And if the Athanasian Creed was made the subject of commentaries in Gaul in the seventh century, it must have been known and received in that country as a work of authority, and a true exposition of the Catholic Faith in the sixth century, if not earlier. Comments are not written upon new and unaccredited documents, but upon those which are highly and generally esteemed for their intrinsic value, or as being invested with the character of antiquity or the sanction of authority. By the Canon of Autun we are led to believe that the *Quicunque* was recited in the Church service in the seventh century, at least in one diocese of Gaul. For why should the clergy have been required to learn it by heart, but that they might say or sing it in the Church offices? Of its use and reception in Gaul from the time of Charlemagne downwards, the evidence from extant MSS., especially Psalters, and Canons, and the testimonies of writers by way of quotation or allusion or mention, is clear and abundant. In our limited space it would be impossible to notice it in detail.

With regard to Germany, the Trèves fragment would appear to indicate that the Athanasian Creed must have been in the hands of theologians, at least in that city and its neighbourhood, so early as the seventh century. Of its use and reception in Germany in the ninth century, we have evidence—in a capitulum or canonical injunction of Hatto or Ahyto, bishop of Basle, about A.D. 820, requiring the recital of the Creed by the clergy at the service of prime—in a series of capitula, also enjoining its use, which were drawn up within the dominions of the Emperor Lothair, for the dominions of Lothair, it must be remembered, were co-extensive at one period with those of his grandfather, Charlemagne, and even after the treaty of Verdun A.D. 843, by which they were limited, they still embraced part of Germany, having the Rhine for their eastern boundary—in a costly Psalter, still extant, which was written in honour of the same emperor, and which includes the *Quicunque* among its contents (*Early History of the Athanasian Creed*, by G. D. W. Ommanney, p. 144, also pp. 167–70)—in a German translation of our Creed made about the middle of the century by a monk of Wissemburg (*Catechesis Theotisca.* Eccard., Hanov. 1713), such a translation into the vernacular being a clear proof of its popular and long-established use—in the admonition of Anschar, archbishop of Hamburg and Bremen, addressed to his clergy about A.D. 865, that they should sing it—in the Constitutions of Regino, abbot of Prum, which were drawn up at the beginning of the tenth century, and were clearly founded on previously existing usage, one of them enjoining enquiry to be made whether the clergy were in the habit of learning it by heart. In the Imperial Library at Vienna is a magnificent Psalter, containing the *Quicunque*, which is stated upon the authority of ancient records to have been presented by Charlemagne, A.D. 788, to the Church of Bremen.

That the Athanasian Creed was known and received in England in the eighth century, we have proof in the profession of faith made by Denebert, A.D. 798, on his consecration to the bishopric of Worcester, in which he quotes several verses of the Creed, and adopts them as the expression of his own faith on the subject of the Trinity. Of the use of the *Quicunque* in the offices of the English Church prior to the Norman Conquest there are visible memorials in Psalters still extant, written in England, in which it is found accompanied with an Anglo-Saxon gloss or version. Three such Psalters are remaining, which are assigned to the tenth century, one being in the British Museum, another in the Lambeth Library, the third in the Cathedral Library at Salisbury. Abbo of Fleury in the same century refers to the Creed as being sung responsively in the Church of England as well as in France.

It is remarkable that the oldest known MS. of the Athanasian Creed is written in an Irish hand. Before it was transferred at the beginning of the seventeenth century to its present domicile, the Ambrosian Library at Milan, the codex containing this copy was the property of the monastery of Bobbio in North Italy, which was founded by the Irish Saint Columbanus A.D. 613. Being in an Irish hand, it must clearly have been written in Ireland, as Dr. Ceriani, the Ambrosian librarian, thinks most probable, or in one of the monastic offshoots of the Irish Church whether in Great Britain or on the Continent. The circumstance points directly to the inference, that our Creed was known and esteemed by the early Irish Church, a point of great interest, considering the independent position of that Church, the peculiarities of its organization and ritual, and its great missionary activity. And this is confirmed by another Irish MS., in which the Creed appears, a Book of Hymns, at present deposited in the church of the Franciscans on Merchants' Quay, Dublin, and written, in the judgment of Dr. Reeves of Armagh, not later than A.D. 1100. (See Appendix by Dr. Reeves to a Sermon by the late Archdeacon Lee, on the Athanasian Creed.)

Of the early use and reception of the Athanasian Creed in Rome and Central Italy we have no precise information; but it is impossible to suppose that it was introduced there later than the tenth century, considering that it is found in Psalters both of the Roman or Gregorian and of the Benedictine or Monastic rite, considering also the close intercommunion which existed in the early Middle Ages between Rome and countries where we have evidence of the Creed being received and used at that period.

The Athanasian Creed not being found in Psalters of the Mozarabic rite, would appear not to have been used in the offices of the Spanish Church until the latter part of the eleventh century, when that rite was superseded in Spain by the Gallican.

In the Western Church this Creed has been always sung at prime, which is properly the service to be said at seven in the morning. Owing to its being thus used in the Church Offices, it is commonly found at the end of ancient MS. Psalters, following the Old and New Testament and ecclesiastical canticles, and sometimes, also, the Apostles' Creed and Lord's Prayer, more rarely the Nicene or Constantinopolitan Creed; occasionally it is followed by a litany and prayers and hymns and collects. Hence its appearance in Psalters is evidence of its recital. From the Psalters it passed into Breviaries. It was not recited with the same frequency in all places and times and rites. In the Roman rite it was said on Sundays, but in the Ambrosian, and by some religious orders, as the Carthusians and Cluniacs, every day. In England and Scotland previous to the Reformation, it appears also to have been recited daily, according to the Uses of Sarum and York and Aberdeen. In Bishop Hilsey's Primer, issued in the reign of Henry VIII., A.D. 1539, it is called: "The Symbol or Creed of the Great Doctor Athanasius, daily used in the Church." Honorius of Autun in the twelfth century says that in some churches it was recited daily at prime, so that its daily use does not appear to have been universal at that time. But it is occasionally mentioned earlier. Thus Martene (*De Antiquis Ritibus Ecclesiæ*, lib. iv. cap. viii.) refers to its daily recital at St. Martin's, Tours, in the tenth century. In the capitulum of Hatto of Basle, already noticed, in the early part of the ninth century it was directed to be recited on the Lord's Day at prime.

Two circumstances in the history of the Athanasian Creed must here be noticed, as evidence of its wide acceptance and general use for the purposes both of instruction and devotion.

First, from the seventh century to the fifteenth inclusive, it was the subject of numerous commentaries. The writer is able to reckon no fewer than twenty-seven in Latin, besides one in English, apparently a Wicliffite work, and no doubt there are others with which he is unacquainted. Several of these consisted originally of marginal notes attached to the text of the Creed in Psalters.

Secondly, it has been translated into various languages.

Several Psalters are existing, as has been previously mentioned, written before the Norman Conquest, in which the Creed appears with an interlinear Saxon version or gloss. In the Eadwin Psalter of the twelfth century it is accompanied by a Normanno-Saxon version. In a British Museum MS. of the fourteenth century, Addit. 17,376, is an English version of the Psalter—the earliest, as is believed, in existence—with the Canticles and *Quicunque* also in English. This translation is attributed, but on uncertain grounds, to William de Schorham, Vicar of Chart, near Ledes in Kent. A later English translation, probably by a follower of Wiclif, occurs in several MSS. of the fifteenth century, in some being subjoined to Psalters of Richard Hampole's version, in others to Psalters of the later Wicliffite version. This translation is clearly by the same hand as the commentary above referred to, as they accompany one another. The translation in Bishop Hilsey's Primer, A.D. 1539, is distinct from both these, apparently made for the occasion. And that which appeared in the first Prayer Book of Edward VI., A.D. 1549, and which is substantially the same as our present version, the variations being unimportant, is again another translation, so that the fourteenth and two following centuries produced no fewer than four different English translations of the *Quicunque*.

And in France, as in England, it has always been the practice to render the Athanasian Creed into the vernacular. Thus Hincmar, archbishop of Rheims, in his capitula dated A.D. 852, charges his presbyters not only to commit it to memory and understand its meaning, but to explain it in the vernacular (*verbis communibus enuntiare*). A Romance version of it appears in a MS. of the fourteenth century in the Library of the École de Médecine at Montpellier. The version itself must be older than the fourteenth century, as at the commencement of that century the Romance language had fallen into complete decay. Montfaucon in his Diatribe gives two old French versions of it, one dating about the end of the eleventh century, another about 1300. In the Eadwin Psalter at Trinity College, Cambridge, which is assigned to the reign of Stephen, it appears with what Wanley calls a Normanno-Gallican version. Monsieur Michel has edited from a British Museum MS. of the thirteenth century

(Cotton, *Nero*, c. iv.) a French version of the Apostles' and Athanasian Creeds, as well as the Canticles, and from a MS., probably not of later date, belonging to the Bibliothèque Nationale at Paris, a metrical version in French of the same Creeds and the Psalms and New Testament Canticles. (See "Epistola ad Lectorem" at the commencement of "Libri Psalmorum versio antiqua Gallica, edidit Franciscus Michel." Oxon. 1860.)

There are several German translations of the Athanasian Creed of various ages. The earliest, as has been already mentioned, dates as far back as the ninth century. It has been preserved in a Wolfenbüttel MS. of that century, which originally belonged to the Abbey of Wissemburg. In the following century another translation was produced by Notkerus Balbulus. Both of these, together with a third, rather later, have been edited in Massmann's "Die Deutschen Abschörungs-, Glaubens-, Beicht- und Betformeln vom achten bis zum zwölften Jahrhundert," Leipzig, 1839. The first was originally edited, together with the other contents of the Wolfenbüttel MS., by G. Eccard in 1713, under the title: "Incerti monachi Weissenburgensis Catechesis Theotisca sæculo ix. conscripta, nunc vero primum edita." Waterland refers to accounts of later German versions by Lambecius, Tentzelius, and Le Long, but more particularly by Tentzelius.

This brief summary is sufficient to show that the Western vernacular versions of the Athanasian Creed are not only numerous, but extend over a wide range of years. On the other hand, the Greek translations are comparatively few and late. The earliest mention of any Greek version is made by Nicolaus Hydruntius about A.D. 1200; and probably the *Quicunque* was translated into Greek some time before. But none of the Greek manuscripts now extant date so high even as that. Montfaucon says that he had seen none older than the fifteenth century. Waterland gives some account of those which were extant in his time, but none of them is assigned by him to an earlier date than the fourteenth century. Four Greek copies may be seen in Montfaucon's "Diatribe in Symbolum Quicunque," in the second volume of the Benedictine edition of St. Athanasius. Two more, one from a MS. in St. Mark's Library at Venice, and the other from a MS. in the Ambrosian Library at Milan, are edited by Caspari in his *Quellen*, vol. iii. pp. 263–7.

The mention of the comparative scarcity and lateness of Greek versions and translations brings us to the last point which requires to be noticed in reference to use and reception. The Athanasian Creed, as the Apostles', is not recited in the offices of the Eastern Church or any of its branches, nor has it ever been. Its position in the Russian Church, and it may be presumed in the Eastern Church generally, is thus described by Platow, Archbishop of Moscow: "Symbolum sancti Athanasii ecclesia nostra agnoscit, et inter libros ecclesiasticos reperitur, et, ut ejus fidem sequamur, inculcatur, tamen nunquam recitatur. Satis pro nobis est, quod nihil quidquam in se contineat, quod sanæ atque orthodoxæ doctrinæ non sit consentaneum." (See Nares *On the Three Creeds*, p. 82.) It is added at the end of the Great Horologium or Book of Hours, which was printed and published at Venice, and is expressly stated on the title-page to be "in accordance with the rule of the Eastern Church of Christ," and a note is subjoined declaring it to be agreeable to the mind of the orthodox Church. But it must be observed that the words "and the Son" are omitted in the verse relating to the Procession of the Holy Spirit.

VI. *Use and reception in the Church of England in modern times.*—In the first Prayer Book of Edward VI., A.D. 1549, the Athanasian Creed was ordered to be sung or said on the Feasts of Christmas, the Epiphany, Easter, the Ascension, Pentecost, and Trinity Sunday. But in the second Prayer Book of Edward, which was adopted only three years later, in 1552, its recital was required on seven more Feasts, viz.: St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, and St. Andrew, making thirteen days in the year altogether. And no alteration as regards the days of its recital has been made by any subsequent revision of the Prayer Book. The increased recital enjoined by the second Book of Edward is a very notable circumstance, considering that on other points that book as compared with the first was an evident departure from previous Catholic usage. It has been accounted for by the fact that the excesses of the Anabaptists and other fanatics who traversed the country openly denying the essential doctrines of Christianity, such as the Trinity and Incarnation, had alarmed the minds of Cranmer and the authorities of the Church, and led them to attach an increased value to the great Confession of the Faith, in which those doctrines are most distinctly and explicitly enunciated.

In both these books, but especially the first, there was an apparent inconsistency in the rubrics referring to the Apostles' Creed and that of St. Athanasius. In the book of 1549, after the Benedictus came the rubric, "Then shall be said daily through the year these prayers following, as well at Evensong as at Mattins, all devoutly kneeling." Then followed the short Litany, and next the rubric, "Then the minister shall say the Creed and the Lord's Prayer in English with a loud voice." On the other hand, the rubric preceding the Athanasian Creed ordered that on certain Feasts, already mentioned, it should "be sung or said immediately after Benedictus." The inconsistency, which was no doubt the result of haste or inadvertence, is obvious. In 1552 an alteration was made clearly in order to remedy the difficulty. The Apostles' Creed was removed from its previous position and placed immediately after the Benedictus, or rather the Jubilate, which was then inserted as an alternative canticle, and in the rubric preceding it the words "daily through the year" were omitted; it ran thus: "Then shall be said the Creed by the minister and the people standing." No alteration was made in the rubric preceding the *Quicunque vult* beyond the insertion of the additional Feasts on which it was to be recited. But there still remained a want of harmony in the rubrics taken literally. This was completely rectified at the Revision in 1662, when in the rubric before the Apostles' Creed the words were introduced: "Except only such days as the Creed of St. Athanasius is appointed to be read," and in that before the *Quicunque* the words "immediately after Benedictus" were altered to "at Morning Prayer instead of the Apostles' Creed."

In the latter rubric too the *Quicunque* was described as "His Confession of our Christian Faith, commonly called the Creed of St. Athanasius;" previously it had been described simply as "this Confession of our Christian Faith." There is every reason to believe that these rubrics of 1662 made no practical change—that they merely gave an express sanction to the established usage. No alteration was made in 1662, as already remarked, in regard to the frequency of recital.

It must be borne in mind that the Church of England since the Reformation has not only constantly maintained the use of the Creed of St. Athanasius in her services, but has accepted and authorized it in the most emphatic and explicit manner by declaring in the Thirty-nine Articles, which were passed by Convocation finally in the year 1571, that together with the other two Creeds it "ought thoroughly to be received and believed." In the Latin version of the Articles, which is equally authentic with the English, as both versions were submitted to Convocation in 1562, it is entitled "Symbolum," the heading of the eighth Article being "De tribus Symbolis," and the three Creeds being described in it, as "Symbola tria, Nicænum, Athanasii et quod vulgo Apostolorum appellatur."

On two occasions since the last Revisions of the Prayer Book, it has been proposed to add an explanatory note to the *Quicunque vult*, with the view of satisfying objectors. In 1689 a commission of ten bishops and twenty divines was appointed "to prepare alterations in the Liturgy and Canons" and for other purposes. One of the suggestions of the commissioners was to add the following to the rubric before the Athanasian Creed:—"The Articles of which ought to be received and believed, as being agreeable to the Holy Scriptures, and the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith." This proposal fell to the ground owing to the known determination of the Lower House of Convocation to reject the scheme of the commissioners *in toto*.

The other proposal of a similar kind was made recently, when the Church was convulsed by a controversy respecting the retention of the Creed in her services. In an amiable desire to pour oil upon the troubled waters, the Convocation of the Province of Canterbury adopted in the year 1873 the following declaration:—"For the removal of doubts and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, this Synod doth solemnly declare:—1. That the Confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scriptures, but warneth against errors which from time to time have arisen in the Church of Christ. 2. That as Holy Scripture in divers places doth promise life to them that believe and declare the condemnation of them that believe not, so doth the Church in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than like warnings in Holy Scripture, for we must receive God's threatenings even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all." Happily this ambiguous utterance, which might more fitly be designated a mystification than an explanation, was not accepted by the Convocation of York, the bishops of that province refusing to concur in it: so that it cannot be regarded as the voice of the whole Church of England represented in her lawful synods. In this, as in the previous case, the result was nugatory; and the Creed retains its place in the Prayer Book without being encumbered by a so-called explanatory note or declaration.

It does not come within the scope of the present article to reply to the objections frequently alleged against the *Quicunque*, especially the so-called damnatory clauses, upon dogmatic grounds. For a complete vindication of it from these objections the reader may be referred to a masterly paper by the late Professor Mozley, contained in his "Lectures and other Theological Papers," published by Rivingtons, 1883. [G. D. W. O.]

CREED, THE NICENE; sometimes called the *Constantinopolitan Creed*. This Creed was chiefly composed by the orthodox fathers of the first general Council of Nicæa, A.D. 325, to define the Christian faith, in opposition to the heresy of Arius.

The Church for three hundred years had been content to profess in her Creed, that Christ was the Lord; comprehending, under this title, the highest appellations given to Him in Scripture, without stating minutely, or scrutinizing too narrowly, a doctrine proposed rather to us as an object of faith than of understanding. Happy had it been for the Christian world, if the moderation of the Church had been suffered to continue; but Arius, a discontented priest of Alexandria in Egypt, either having conceived a different opinion, or wishing to bring himself into notice by the assertion of a novelty, took upon him to maintain that Christ was not a Divine person, in the highest sense, but a creature, superior indeed to human nature, but not a partaker of the supreme Godhead.

The publishing of this opinion raised a violent ferment and schism in the Church. Constantine, the Roman emperor, summoned a council at Nicæa, in Bithynia, to settle this dispute; and there, in the year 325, Arius' doctrine was condemned in an assembly of 300 bishops, and that creed framed which from the name of the city was called the Nicene Creed.

To the early creeds, not written down in a set form, but implied by the earliest writers, reference is made in the article on the "Apostles' Creed." The original form of the Nicene Creed is as follows: "We believe in one God the Father Almighty, Maker of all things both visible and invisible; and in our Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of the substance with the Father, by whom all things were made, both things in heaven and things in earth; who for us men and for our salvation came down and was made flesh, and was made man, suffered, and rose again on the third day, and went up into the heavens, and is to come again to judge the quick and the dead.—And in the Holy Ghost."

"But those that say, 'there was when He was not,' and 'before He was begotten He was not,' and that 'He came into existence from what was not,' or who profess that the Son of God is of a different 'person' or 'substance' (*ἑτέρας ὑποστάσεως ἢ οὐσιάς*), or that He is created, or changeable, or variable, by the Catholic Church are anathematized." (Stanley's *Eastern Church*, p. 140.)

The concluding clauses as we have them (with the exception of "from the Son") are generally supposed to have been added to the Creed at the second general Council at Constantinople, when the heresy of Macedonius with regard to the Divinity of the Holy Ghost was condemned. (Bingham, bk. x. 4.) But there seemed some uncertainty as to the matter: for Socrates, Sozomen, and Theodoret, the historians of the time, make mention of the Evangelic faith ratified at Nicæa being adhered to at Constantinople, but not of any creed or symbol being set forth then. The words are used by Epiphanius (*Anchorat.* n. 120, t. ii. p. 120), seven years before the Council of Constantinople, which shows that the additional clauses were not prepared by the 150 Fathers, though sanctioned by them. (See *Constantinople, Councils of.*) At the Council of Chalcedon, when the Nicene symbol was recited, all the bishops exclaimed, "This is the faith of the orthodox. We all thus believe." The Exposition of the Constantinopolitan Fathers was then read, but not amid the same enthusiasm; from which it may be inferred that that of Nicæa was regarded by the bishops as *the* symbol of faith—the additions of Constantinople as a profession received among the Churches in that patriarchate. (Dr. Lumby, *S. P. C. K. Prayer Book*, p. 64 *seq.*) The enlarged form was probably used when the Creed was repeated in every Church Assembly. The first who ordered this to be done was Peter Fullo, bishop of Antioch, in 471; and a similar order was made for Constantinople by Timotheus, the bishop in 511. (Theodor. *Lector. Hist.* lib. ii. pp. 563, 566.) In 540 it had become the generally accepted form, as may be gathered from a letter (XV.) of Pope Vigilius of that date. In 589 a council was summoned by Recared, king of the Goths, at Toledo, against Arianism; when the king, speaking of belief in the Holy Ghost, used the words "He proceedeth from the Father, and *from the Son.*" One of the canons runs, "Quicunque Spiritum Sanctum non crediderit, a Patre *et Filio* procedere, anathema sit." These words were gradually adopted by the other Churches of the West, but never by the Eastern Church. (See

Filioque.) The objections were, (1) that the words went beyond Scripture; (2) that they had never been sanctioned by a general council. In 809 a council was summoned by Charles the Great at Aquis-Grani, or Aachen (Aix-la-Chapelle), for the purpose of discussing this "double Procession." The opinion was in favour of the addition; but Pope Leo III. would not sanction the interpolation, and caused a copy of the Creed, without "Filioque," to be engraved on silver plates, and set up in St. Peter's. It was, however, afterwards accepted by the Roman Church; and became one of the abiding causes of the great schism between the Eastern and Western Churches.

From the time of Peter Fullo (A.D. 471) to the present day, the Creed has been recited after the Gospel in the Communion office.

"The Creed is a summary of the doctrine of the Gospel, and here is placed next to it, because it is grounded upon it. In the Gospel we 'believe with our heart unto righteousness;' in the Creed we 'confess with our mouth unto salvation' (Rom. x. 10); for all the people ought to repeat the Creed after the minister. It doth more largely condemn all heresies than the Apostles' Creed; wherefore it is fitly enjoined to be recited by all before the Sacrament, to show that all the communicants are free from heresy, and in the strictest league of union with the Catholic Church; as also to prepare themselves for worthy receiving, by exercising that faith of which they have so much use at the Lord's table, as the Council of Toledo ordained in the year 600 [589]. So that every one must openly profess and firmly embrace all these articles, before he can be fit to receive; yea, and while he repeats them with his lips, he must resolve to show forth in his life, that he doth sincerely believe them, by strictly living according to them."—*Dean Comber.*

"What more glorious hymn than this can we sing to the honour of God? Is it possible to mention anything else that can so much redound to His glory? May not this our service be well styled the Eucharist, when we thus give praise and glory to Almighty God for the wonderful manifestation of His attributes, and the inestimable blessings He hath bestowed upon us? Let not any one therefore think, that repeating the Creed is barely a declaration of his faith to the rest of the congregation: for, besides that, it is a most solemn act of worship, in which we honour and magnify God, both for what He is in Himself, and for what He hath done for us. And let us all, sensible of this, repeat it with reverential voice and gesture; and lift up our hearts with faith, thankfulness, and humble devotion, whenever we say, 'I believe,' &c."—*Archdeacon Yardley.*

The Nicene Creed is properly sung in all choirs. Bishop Beveridge says, "We stand at the Creeds; for they being confessions of our faith in God, as such they come under the proper notion of hymns or songs of praise to Him." The rubric sanctions—that is, enjoins in choirs—the custom: and such has been the usage of most choirs since the Reformation; an usage kept up throughout the Western Church, according to Mr. Palmer, since the year 1012. (*Orig. Liturg.* II. iv. p. 53.) It is not adapted to chanting, like the Psalms. In our Prayer Book it is divided, like the Apostles' Creed and the Gloria in excelsis, into three paragraphs, of which the central one has special reference to God the Son. [H.]

CREED OF POPE PIUS IV. A succinct and explicit summary of the doctrine contained in the canons of the Council of Trent, is expressed in the creed which was published by Pius IV. in 1564, in the form of a bull, and which usually bears his name. It is received throughout the whole Roman Catholic Church; every person who is admitted into the Roman Church publicly reads and professes his assent to it.

The "Symbol of Faith," our Catholic creed, is first recited, but to it additions are made which cannot be called Catholic, such as—"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the Church of Rome;" "Seven Sacraments, really and truly;" "the ceremonies of the Catholic Church, in regard to these sacraments;" "all the definitions declared in the Council of Trent concerning original sin and justification;" "transubstantiation — the conversion of the whole substance of the bread into the Body, and of the wine into the Blood;" "Christ received under either kind alone;" "purgatory;" "invocation of saints;" "veneration to images;" "power of the Church to grant indulgences." The profession goes on:—

"I acknowledge the holy Catholic and Apostolic Roman Church, the mother and mistress of all Churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned and anathematized by the Church.

"This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life. Amen."

CRESSELLE. An instrument of wood, made use of in the Roman Church during Passion week, instead of bells, to give notice of Divine service. This is done in imitation of the primitive Christians, who, they suppose, made use of such an instrument, before the invention of bells, to call their brethren secretly to prayers. There are mysteries in the *Cresselle*. It represents Christ praying on the cross, and calling nations to His preaching; as also His humility, &c.

CREST. (In ecclesiastical architecture.) An ornamental finish at the top of a screen, or other subordinate feature.

CRISPIN. Martyr. Born at Rome, he with his twin-brother Crispinian, St. Quentin and others, accompanied St. Denys on a mission from Rome into Gaul in the third century. He and his brother worked at their trade of shoemaking to support themselves; hence they have always been considered the "patron saints" of shoemakers. They were beheaded, after terrible torture, in A.D. 288. In the old Calendar the two brothers were commemorated on the same day, to which Shakespeare seems to refer:

> "And Crispin Crispian shall ne'er go by,
> But we in it shall be remembered."
> *Henry V.* Act iv. s. 3.

St. Crispin's day in the Calendar is the 21st of October. [H.]

CROSIER. The pastoral staff of a bishop, crooked at the top and pointed at the bottom, and thus symbolical of the bishop's functions in that part of the church where under Christ he is the chief shepherd. The meaning of the several parts is aptly described in the line, "Curva trahit, quos virga regit, pars ultima pungit," inscribed on the staff of St. Saturninus at Toulouse.

There are allusions to the pastoral staff of bishops in Greek writers of the 4th century (Greg. Naz. *Orat.* 42), and Latin writers of the 5th. (Letter of Pope Celestine in Labbe, *Conc.* ii.)

The common notion that the crosier was a staff surmounted by a cross, and was therefore distinct from the ordinary pastoral staff, and in fact the distinguishing mark of the archiepiscopal office, appears to be incorrect. Crosier is derived not from cross, but like cross itself, and a multitude of other words (as crook, crutch, crotchet, crochet, croquet, cricket), from a root "cruk" or "crok," which not only in Teutonic but also in Celtic languages is found in all words into which the notion of crookedness enters. In mediæval Latin *crocea*, *crocia*, *croceus* signify sometimes a hook, as well as a crooked staff. (See Ducange; also Professor Skeat's *Etymological Dictionary*, and the references there given, especially the line,

> "Because a *crosier* staff is best for such a *crooked* time.")

An archbishop is of course entitled to carry a pastoral staff or crosier as bishop of his own diocese, but as primate he is also entitled to have a staff surmounted by a cross, as one of the chief insignia of his archiepiscopal office. It is noticeable that in some very early representations of Gregory the Great, one being supposed to belong to the 7th century, he appears holding a staff surmounted by a cross. (See Marriott, *Vestiarum Christianum*, p. 237.) [W. R. W. S.]

CROSS. The cross was the instrument of death to our most blessed Lord and Saviour, and it has been considered in all ages by the Church as the most appropriate emblem, or symbol, of the Christian religion. The sign of the cross was made in the primitive Church in some part of almost every Christian office. The Church of England, in the Constitutions of 1603, has a long canon (the 30th) on this subject, wherein it is said: "The Holy Ghost, by the mouths of the Apostles, did honour the name of the cross, being hateful among the Jews, so far that, under it, He comprehended not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises which we receive or expect thereby. Secondly, the honour and dignity of the name of the cross begat a reverent estimation even in the Apostles' times, for aught that is known to the contrary, of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the cross. And this sign they not only used themselves, with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to dedicate them by that badge to His service, whose benefits bestowed upon them in baptism the name of the cross did represent. And this use of the sign of the cross was held in the primitive Church, as well by the Greeks as by the Latins, with one consent, and great applause. At which time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient

Fathers. Thirdly, it must be confessed that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things that they held and practised, that, as Bishop Jewel's 'Apology of the Church of England' confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and grave divines in the days of King Edward VI., of whom some constantly suffered for the profession of the truth; and others, being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same."

CROSS, CREEPING TO. Before the Reformation, on Good Friday, a cross was set up in front of the altar, and the clergy and people prostrated themselves before it. A proclamation dated 30 Hen. VIII. orders: "On Good Friday it shall be declared howe creepynge of the crosse signifyeth an humblynge of ourselfe to Christe before the crosse, and the kissinge of it as a memorie of our redemption made upon the crosse." While the prostration went on before the cross, the "reproaches" were sung; and during the ceremony the altar was draped in black. (See *Reproaches.*) [H.]

CROSS, INVENTION OF. The legend is that St. Helena, the mother of Constantine the Great, was directed in a dream to search at Jerusalem for the cross on which our Lord was crucified. Hadrian had endeavoured to obliterate every trace of the holy sepulchre, had raised the ground above the spot, and built thereon temples to Jupiter and Venus (*Patrol.* xx. 321). Constantine determined to do away with the abominations, and build in their place a temple to the true God. (Euseb. *Vita Const.* iii. 26; Socrat. i. 17.) In view of this, led by her dream, Helena caused Mount Calvary to be excavated. She was rewarded by finding the sepulchre and three crosses near it, with the superscription which Pilate had written hard by, but not attached to a cross. The question was, which was the true cross To solve the difficulty Macarius, bishop of Jerusalem, ordered that the three should be separately applied to a sick lady, and the effect watched. At the touch of the third the sick lady recovered, and therefore it was naturally supposed that that was the true cross. One part was set in silver and committed to Macarius to be preserved at Jerusalem, and the remainder was sent to Constantine. The nails were still in the cross, and one was afterwards attached to the emperor's helmet, another to the bridle of his horse. Socrates, Sozomen, and Theodoret give details of this legend, together with other early writers. (*Patrol.* xvi., xxi., lxi. &c.) Paulinus, writing in the early part of the fifth century, tells us that the cross "very kindly afforded to man's importunate desires, wood, without any loss of its substance." (*Ep. ad Severum*, 31.) According to St. Ambrose's account, Pilate's inscription was found fastened on the cross, but if this was the case the miracle with regard to the sick lady mentioned above would not have been necessary. (Ambrose, *de obitu Theod.* c. 46.) It is not clear when the "Invention of the Cross" was first observed as a holy day, but it is supposed to have been instituted by Pope Sylvester I. about 330. There are offices for the day in the Sacramentaries of Gelasius and Gregory, in which it is marked for the 3rd of May, on which day also it is observed in our Calendar. [H.]

CRUCIFIX. A cross upon which a sculptured or carved image of the body of our Lord is fastened. It is much used by the Romanists and the Lutheran Protestants, but prohibited in the Church of England since the Reformation, on the ground of its having been abused to superstition and idolatry.

The attempts that have been made to revive it have been condemned as illegal, though not so when it only forms one of the group of images representing the whole crucifixion, as in the Exeter Reredos case, 6 P. C. 449, and *Hughes* v. *Edwards*, 2 Prob. Div. 361, where a sculptured tablet of the whole crucifixion was allowed. In *Ridsdale* v. *Clifton*, 2 Prob. Div. 304, P. C. again condemned a crucifix. [G.]

CRUSADE. A name given to the Christian expeditions against the Infidels, for the recovery of the Holy Land out of their hands, because they who engaged themselves in the undertaking wore a cross on their clothes, and had one on their standards. There were eight crusades: the first, in 1096, at the solicitation of the Greek emperor and patriarch of Jerusalem. Peter the Hermit, who was the preacher of this crusade, was made general of a great army, a thing that did not very well agree with his profession, being a priest; and all the princes—Hugo the Great, count of Vermandois, brother to Philip I., king of France; Robert, duke of Normandy; Robert, count of Flanders; Raymond, count of Toulouse and St. Giles; Godfrey of Bouillon, duke of Lorraine, with his brothers, Baldwin and Eustace; Stephen, count of Chartres and Blois; Hugo, count of St. Paul, with a great number of other lords—took different ways to meet at Constantinople. The first who marched his troops was the famous Godfrey de Bouillon, who had a greater share than any of the rest in this undertaking, though not the command of the whole army. He commenced his march Aug. 15, 1096, with 10,000 horse and 70,000 foot; and before the other princes were come to Constantinople, passing the Hellespont, he besieged Nicæa, which, notwithstanding the double-dealing of the Greek emperor Alexius, after six weeks' siege was surrendered to him; after which he victoriously entered Syria and took Antioch. Jerusalem was taken in 1099, and Godfrey of Bouillon chosen king; a little after which the Christians gained the famous battle of Ascalon against the Sultan of Egypt, which victory put an end to the first crusade; for the princes and lords, with those who followed them, believing they had fully accomplished the vow they had made, took their leave of Godfrey, and returned to their respective countries.

The second crusade was in 1145, and this was headed by the Emperor Conrad III. and Louis VII. of France: the emperor's army was either destroyed by the enemy, or perished through the treachery of the Greek emperor Manuel and his brother-in-law; and the second army, through the unfaithfulness and treachery of the Christians of Syria, was forced to quit the siege of Damascus, 1148.

The third crusade was in 1188, after the taking of Jerusalem by Saladin, sultan of Egypt. The most distinguished persons engaged in this expedition were the Emperor Frederick Barbarossa; Frederick, duke of Swabia, his second son; Leopold, duke of Austria; Berthold, duke of Moravia; Herman, marquis of Baden; the counts of Nassau, Thuringen, Meissen, and Holland, and above sixty more of the chief princes of the empire, with divers bishops. Barbarossa, in spite of the Emperor of Constantinople, having got into Asia Minor, defeated the sultan at Iconium, but, drawing near to Syria, sickened and died in 1190; however, his son Frederick led the army to Antioch, and joined with Guy, king of Jerusalem, in the siege of Ptolemais, but, failing of success, he died soon after, which proved the ruin of his army. Nevertheless, Richard, king of England, and Philip Augustus, king of France, arriving some months after in the Holy Land, with a great force, compelled Ptolemais to surrender, July 12, 1191. After which, Philip returned home in discontent, while the brave King Richard concluded a peace with Saladin, upon these conditions—that all the coast from Joppa to Tyre should be left to the Christians, and that Saladin should have all the rest of Palestine except Ascalon, which was to belong to the party who, at the end of the truce, obtained possession of it; and that, during the truce, which was to last three years, three months, three weeks, and three days, it should be lawful for the Christians to go to Jerusalem in small companies to pay their devotions there.

The fourth was undertaken in 1195, by the Emperor Henry VI., after Saladin's death; his army started for the Holy Land three several ways, and, he himself at length arriving at Ptolemais, the Christians gained several battles against the Infidels, and took many towns; but the death of the emperor compelled them to quit the Holy Land, and return into Germany.

The fifth crusade was published by the artifice of Pope Innocent III. in 1198. Most of the adventurers in this expedition employed themselves in taking Zara for the Venetians, and afterwards in making war against the Greek emperor, or rather usurper, Alexius Comnenus. Constantinople was taken in 1203 by Baldwin, count of Flanders, who was elected emperor in 1204. Those who proceeded to Palestine suffered a defeat in the same year.

The sixth crusade began in 1217, in which the Christians took the town of Damietta in 1218, but were forced to surrender it again. The Emperor Frederick II., in 1228, went to the Holy Land, and next year made a peace with the sultan for ten years, upon these conditions—that the sultan should deliver to the Christians the towns of Jerusalem, Bethlehem, Nazareth, Tyre and Sidon, but the Temple of Jerusalem should be left to the Saracens, to perform the free exercise of their law; after which the emperor returned home. About 1240, Richard, earl of Cornwall, and brother to Henry III., king of England, arrived in Palestine, but, finding all efforts useless while the Templars and Hospitallers continued their disputes and private animosities, he, with the advice of the Duke of Burgundy, the great master of the Hospitallers, and other chief persons of the crusade, accepted the advantageous conditions the sultan offered, whereby the Christians were to enjoy some lands in Palestine, then in the soldan's possession. In 1244, the Corasmins, the descendants of the ancient Parthians, fell upon the Christians in Palestine, and almost extirpated them.

The seventh crusade was led by St. Louis, king of France, who appeared before Damietta, after the feast of Whitsuntide in 1249. He took it, but after some battles his army was at last defeated, and himself taken prisoner; after which a truce was concluded for ten years, and the Christians were to keep what they were in possession of, except Damietta, which was to be delivered to the sultan for the king's ransom, with a great sum of money; this done, the king sailed for Syria, and having put Acre and other seaports in a good condition, returned home in 1253.

The same prince put himself at the head of the eighth crusade in 1270, and laying siege to Tunis without success, died there; but his son, Philip the Bold, and Charles, king of Sicily, afterwards brought the king of Tunis to agree to a truce for ten years, upon condition that he should set all the slaves of his kingdom at liberty; that he should give the Dominican and Franciscan friars leave to preach the Gospel in his territories, and build monasteries, and baptize all those who should desire it, besides a sum of money to be paid to Charles yearly. About this time, Prince Edward of England arrived at Ptolemais with a small force of 300 men. He hindered Bendocdar from laying siege to Ptolemais, but was obliged soon after to quit the Holy Land on account of his father's death, and his consequent succession to the crown of England. In 1291 the town of Ptolemais, or Acre, was taken, and the Christians were driven out of Syria. Since which time there has been no crusade, though the Popes have more than once attempted to stir up Christians to the undertaking.

CRYPT. The subterranean vault under any portion of a church. The original use of the crypt seems to have been to increase the number of places for altars; they were also sometimes used as places of burial, not as being set apart for that purpose, but that persons would desire to be buried before this or that altar, or in some particular place in the crypt, as they chose any part of the church for the same purpose.

The crypt is generally found under the east end of the church, and it is often the oldest part of it, and, as such, full of interest to the student of ecclesiastical architecture and antiquities. It often contains evidence of the form and extent of the church in its original condition, which would elsewhere be sought in vain. The most remarkable crypts in England are those of Canterbury, Gloucester, Worcester, and Rochester. At Wrexham and Ripon portions of the Saxon remains are retained in the crypt, and at York the size and form of the Norman choir is displayed in the older portion of the crypt.

CULDEES. (*Kelidei* or *Colidei.*) Many derivations have been given of this term, such as from the Gaelic *Kill*, "a cell," and *dee* or *tee*, "a house;" but Braun (*De Culdees*, 1140) and Dr. Reeves (*On the Culdees*, 1864) prove the origin of the name from the *Céle-dé* (or Irish Ceile De)—i.e. "servus Dei." The name has been connected with St. Columba and his mission at Iona, but there seems no authority for this, nor are the Culdees named by Adamnan in his Life of that saint, though it appears that when in the ninth century the ecclesiastical supremacy of Iona was transferred to Dunkeld, the latter establishment is mentioned as belonging to the Culdees. About the latter part of the eighth century the name was taken by a very ascetic order of monks, established by Maelruain, who died A.D. 792, at Tallaght, near Dublin (the old name being Tamhlacht). In the tenth and eleventh centuries, the Culdees appear elsewhere in Ireland. In Scotland the order seems to have been introduced shortly after A.D. 800, and the name *Colidei* occurs in England at York A.D. 936, when the officiating clergy of the Minster were thus styled.

❧ The Colidei, or Culdees in general (as appears from the old authorities and from Ware), were in fact the ancient collegiate clergy of Ireland and Scotland, including those who led a monastic life—that is, under vows of celibacy; yet including communities of cathedral canons, who were frequently married, though living together near their cathedral, with an abbot or prior at their head. In Scotland the Culdees constituted the chapter of several cathedrals, and elected the bishop, as Mr. Goodall shows from charters and documents still extant. At St. Andrew's they were the sole chapter and electors of the bishop till 1140, when canons regular were introduced, who shared the privileges of the Culdees till 1273. Great jealousy subsisted between these ancient communities and the interior secular canons and monks, who in the course of time expelled or superseded the Culdees. There was no difference of doctrine however between them; for the Culdees, though originally independent of Rome, adopted Roman systems, like the other clergy. The causes of dispute were those differences in discipline, and those jealousies which have ever prevailed among rival communities.

They held to what they thought their rights, and in 1297 opposed the election of Lamberton to St. Andrew's, who had been appointed by the canons; but, on appeal to the Pope, they lost their case. It was then said, "omne jus deinceps Keldeis abrogatum est." But they were not finally excluded from taking part in the election of bishops till 1332; after which their name never occurs in records, being changed into a provostry, under the title of "præpositum ecclesiæ beatæ Mariæ civitatis Sancti Andreæ," which after the Reformation was vested in the Crown.—Dr. Reeves' *Culdees*, 38; Bp. Russell's edition of Keith's *Scottish Bishops*, with Goodall's *Preliminary Dissert.*; Burton's *Scotland*, ii. p. 31; Ussher, *de Prim.* p. 659; Dr. Reeves' Dissertation in the *Proceedings of the Royal Irish Academy*, 1860; Grub. *Eccles. Hist. Scot.* [H.]

CUP. The sacred vessel in which the consecrated wine in the Lord's Supper is conveyed to the communicant, distinguished from the *flagon*, in which the wine is brought to the altar, and in which, if more than the cup will conveniently hold is required, it is consecrated. The rubric directs that it shall be *delivered to each communicant.*

Rubric. "When the priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of consecration, as followeth." And in the prayer of consecration, "Here he is to take the cup into his hand," and "Here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated."

"The minister that delivereth the cup to any shall say, The Blood of our Lord Jesus Christ," &c.

Article 30. "The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

This article is directed against the Romish custom of denying the cup to the laity, concerning which it may be enough to say, that it is clearly and confessedly contrary to the custom of the Church; that for twelve centuries there was no instance to be adduced of any receiving in one kind at the public celebration of the Eucharist; and that it was even accounted sacrilege to deprive any of either part of our blessed Lord's ordinance. (Bingham, xv. 5, and xvi. 6–27: see *Communion in one Kind*; *Fistula*; *Mixed Chalice.*)

It appears from the unanimous testimony of the Fathers, and from all the ancient rituals and liturgies, that the sacrament of the Lord's Supper was, in the early ages of the Church, administered in both kinds, as well to the laity as to the clergy. The practice of denying the cup to the laity arose out of the doctrine of transubstantiation. The belief that the sacramental bread and wine were actually converted into the body and blood of Christ, naturally produced, in a weak and superstitious age, an anxious fear lest any part of them should be lost or wasted. To prevent anything of this kind in the bread, small wafers were used, which were put at once into the mouths of the communicants by the officiating ministers; but no expedient could be devised to guard against the occasional spilling of the wine in administering it to large congregations. The bread was sopped in the wine, and the wine was conveyed by tubes into the mouth, but all in vain; accidents still happened, and therefore it was determined that the priests should entirely withhold the cup from the laity. It is to be supposed that a change of this sort, in so important an ordinance as that of the Lord's Supper, could not be effected at once. The first attempt seems to have been made in the twelfth century; it was gradually submitted to, and was at last established by the authority of the Council of Constance, in the year 1414; but in their decree they acknowledged that "Christ did institute this sacrament of both kinds, and that the faithful in the primitive Church did receive both kinds; yet a practice being reasonably introduced to avoid some dangers and scandals, they appoint the custom to continue of consecrating in both kinds, and of giving to the laity only in one kind," thus presuming to depart from the positive commands of our Lord respecting the manner of administering the sign of the covenant between Himself and mankind. From that time it has been the invariable practice of the Church of Rome to confine the cup to the priests. And it was again admitted at the Council of Trent, that the Lord's Supper was formerly administered in both kinds to all communicants, but it was openly contended that the Church had power to make the alteration, and that they had done it for weighty and just causes. These causes are not stated in the canon of the council. The reformed Churches, even the Lutheran, which maintains the doctrine of consubstantiation, restored the cup to the laity. In a convocation held in the first year of Edward VI.'s reign, it was unanimously voted that the sacrament of the Lord's Supper should be received in both kinds by the laity as well as the clergy; and therefore it is remarkable that there was nothing on this subject in the articles of 1552; both this and the preceding article [29th] were added in 1562.—*Bp. Tomline.*

[It was decided by the Privy Council in *Elphinstone* v. *Purchas*, reversing a decision of Sir R. Phillimore, that it is unlawful to mix water with the wine, either before or at the time of Celebration. The contention that the wine used at the original institution, and on many other occasions referred to in the New Testament, was not wine in the common sense, but unfermented grape-juice, would certainly share the same fate. Courts of Justice do not allow new meanings to be given to well-understood words, even if they can be shown to be used somewhere else in such new sense, or to be etymologically or otherwise capable of it: not that the word "wine" can be argued with the smallest probability—or we may say, honesty—to be ever used in the Bible for unfermented grape-juice]. [G.]

CURATE. The person who has the cure of souls in a parish. In this sense the word is used in the Prayer Book, "all bishops and curates," as the word is still employed in other countries.

But with us the word is generally used to denote the minister, whether presbyter or deacon, who is employed under the spiritual rector or vicar, as assistant to him in the same church, or else in a chapel of ease within the same parish, belonging to the mother church. Where there is in a parish neither spiritual rector nor vicar, but a clerk employed to officiate there by the impropriator, this is called a *perpetual curacy*, and the priest thus employed the *perpetual curate*. But all perpetual curates have been made vicars by 31 & 32 Vict. c. 117, amending a previous Act of 1868 partially to the same effect, at least of churches where marriages may be performed, which is practically all district churches. The appointment of a curate to officiate under an incumbent, in his own church, must be by such incumbent's nomination of him to the bishop. To every one of these several kinds of curates, the ordinary's licence is necessary before he shall be admitted to officiate.

For by Canon 41, "No curate or minister shall be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place having episcopal jurisdiction, under his hand and seal, having respect to the greatness of the cure, and meetness of the party."

And by the same canon, "If the curates remove from one diocese to another, they shall not be by any means admitted to serve without testimony in writing of the bishop of the diocese, or ordinary of the place having episcopal jurisdiction, from whence they came, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England."

By Canon 36, "No person shall be suffered to preach, to catechize, or to be a lecturer, in any parish church, chapel, or other place, except he be licensed either by the archbishop or by the bishop of the diocese, and except he shall first subscribe to the three articles specified in the said canon, concerning the king's supremacy, the Book of Common Prayer, and the Thirty-nine Articles of religion."

But that is modified by the Clerical Subscription Act, 1865, and curates have to declare their assent to the Prayer Book and Articles, but not to read the Articles, on the first Sunday when they officiate under licence. It has been held that this and some other enactments and canons do not apply to persons only officiating temporarily or occasionally for an incumbent.

And by Canon 37, "None who hath been licensed to preach, read, lecture, or catechize, and shall afterwards come to reside in another diocese, shall be permitted there to preach, read, lecture, catechize, or administer the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereunto admitted, unless he first consent and subscribe to the three articles before mentioned, in the presence of the bishop of the diocese wherein he is to preach, read, lecture, catechize, or administer the sacraments as aforesaid."

A curate not licensed may be removed at pleasure; but, if licensed, he can be removed only by the consent of the bishop, on six months' notice from the incumbent; except that a new incumbent may dismiss the old curates on *six weeks'* notice at any time within his first six months, by 1 & 2 Vict. c. 107, s. 95. And by s. 97 a curate may not leave without giving three months' notice to the incumbent and the bishop, on pain of forfeiting six months' salary. By s. 98 the bishop may summarily revoke a curate's licence for reasonable cause, subject to appeal to the archbishop, but none further to the Privy Council, as the appeal is made to the archbishop himself and not his court. The curate has no appeal from the bishop merely authorising the incumbent to dismiss him, as the judgment of them both has concurred; but if he refuses, the incumbent, if resident, or wanting to return, may appeal (s. 95). In the archiepiscopal dioceses there can be no such appeal (See *Chapel*).

By the 76th section of that Act it is enacted as follows: "And be it enacted, that in every case where a curate is appointed to serve in any benefice upon which the incumbent either does not reside, or has not satisfied the bishop of his full purpose to reside during four months of the year, such curate shall be required by the bishop to reside within the parish or place in which such benefice is situate, or if no convenient residence can be procured within such parish or place, then within three statute miles of the church or chapel of the benefice in which he shall be licensed to serve, except in cases of necessity, to be approved of by the bishop, and specified in the licence, and such place of residence shall also be specified in the licence."

By the 81st section of the same Act it is enacted as follows: "And be it enacted, that every bishop to whom any application shall be made for any licence for a curate to serve for any person not duly residing upon his benefice, shall, before he shall grant such licence, require a statement of all the particulars by this Act required to be stated by any person applying for a licence for non-residence; and in every case in which application shall be made to any bishop for a licence for any stipendiary curate to serve in any benefice, whether the incumbent be resident or non-resident, such bishop shall also require a declaration in writing, to be made and subscribed by the incumbent and the curate, to the purport and effect that the one *bonâ fide* intends to pay, and the other *bonâ fide* intends to receive, the whole actual stipend mentioned in such statement, without any abatement in respect of rent or consideration for the use of the glebe house, and without any other deduction or reservation whatever."

By the 83rd section of the same Act it is enacted as follows: "And be it enacted, that it shall be lawful for the bishop of the diocese, and he is hereby required, subject to the several provisions and restrictions in this Act contained, to appoint to every curate of a non-resident incumbent such stipend as is specified in this Act; and every licence to be granted to a stipendiary curate, whether the incumbent of the benefice be resident or non-resident thereon, shall specify the amount of the stipend to be paid to the curate; and in case any difference shall arise between the incumbent of any benefice and his curate touching such stipend, or the payment thereof, or of the arrears thereof, the bishop, on complaint to him made, may and shall summarily hear and determine the same, without appeal; and in case of wilful neglect or refusal to pay such stipend, or the arrears thereof, he is hereby empowered to enforce payment of such stipend, or the arrears thereof, by monition, and by sequestration of the profits of such benefice."

The following papers are to be sent to the bishop by a curate applying to be licensed:—

1. A nomination by the incumbent.

The following form of nomination is intended to serve where the incumbent is non-resident.

"To the Right Reverend —— Lord Bishop of ——

"I, G. H. of ——, in the county of ——, and your lordship's diocese of ——, do hereby nominate E. F., bachelor of arts (*or other degree*), to perform the office of a curate in my church of —— aforesaid; and do promise to allow him the yearly stipend of ——, to be paid by equal quarterly payments, [*as to amount of stipend see* 1 & 2 Vict. c. 106, and the latter part of this article,] with the surplice fees, amounting to —— pounds per annum (*if they are intended to be allowed*), and the use of the glebe house, garden, and offices which he is to occupy (*if that be the fact; if not, state the reason, and name where and at what distance from the church the curate purposes to reside*): and I do hereby state to your lordship, that the said E. F. does not serve any other parish, as incumbent or curate; and that he has not any cathedral preferment or benefice, and does not officiate in any other church or chapel (*if, however, the curate does serve another church as incumbent, or as curate, or has any cathedral preferment, or a benefice, or officiates in any other church or chapel, the same respectively must be correctly and particularly stated*): that the net annual value of my said benefice, estimated according to the Act 1 & 2 Vict. c. 106, ss. 8 & 10, is ——, and the population thereof, according to the latest returns of population made under the authority of parliament, is ——; that there is only one church belonging to my said benefice (*if there be another church or chapel, state the fact*); and that I was admitted to the said benefice on the —— day of ——, 18—.

Witness my hand this —— day of ——, in the year of our Lord one thousand eight hundred and ——.

[*Signature and address of*] G. H."

Declaration to be written at the foot of the Nomination.

"We the before-named G. H. and E. F. do declare to the said Lord Bishop of ——, as follows: namely, I the said G. H. do declare, that I *bonâ fide* intend to pay, and I the said E. F. do declare that I *bonâ fide* intend to receive, the whole actual stipend mentioned in the foregoing nomination and statement, without any abatement in respect of rent, or consideration for the use of the glebe house, garden, and offices, thereby agreed to be assigned, and without any other deduction or reservation whatsoever.

Witness our hands this —— day of ——, one thousand eight hundred and ——.

[*Signatures of*] G. H. and E. F."

The following form of nomination is proposed where the incumbent is resident.

The same form as the preceding, so far as "quarterly payments"; then proceed as follows: "And I do hereby state to your lordship, that the said E. F. intends to reside in the said parish, in a house (*describe its situation so as clearly to identify it*) distant from my church —— mile (*if E. F. does not intend to reside in the parish, then state at what place he intends to reside, and its distance from the said church*); and that the said E. F. does not serve any other parish as incumbent or curate; and that he has not any cathedral preferment or benefice, and does not officiate in any other church or chapel (*if, however, the curate does serve another parish, as incumbent or as curate, or has any cathedral preferment or a benefice, or officiates in any other church or chapel, the same respectively must be correctly and particularly stated*).

Witness my hand this —— day of ——, in the year of our Lord one thousand eight hundred and ——.

[*Signature and address of*] G. H."

Declaration to be written at the foot of the Nomination.

The declaration to be signed by the incumbent and curate is to be in the same form as that given above, so far as the word "statement"; after which, proceed as follows: "Without any deduction or reservation whatsoever.

Witness our hands this —— day of ——, one thousand eight hundred and ——.

[*Signatures of*] G. H. and. E. F."

2. Letters of orders, deacon and priest.
3. Letters testimonial to be signed by three beneficed clergymen, in the following form:

"To the Rt. Rev. ——, Lord Bishop of ——

"We, whose names are hereunder written, testify and make known that A. B. clerk, bachelor of arts (*or other degree*), of —— college, in the university of ——, nominated to serve the cure of ——, in the county of ——, hath been personally known to us for the space of* three years last past; that we have had opportunities of observing his conduct; that during the whole of that time we verily believe that he lived piously, soberly, and honestly, nor have we at any time heard anything to the contrary thereof; nor hath he at any time, as far as we know or believe, held, written or taught anything contrary to the doctrine or discipline of the Church of England; and, moreover, we believe him in our consciences to be, as to his moral conduct, a person worthy to be licensed to the said curacy.

In witness whereof we have hereunto set our hands this —— day of ——, in the year of our Lord one thousand eight hundred and ——.

† C. D. rector of ——.
E. F. vicar of ——.
G. H. rector of ——."

To be countersigned, if all or either of the subscribers to the testimonial are not beneficed in the diocese of the bishop to whom it is addressed, by the bishop of the diocese wherein their benefices are respectively situate.

On receipt of these papers, the bishop, if he be satisfied with them, will either appoint the clergyman nominated to attend him, to be licensed, or issue a commission to some neighbouring incumbent.

Before the licence is granted, the curate is to subscribe the Thirty-nine Articles, and the three articles in the 36th canon; to declare his conformity to the liturgy of the Church of England, and to take the oaths of allegiance and supremacy, and of canonical obedience:—

"I, E. F., do swear that I will pay true and canonical obedience to the Lord Bishop of —— in all things lawful and honest. So help me God."

The licence will be sent by the bishop to the registry-office, and from thence it will be forwarded to the churchwardens.

Within three months after he is licensed, the curate is to read in the church the declaration appointed by the Act of Uniformity, and also the certificate of his having subscribed it before the bishop.

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* If the clerk nominated shall have been ordained a less time than three years, the testimonial may be from the time of ordination.

† It is recommended that the clergyman nominating be not a subscriber to the testimonial.

By the 106th section of the Residence Act (1 & 2 Vict. c. 106), it is enacted that no spiritual person shall serve more than two benefices in one day, unless in case of unforeseen and pressing emergency, in which case he shall forthwith report the circumstance to the bishop.

The directions as to notices to be given for the curate to give up the cure, are contained in the 95th section of the said Act, and for his quitting the house of residence in the 96th section; and as to notice of the curate's intention to relinquish the cure, in the 97th section; and power is given to the bishop, by the 98th section, to revoke any licence to a curate (after having given him sufficient opportunity to show reason to the contrary), subject to an appeal to the archbishop of the province within one month after service of revocation.

(1.) **Form** of notice by *a new incumbent* to a curate to quit curacy, or to give up possession of house of residence.

"I, A. B., clerk, having been duly admitted to the rectory of ——, in the county of ——, and diocese of ——, do hereby, in pursuance of the power and authority for this purpose vested in me by virtue of the Act of Parliament passed in the first and second years of her present Majesty's reign, intituled 'An Act to abridge the holding of benefices in plurality, and to make better provision for the residence of the clergy,' give notice to and require you, C. D., clerk, to quit and give up the curacy of —— aforesaid [*the following to be added where applicable*, and to deliver up possession of the rectory house of —— aforesaid, and the offices, stables, gardens, and appurtenances thereto belonging, and (if any) such part of the glebe land as has been assigned to you] at the expiration of six weeks from the giving of this notice to you.

Witness my hand this —— day of ——, one thousand eight hundred and ——."

(2.) **Form** of notice by an incumbent, with consent of the bishop, to a curate to quit curacy, or to give up house of residence.

"I, A. B., clerk, rector of ——, in the county of ——, and diocese of ——, in pursuance of the power and authority for this purpose vested in me by virtue of the Act of Parliament passed in the first and second years of her present Majesty's reign, intituled 'An Act to abridge the holding of benefices in plurality, and to make better provision for the residence of the clergy,' do hereby, with the permission of the Right Reverend —— Lord Bishop of the diocese of —— aforesaid, signified by writing under his lordship's hand, give notice to, and require you, C. D., clerk, my licensed curate of —— aforesaid, to quit and give up the said curacy of —— [*the following to be added where applicable*, and the rectory house of —— aforesaid, and the offices, stables, gardens, and appurtenances thereto belonging, and (if any) such part of the glebe land as has been assigned to you] at the expiration of six calendar months from the giving of this notice to you.*

Witness my hand this —— day of ——, one thousand eight hundred and ——."

Form of bishop's permission to an incumbent to give his curate notice to quit curacy, or give up possession of house of residence.

(*Applicable to Notice No.* 2 *only*).

"I, ——, Lord Bishop of ——, do hereby, on the application of A. B., clerk, rector of ——, in the county of ——, and my diocese of ——, signify my permission for him to require and direct C. D., clerk, his licensed curate at —— aforesaid, to quit and give up the said curacy [*the following to be added where applicable*, and to deliver up possession of the rectory house of —— aforesaid, and the offices, outhouses, gardens, and appurtenances thereto belonging, and (if any) such part of the glebe land as has been assigned to the said C. D. as such curate] upon six calendar months' notice thereof being given to such curate.

Given under my hand this —— day of ——, one thousand eight hundred and ——."

Note.—The notice No. 1 applies only to an incumbent newly admitted to a benefice, and must be given within six months after such admission.

The notice No 2 applies to every other case of an incumbent requiring his curate to quit the curacy. The consent of the bishop is required only in the latter case.

The 112th section of the Act referred to in the notices contains directions as to the mode in which the notice is to be served; and it directs that "it shall be served personally upon the spiritual person therein named, or to whom it shall be directed, by showing the original to him and leaving with him a true copy thereof, or, in case such spiritual person cannot be found, by leaving a true copy thereof at his usual or last known place of residence, and by affixing another copy thereof upon the church door of the parish in which such place of residence shall be situate.” The notice must, immediately after the service thereof, be returned into the Consistorial Court (or the Court of Peculiars, in the case of an archbishop's or bishop's peculiar; see sect. 108,), and be there filed, together with an affidavit of the time and manner in which the same shall have been served.

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* This notice must be dated on a day subsequent to the date of the bishop's permission.

The stipends to be paid to curates by non-resident incumbents must be in conformity with the directions of the Act of Parliament 1 & 2 Vict. c. 106.

Non-resident incumbents are to allow stipends according to the following scale, prescribed by the eighty-fifth section:

The lowest stipend is . . .	£80
If the population amount to 300, the stipend is to be . . .	£100
If the population amount to 500, the stipend is to be . . .	£120
If the population amount to 750, the stipend is to be . . .	£135
If the population amount to 1000, the stipend is to be . . .	£150

or the whole value of the benefice, if it does not exceed these sums respectively. Where the net yearly income of a benefice exceeds £400, the bishop may (by sect. 86) assign a stipend of £100, notwithstanding the population may not amount to 300; and if with that income the population amounts to 500, he may add any sum not exceeding £50 to any of the stipends payable by the last-mentioned incumbent, where the curate resides within the benefice, and serves no other cure. Where the population exceeds 2000, the bishop may require the incumbent to nominate two curates, with stipends not exceeding together the highest rate of stipend allowed to one curate.

Incumbents who have become incapable of performing their duties from age, sickness, or other unavoidable cause (and to whom, from these or from any other special and peculiar circumstances, great hardship would arise if they were required to pay the full stipend), may (by sect. 87) be relieved by the bishop, with the consent of the archbishop of the province.

The bishop may (by sect. 89) direct that the stipend to a curate licensed to serve two parishes or places, shall be less for each by a sum not exceeding £30 per annum than the full stipend.

All agreements for payment of a less stipend than that assigned by the licence are (by sect. 90) declared to be void; and if less be paid, the remainder may be afterwards recovered by the curate or his representatives. When a stipend, equal to the whole value of a benefice, is assigned to the curate, he is (by sect. 91) to be liable to all charges and outgoings legally affecting the benefice; and (by sect. 94) when such a stipend as last mentioned is assigned, and the curate is directed to reside in the glebe house, he is to be liable to the taxes, parochial rates, and assessments of the glebe house and premises; but in every other case in which the curate shall so reside by such direction, the bishop may, if he shall think fit, order that the incumbent shall pay the curate all or any part of such sums as he may have been required to pay, and shall have paid, within one year, ending at Michaelmas day next preceding the date of such order for any such taxes, parochial rates, or assessments, as should become due at any time after the passing of the Act.

For other particulars as to curates' stipends and allowances, &c., see the Act 1 & 2 Vict. c. 106, from sect. 75 to 102, both inclusive.

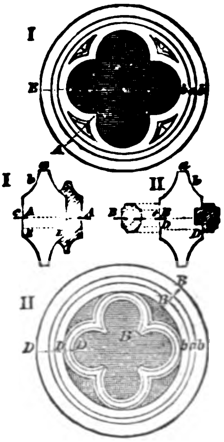
CURE. The spiritual charge of a parish, or, in a larger sense, the parish itself. When Christianity was first planted in this nation, the bishops were constantly resident at their cathedrals, and had several clergy attending them at that place, whom they sent to preach and convert the people, where there was the greatest probability of success; and the persons thus sent either returned or continued in those places, as occasion required, having no fixed cures or titles to particular places; for being all entered in the bishop's registry (as the usual course then was), they could not be discharged without his consent. Afterwards, when Christianity prevailed, and many churches were built, the cure of souls was limited both as to places and persons. The places are those which we now call parishes, the extent whereof is certainly known, and the boundaries are now fixed by long usage and custom. The parsons are the ministers, who, by presentation, institution, and induction, are entitled to the tithes and other ecclesiastical profits arising within that parish, and have the cure of souls of those who live and reside there: and this the canonists call a cure *In foro interiori tantum;* and they distinguish it from a cure of souls, *In foro exteriori,* such as archdeacons have, to suspend, excommunicate, and absolve, and which is *Sine pastorali cura:* and from another cure, which they say is *In utroque simul,* that is, both *In exteriori et interiori foro;* and such the bishop has, who has a superintendent care over the whole diocese, intermixed with jurisdiction.

CURFEW (Literally a fire cover: *couvre-feu*). The ringing of a bell at eight or nine o'clock in the evening is a curious relic of a statute of William the Conqueror (repealed in 1100 by Henry I.), ordering all fires and lights to be extinguished when that bell rang at eight o'clock. The object was to keep the people at home and prevent private meetings with a view to rebellion. It is still continued in a great many places with a slight change of time. Thus Great Tom of Oxford is tolled 101 times every night at nine, and the great bell of St. Mary's, Cambridge, rings for a quarter of an hour, and then tolls the day of the month. It is continued at Lincoln's Inn Chapel, and when it was given up for a short time experimentally, a remonstrance was made and it was resumed. In some places, as at Doncaster, some variation is made in the evening bells before Sundays and Saints' days. The curfew must not be confounded with the gleaning bell, which is rung somewhat earlier than that in some country churches in harvest time. An early morning bell is sometimes still rung in towns, and called the "Apprentices' bell." [G.]

CURSIVE. Those manuscripts which are written in a running or flowing hand are so called to distinguish them from the uncial, which are printed in capitals. The cursive manuscripts of the Gospels alone, that have been already collated, amount to more than 500 (Wordsworth, *Gk. Test.* xxxviii.). The uncial style of writing prevailed, speaking broadly, from the fourth to the tenth century, the cursive beginning in the ninth or tenth, gradually superseded it, and lasted until the invention of printing. [H.]

CURTAINS at the east end of the chancel were sometimes called altar veils. These seem to have been generally used in England instead of the baldachin or canopy which surrounds the altars of foreign churches; but solid pillars were substituted for them in the elaborate classical altar screens of the seventeenth and eighteenth centuries. In Durham Cathedral those which were anciently in daily use were of white silk (Blunt's *Annot. P. B.* ii. p. 165). Curtains were also used to close the doorway between the nave of the church and the sanctuary, or perhaps, rather, to fill the open panels or cancelli of the door, during the time of the consecration of the Eucharist (St. Chrys. *in Ephes. Hom.* iii. sec. 5. See Smith and Cheetham's *Dict. Christ. Ant.* p. 522). [H.]

CUSPS, in Gothic architecture, otherwise called *foliation*, are points formed by small curves projecting inwards from the subordinate arches or circles of windows in all the styles after the Early English. A circle in window tracery may have any number of cusps from three up to eight, which number is very seldom exceeded, and there are not often more than six. The circles are then called trefoils, quatrefoils, &c. Each side of the arch at the head of the long window lights generally has one cusp and occasionally two, but never more. The cusps are sometimes a mere thin flat piece, neither pierced nor decorated; but these are rare in genuine English Gothic, and ugly. They are often pierced so as to form what are called *eyes:* and sometimes ornamented with sunk mouldings or with raised carving. When the eyes are large the cusp looks weak and hardly fit for stone-work, especially when also thin from back to front as in Figs. 2 and 2*a*, Figs. 1 and 1*a* being solid cusps. Occasionally windows of several lights, i.e. not single lancets, are left uncusped, and look very bare and ugly. Lancets do not seem to require cusps, and were generally without, but not always. In very rich arcades the hollow of a large cusp is sometimes cusped again, forming what is called "double foliation."



D.

DAILY CELEBRATION of Holy Communion. I. The passage in the Acts, where the Apostles are spoken of as "breaking bread from house to house," or, as the New Version renders it, "at home," that is, in their Christian worship apart from or besides the worship in the temple which was due from them as Jews, has been generally taken to refer to the Holy Communion. But whether the "καθ' ἡμέραν" at the beginning of the sentence refers to this, or only to their "continuing with one accord" in the temple, is not clear. Nor does it appear from Holy Scripture, that daily communion became a custom of the Church in the days of the Apostles. There can be no doubt, however, that it was celebrated on every Lord's Day, if not oftener, in the earliest ages of Christianity. Ignatius, in his epistle to the Ephesians, exhorts them to be diligent in assembling frequently to celebrate the Eucharist; but this may simply refer to the Lord's Day, as seems probable from a statement by Pliny, his contemporary (lib. x. Ep. 97), who speaks of the Christians always binding themselves by a "sacramentum" on that day. Tertullian however (A.D. 190-214) speaks of a greater frequency of celebrations. On Wednesdays, Fridays, and Saturdays, on all festivals of the martyrs, as well as on Sundays, the Holy Eucharist was celebrated, and between Easter and Pentecost there was one continual festival, during which without doubt the highest festival service was observed on each day (Tertull. *de Coron. Mil.* iii.; *de Orat.* c. xiv.). So that in Tertullian's days there must have really been daily celebrations. Sixty years afterwards St. Cyprian says, "Eucharistiam *quotidie* ad cibum salutis accipimus." Still it is not to be supposed that in every place the same rule was observed, and this is well brought before us in a letter by St. Augustine to Januarius. "In some places," he writes, "no day passes without the sacrifice being offered; in others it is only on Saturday and the Lord's day, or it may be only on the Lord's day. In regard to these, and all other variable observances which may be met anywhere, one is at liberty to comply with them or not as he chooses; and there is no better rule for the wise and serious Christian, than to conform to the practice which he finds prevailing in the Church to which it may be his lot to come" (Letter LIV.). In the Sacramentaries provision is made for celebration on every day at the more sacred seasons of the year; and, in general, on Wednesdays and Fridays at other times; and this is also the case with the Salisbury Missal, which during a large part of the year has epistles, gospels, &c., for several or all of the week days. But no canon of the Church of England exists imposing daily celebration as a rule on the English clergy, though the rule as to Sunday was strict and definite.

II. "The first Prayer Book of Edward VI. looked for 'daily communion' in cathedrals: and in parish churches for communion on Sundays and holy days; the priest being ordered earnestly to exhort his parishioners to be more diligent in attendance, if he saw them negligent to come on those days. Herein the practice of the primitive Church was followed, which appears to have considered the Holy Communion as the great feature of public worship—the centre about which it all revolved. The second Prayer Book of King Edward relaxed largely. *Daily* communion was dropped, even in cathedrals. and *weekly* communion substituted for it; and on holy days there might or might not be a communion. The declension proceeded; and accordingly our Church at present contents herself with requiring in the rubric, that on Sundays and holy-days, although there be no communion, the service be read to the end of the prayer for the Church Militant; as though to show that the priest, for his part, is ready to administer on those days, if the people are ready to receive."—Blunt's *Parish Priest*, p. 340. [H.]

DAILY PRAYERS. "All priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and pray with him."—*Preface to the Book of Common Prayer.*

DALMATIC (from Dalmatia, where it was first manufactured,) is a tunic with long sleeves, reaching below the knees, and open at each side for a distance varying at different periods. It is not marked at the back with a cross like the chasuble, but in the Latin Church with two narrow stripes, the remains of the *angusti clavi* worn on the old Roman dress. The dalmatic was originally a dress of state, assumed by senators, and persons in high position, and was in later times worn by sovereigns at their coronation. The first trustworthy mention of it as an ecclesiastical dress is in an order of Pope Silvester, A.D. 338, "that deacons should wear 'dalmatics' instead of 'collobia'" (*Vit. Silvest.* p. 266. Ed. Combefis); the collobion being a Greek dress of somewhat similar shape. The dalmatic was also worn by bishops, and is seen on the effigies of bishops on monuments, and in some old brasses, over the alb and the stole, the fringed extremities of which reach just below it.

In the ancient "Celebratio Ordinum," the dalmatic was given to the deacons. "Tunc tradat singulis eos circumeundo dalmaticam, dicens," &c. But the English Churches only admitted it into their ordinal early in the thirteenth century. It is not noticed in the Winchester pontifical, but ordered in the Bangor MS. (Maskell, *Mon. Rit. Eccl. Ant.* ii. 212). It is similar to the tunicle, which is directed to be worn according to the rubrics of King Edward VI.'s First Prayer Book, by the priests and deacons who may assist the priest at the Holy Communion (See *Tunicle: Dict. Christ. Ant.* 523).

DANCERS. A sect which originated in the year 1373 at Aachen, and spread through the Belgic provinces. They wandered about from place to place, lived by begging, and esteemed the public worship of the Church and of the priesthood of little value. At public or private assemblies persons of both sexes would suddenly begin dancing in a most violent manner, and continue till they fell down exhausted. A somewhat similar sect rose in France in the eighteenth century, called "Convulsionists;" and more lately the Welsh Methodists developed some "jumpers" who at their religious services would dance about crying "Gogoniant," until they fell down breathless and mazed. In America this sect is represented by the *Shakers*, who also at their meetings are wont to jump, or dance till exhausted, in the manner of the dancing dervishes of the East.—Stubbs' Soames' *Mosheim*, ii. 309; Blunt's *Dict. Sects*, 246.

DANIEL (THE BOOK OF). A canonical book of the Old Testament. Daniel was descended from the royal house of the kings of Judah, and was contemporary with Ezekiel (A.C. 606). He was of the children of the captivity, being carried to Babylon when he was about eighteen years of age. His name is not prefixed to his book; yet the many passages in which he speaks in the first person, are a sufficient proof that he was the author of it.

The Jews do not reckon Daniel among the prophets; and the reason they assign is, that he rather lived the life of a courtier, in the palace of the king of Babylon, than that of a prophet. They add, that, though he had Divine revelations given to him, yet it was not in the prophetic way, but by dreams and visions of the night, which they look upon as the most imperfect way of revelation, and below the prophetic. But Josephus (*Antiq.* x. 12) reckons him among the greatest of the prophets, and says further of him that he conversed familiarly with God, and not only foretold future events, as other prophets did, but determined likewise the time when they should come to pass. Our Saviour, by acknowledging Daniel as a prophet, puts his prophetic character out of all dispute among Christians. Part of the book of Daniel was originally written in the Chaldean language; that is, from the fourth verse of the second chapter to the end of the seventh chapter; and the reason was, because, in that part, he treats of the Chaldean or Babylonish affairs. All the rest of the book is in Hebrew (Hieron. *in Præf. ad Dan.*). The Greek translation, used by the Greek Churches throughout the East, was that of Theodotion. In the Vulgate, there is added, in the third chapter, after the twenty-fourth verse, the Song of the Three Children, and, at the end of the book, the History of Susanna, and of Bel and the Dragon: the former is made the thirteenth, and the latter the fourteenth chapter of the book, in that edition. But these additions were never received into the canon by the Jews; neither are they extant in the Hebrew or the Chaldee language, nor is there any proof that they ever were so (See *Bible*). It is believed that Daniel died in Chaldea, and that he did not take advantage of the permission granted by Cyrus to the Jews of returning to their own country. St. Epiphanius says he died at Babylon, and herein he is followed by the generality of historians (Smith's *Dict. of Bible: Speaker's Commentary* and Dr. Pusey's: Sir I. Newton's *Observations on Daniel*, pp. 15, 24).

DARREIN PRESENTMENT, Assize of. An action to determine the lawful patron of a benefice. This inquest was instituted by Henry II., and Magna Charta (Art. 18) directed it to be held four times a year along with the assizes of mort d'ancester and novel disseisin. The process, however, early became obsolete, as the writ "quare impedit" supplied a readier mode of prosecuting claims to advowson, and it was abolished by 3 & 4 Wm. IV. c. 27.

DAVID, ST. The national saint of Wales commemorated in the English Calendar on March 1. It is difficult to disentangle his real history from the mass of legend with which it has been overlaid. All that can be asserted with any degree of certainty is (1) that he established a see and monastery at Menevia late in the sixth or early in the seventh century, selecting the site probably on account of its seclusion; (2) that his diocese was regarded as co-extensive with the territory of the Demetæ; (3) that he took a prominent part in a synod of the British held at Llanddewi Brefi, near the site of the ancient Loventium, but of the objects of this convention nothing is certainly known. His date, like that of Dubricius, first bishop of Llandaff, has been put back by the chroniclers more than a century, in order to bring him into connexion with King Arthur; but he probably died early in the seventh century. The story of a regular Welsh archbishopric, held first by Dubricius at Caerleon and transferred by David to Menevia, is a fable; nor is there any evidence that the Welsh Church in that age had any metropolitans.

Bishop David was canonised in A.D. 1126 by Pope Calixtus II. (See Haddan and Stubbs, vol. i. 148, 149, 159; Jones and Freeman's *Hist. of St. David's;* Bright's *Early Engl. Ch. Hist.* p. 32).

DATARY. An officer in the Pope's court. He is always a prelate, and sometimes a cardinal, deputed by his Holiness to receive such petitions as are presented to him, touching the provision of benefices.

DEACON (See *Bishop*, *Presbyter*, *Priest*, *Orders*, *Clergy*). I. The name Διάκονοι, which is the original word for deacons, is sometimes used in the New Testament for any one that ministers in the service of God: in which large sense we sometimes find bishops and presbyters styled deacons, not only in the New Testament, but in ecclesiastical writers also. But here we take it for the name of the third order of the clergy in the Church. Deacons are styled by Ignatius (*Ep. ad Trull.* n. 2) "ministers of the mysteries of Christ," adding that they are "not ministers of meats and drinks, but of the Church of God." In another place (*Epist. ad Magnes*, n. 6) he speaks of them as "ministers of Jesus Christ," and gives them a sort of presidency over the people, together with the bishops and presbyters. Cyprian speaks of them in the same style, calling them "ministers of episcopacy and the Church," and referring their origin to the Acts of the Apostles; and he asserts that they were called *ad altaris ministerium*, to the ministry and service of the altar (*Ep.* 65 *al.* 3 *ad Rogatian.*). Optatus had such an opinion of them as to reckon their office a lower degree of the priesthood. At the same time it is to be observed, that in this he was singular. By those who regarded them as a sacred order, they were generally distinguished from priests by the name of *ministers* and *Levites*. The ordination of a deacon differed in the primitive Church from that of a presbyter, both in the form and manner of it, and also in the gifts and powers that were conferred by the ordinance. In the ordination of a presbyter, the presbyters who were present were required to join in imposition of hands with the bishop. But the ordination of a deacon might be performed by the bishop alone, because, as the [fourth] Council of Carthage words it, he was ordained not to the priesthood, but to the inferior services of the Church; "quia non ad sacerdotium sed ad ministerium consecratur." It belonged to the deacons to take care of the holy table and all the ornaments and utensils appertaining thereto; to receive the oblations of the people, and present them to the priest; in some churches, to read the Gospel both in the communion service and before it also; to minister the consecrated bread and wine to the people in the Eucharist; in some churches, to baptize; to act as directors to the people in public worship, for which purpose they were wont to use certain known forms of words, to give notice when each part of the service began, and to excite people to join attentively therein; to preach, with the bishop's licence; in extreme cases to reconcile the excommunicated to the Church; to attend upon the bishop, and sometimes to represent him in general councils.—Bingham, bk. ii. cxx.

II. The deacon was never allowed to pronounce the absolution, or minister at the Holy Communion, except as an assistant. With regard to baptism in ordinary cases it would seem that in some places deacons had the authority to administer it, not in others. As to extraordinary cases, not only deacons but laymen were admitted to baptize in the primitive Church. According to the Apostolic Constitutions, a deacon may not "baptize or offer" (viii. 28), but is to minister to the bishops and presbyters therein (iii. 11); and Epiphanius affirms the same (*Hær.* 79; *Collysid.* n. 4). But from Tertullian, St. Jerome, St. Cyril and others, it appears that deacons had this power "by the bishop's leave." The fifth canon of the Council of York, 1195, decreed "ut non nisi summa et gravi necessitate diaconus baptiset" (Wilkins, *Concil.* i. 501). But the general rule seems to have been, as it is at present, that he might baptize, but only in *the absence of the priest* (See Maskell, *Mon. Rit.* ii. 202).

The ancient rule of the Church in respect of marriages was that they should be celebrated "per presbyterum sanctis ordinibus constitutum." No change was made in this rule at the Reformation or subsequently; and there is no authority for a deacon celebrating the rite. Chief Justice Tindal gave his opinion, and that of his brother judges, before the House of Lords on July 7th, 1843, that it was the rule of the Church of England to require the ceremony to be performed by a priest. This indeed was a question about clergymen and laymen, not deacons and priests; but the marriage office is certainly one of Benediction, which is beyond the power of a deacon; the rubrics throughout contemplate the minister of the office as a priest; and no authority is given to the deacon to celebrate marriages at his ordination or at any other time (Blunt's *Annot. P. B.* 264).

If the rubrics be strictly construed according to the letter, the deacon cannot read the versicles before the Psalms, or after the Lord's Prayer (at its second occurrence), nor the latter part of the Litany, beginning at the Lord's Prayer; nor any part of the Communion Service, except the Gospel (not according to the rubric, however, but in virtue of the licence in the Ordination Service), the Creed, and the Confession. These rubrics are now much more generally observed than they used to be.

III. The Church of England enjoins (and there is an Act to the same effect (44 Geo. III. c. 43)), that "none shall be admitted a deacon except he be twenty-three years of age, unless he have a faculty" (see *Age*); and she describes the duties of a deacon in her office as follows: "It appertaineth to the office of a deacon, in the church where he shall be appointed to serve, to assist the priest in Divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scripture and homilies in the church; and to instruct the youth in the catechism; in the absence of the priest to baptize infants, and to preach, if he be admitted thereto by the bishop. And, furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others." [H.]

DEACONESS. A woman-deacon. An order and office in the Church, possibly derived from the older order of Widows (Acts vi. 1; 1 Tim. v. 9). Its scriptural authority is equal, or superior to, that of the episcopate. It is directly mentioned by St. Paul (Romans xvi. and 1 Tim. iv. 11), and was undoubtedly a prominent feature of the Apostolic Church.

In the century next after the Apostles, and thenceforward for several centuries, we find not only deaconesses working in the cities and dioceses, but deaconesses admitted by formal imposition of the hands of the bishop, constituting a distinct order of the primitive ministry. They were always widows or unmarried. They were generally of mature age—according to the Council of Chalcedon not less than forty, though it seems certain that in some cases an earlier age was admitted. Their duties were to visit, tend, and nurse the poor, the sick, and the afflicted, signally those of their own sex; to minister to the martyrs in prison; to prepare female converts for holy baptism, and attend them at the time; and probably to teach generally the young converts or young children of the Church; to preside over those widows who were pensioners on the Christians' bounty; to keep order among the female worshippers in the house of prayer; and to be the means of introduction and communication between the clergy and the women of their flock. But in no case were they permitted to exercise sacerdotal functions.

The office and order of deaconess lasted for ten or twelve centuries in the churches of the East. It had fallen out of use much earlier in the West, probably before the end of the eighth century. It had been found necessary to confine it to persons living under special rule of life, and in community; and it was superseded by the great independent communities or nunneries.

These conventual establishments being essentially lay institutions, were not canonically subject to the bishop of the diocese, and very generally defied his interference, while they exercised great spiritual power in his diocese. And the last stage in the mediæval history of the female diaconate in the West was its adoption by the bishops to support the diocesan system when seriously threatened by this danger.

In this view they insisted upon the superiors of the nunneries being made deaconesses, just as they sought to compel the higher officials in the monasteries to receive ordination, in order to obtain canonical rights over them. Other circumstances conspired to reduce the communities to submission, and the order of deaconess then fell completely into abeyance. But abbesses seem to have sometimes retained the title of deaconess for some time after the actual office had passed away.

The setting apart of women for the work of visiting and instructing the poor, for tending the sick and generally for such benevolent ministrations as women are well adapted for, was revived on a considerable scale by German and French Protestants at Kaisersworth in 1836, at Strasburg and Muhlhausen in 1842, and the time-honoured title of deaconess was assumed by them. These have grown into flourishing institutions. But these so-called deaconesses are not to be confounded with the Apostolic order and office. It has unfortunately resulted from the unauthorised assumption of the ancient and apostolical title by these women, upon whom no such office was canonically conferred, that their example has been followed in England, and that the name is frequently claimed by many women who are often mere nurses, and are in no way connected officially with the order of the Catholic Church.

In 1861, after being in abeyance for one thousand years, the ancient order was at last revived in the person of Catherine Elizabeth Ferard, invested duly with the office of deaconess by Bishop Tait of London. Since that time it has maintained its ground.

There are now deaconesses in several English dioceses, generally associated in communities to live in a certain state of life (see *Sisterhoods*), but attached for temporary or permanent work to particular parish churches, or to the care of special benevolent institutions.

They are sometimes called sisters, but this title refers only to their state of life, not to their office in the Church, and is of course inapplicable to those deaconesses who do not belong to a sisterhood. Their duties are much the same as those of the deaconesses of the primitive Church. Various questions are still unsettled as to their position in the Church, the tenure of their office, the regulation of their outward life, the possibility of their being married, &c. It seems to be generally agreed that women-deacons should be as closely as possible on parallel lines with the men-deacons of the Apostolic age, owing canonical obedience to the bishop of the diocese, and that their communities should be directly under his personal control, and should not be subject to the incumbent of the parish in which they are situated. Above all, it is a matter of experience, that none should be admitted to the office without training and probation.

The complete adjustment and discipline of the revived order and office of women-deacons in the English branch of the Catholic Church awaits the formation of a canonical system in the synods of the English provinces. This alone can prevent distracting collisions of merely diocesan regulations. [B. C.]

DEAD (See *Burial*). I. At all times, and among all nations, funeral rites, of some sort or other, have been performed over the dead. The most ancient manner was by "laying them in the earth," sometimes embalming them first, as in the case of the Egyptians and other nations of the East, and sometimes placing them as they were in the ground. There is abundant testimony in the books of Moses of the burial of their dead by the patriarchs, and it is evident that their funerals were performed, and their sepulchres provided with pious care (Gen. xxiii. 4; xxv. 9; xxxv. 29; xlix. 31). Among certain nations, notably the Greeks and Romans, it became a custom to burn the bodies of the dead (see Pliny, *Nat. Hist.* l. 7, c. 54). And it has been imagined by some from 1 Sam. xxxi. 12, and Amos vi. 10, that the rite of burning was also sometimes used by the Jews. But it appears that the burnings there mentioned were simply the burning of odours and spices about their bodies—an honour usually paid to kings (2 Chron. xvi. 14; xxi. 19; Jer. xxxiv. 5). As with the Jews, so with the Christians, the rite of interment, with religious observances, was the only one; and wherever Paganism was extirpated, the custom of burning was disused, and that of laying the bodies of the deceased entire in the grave took its place.

II. From the primitive ages of Christianity, the greatest care has been taken with regard to the dead, in closing their eyes, laying them forth, watching with them, washing their bodies, dressing them, and carrying them to burial with psalms and hymns (See Euseb. lib. vii. 22, &c.). The singing of psalms, expressive of the joy and hope with which the separation of death was regarded, was always the custom at the burial of the dead. In the Apostolic Constitutions the direction is given, "in the funerals of the departed, accompany them with singing, if they were faithful in Christ" (vi., xxx.), and many passages in the Fathers show the importance that was attached to this part of the rite (e.g. St. Chrysost. *Hom.* iv. *in Hebr.* 29; *de Dormient. Hieron. Ep.* xxvii.). Ministers also were appointed, with a sort of clerical character, to look after the funerals, and take heed that all was done in order, who were styled "Copiatæ," or "Fossarii" (Bingham, iii. 8). The mediæval services included, (1) the commendation of the souls of the dead, said in the house between the death and burial; (2) the Inhumation; (3) the mass for the dead, or Requiem; (4) the office for the dead, called the "Dirge"; (5) Trentals, or masses said for thirty days after the day of death; and (6) anniversary commemorations. In the Prayer Book of 1549, there was a prayer for the soul of the departed, beginning, "O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him," &c. There was also to be a celebration of Holy Communion, a practice dating as early as the fifth century. But in the Prayer Book of 1552, the prayer and the celebration of Holy Communion were omitted, as also the words to be spoken by the priest as he cast earth upon the corpse, "I commend thy soul to God, and thy body to the ground." The present form of commendation was substituted, according to which the words with regard to the body only are spoken by the minister, while "someone standing by" casts earth upon the body.

III. With regard to the condition of the dead in Christ intermediately till their bodies are raised, it must be observed that no practice is of more primitive antiquity than that of praying for the souls of the faithful departed. Tertullian, the opposer of any innovation, speaks of it frequently as the established rule of the Church (*de Cor. Mil.* c. 3; *Exhort. ad Castit.* c. 11, &c.). Cyprian, Origen, Cyril, nearly all the fathers in fact, refer to it. In all the old liturgies there are prayers for "all souls, that they may have rest in the land of the living, in the Paradise of God" (Neale's *Anct. Lit.*). "It may be observed," says Bishop Heber, "that the Greek Church and all the Eastern Churches, though they do not believe in "purgatory," pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians, a little more than 150 years after our Saviour." Augustine, in his Confessions, has given a beautiful prayer, which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson are eminent instances of the same conduct. To the same effect Jeremy Taylor writes, "Such general prayers for the dead as those above reckoned (i.e. as used by the primitive Christian), the Church of England never did condemn by any express article, but left it in the middle; and by her practice declares her faith of the resurrection of the dead, and her interest in the communion of saints, and that the saints departed are a portion of the Catholic Church, parts and members of the body of Christ; but expressly condemns the doctrine of purgatory, and consequently all prayers for the dead relating to it" (Taylor's Works, Heber's ed., vol. x. p. 148. See *Purgatory*). [H.]

DEADLY SIN. We pray in the Litany to be delivered from "all deadly sin." In the strict sense of the word, every sin is deadly, and would cause eternal death if it were not for the intervention of our blessed Saviour. Even what are called infirmities and frailties are in this sense deadly. But persons under grace have for these offences "an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 St. John ii. 2). Their infirmities and frailties, therefore, if they are trying to overcome them, are not deadly to persons under grace, or baptized persons justified by faith, although, if persevered in, and uncorrected, they may terminate in deadly sin; and they consequently require continual repentance, lest they should grow into such a fearful burden. But even to persons under grace we learn from 1 St. John v. 16, 17, that there are "sins unto death,"—which must mean sins that put us out of a state of grace, and this is done by any wilful sin persevered in. Pride, avarice, lust, envy, gluttony, anger, sloth, have been called the "seven deadly sins;" but by deadly sin in a *Christian* is meant wilful sin, persevered in, which deprives us of all Christian privileges (See *Sin*).

DEAN. I. Certain officers of the college or guild of Copiatæ at Constantinople, whose duty it was to arrange and attend funerals, were called *decani* (See *Copiatæ*, Bingham, bk. iii. c. 8). But the term was more usually applied to the heads of the "decuries" in monasteries, especially in those of the Benedictine order. The whole convent was thus divided, and the dean or tenth person presided over the other nine. His duty was to see after every man's daily work, and give an account of it to the œconomus, or steward, who had to give a monthly account to the head, or abbot. "Opus dici statum est, quod decano redditum, fertur ad œconomum, qui et ipse per singulos menses patri omnium reddit rationem" (St. Jerome, *Ep.* 22, *ad Eustoch.* c. 15). This rule was consistently carried on, and when in later times cathedral establishments contrasted unfavourably with the Benedictine monasteries, an attempt was made in the middle of the 8th century to effect a reform in France. Chrodegang, archbishop of Metz, gave to the cathedral clergy a canon or rule of a semi-monastic character. There were canons before the time of Chrodegang, and the name was probably derived from the κανών or list on which they were enrolled, not from the rule which they observed. As the monks were placed under the superintendence of a "decanus" or of a prior, so the canons were subjected to a dean (Hook's *Lives of the Archbishops*, vol. i. 284). The system was introduced into England, and Ceolnoth, afterwards archbishop, was the first dean of Canterbury, in A.D. 826. The arrangement seems, however, not to have succeeded at first, and the time of its introduction was unfortunate. The historians of the day, being monks, and opposed to cathedral establishments under secular canons, have not given any particulars. It is certain, however, that there was a dean of St. Paul's in 1086, and from that time or soon after all the cathedrals in England which were not served by monks had a dean as their head, without whom the Corporation of the Dean and Chapter is incomplete. But some of the collegiate churches, and also several of the Welsh cathedrals until 1840, were without deans, of which Southwell with a large body of prebendaries was the chief example.

The dean is the first dignitary of the cathedral; the head of the corporation; and, in subordination to the bishop, has, according to the statutes of more ancient cathedrals, the *cure of souls* over the members of the cathedral, and the administration of the corrective discipline of the Church. He has also duties in the choir and the chapter in common with all the chapter. He is by our law a sole corporation, that is, he represents a whole succession, and is capable of taking an estate as dean, and conveying it to his successors. But all their separate estates were taken away by the Act of 1840.

The deans have different degrees of power under the statutes of different churches. At Westminster he is generally understood to be absolute: at any rate Dean Stanley insisted that he was. At Durham, it appears from the reports of the last cathedral commission, that the Dean has lately claimed absolute authority over the services; and a legal opinion is printed that the claim is good though new. In some other cathedrals it seems to be alleged that the deans have gradually usurped more power than they have legally. In others they have not even a casting vote in addition to their single one. At Peterborough lately it was of public notoriety that a majority of the chapter voted down both the dean and a large majority of the committee which had the command of the funds, and weakly submitted to arbitration, in the matter of the rebuilding of the tower. In some chapters the dean has a casting vote besides his primary one. By the great cathedral reform Act of 1840 the deans are ordered to reside eight months, and they can only hold a living of less than £500 a year (gross value) besides, within three miles of the cathedral; and if they have any living except such as those it becomes vacant in six months after their appointment as dean; but it does not go to the Crown like bishops' preferments. The incomes of the deans were dealt with most unfairly by the Act of 1840, which reduced all above £2000 a year to that, but made not a few as low as £1000 a year by taking away all the separate property, and in some cases with houses large enough for a bishop's palace. The incomes appear in *Whitaker's Almanack.* Altogether the office and position of deans are considered to be in a very unsatisfactory condition, and various schemes have been proposed for both increasing their usefulness and restoring better relations between them and the bishops than notoriously exist in some places. One commission, of 1854, went so far as to recommend consolidating the two offices, which simply means abolishing deans, and making the bishops the real instead of the nominal heads of their chapters once more. Another plan suggested is to utilize them as suffragan bishops under the Act of 26 Hen. VIII. c. 74, as such are frequently wanted, and there are no funds to pay them now that the cathedral patronage has been so enormously reduced. It would be out of place to discuss the rival schemes here: we only notice them.

II. *Deans, Rural.* Their office is of ancient date in the Church of England, long prior to the Reformation, as it has been throughout Europe. In one of the laws ascribed to Edward the Confessor, the rural dean is called the dean of the bishop (*Ken. Par. Ant.* 633). Their chief duty is to visit a certain number of parishes, and to report their condition to the bishop. Till within the last few years the title of Rural Dean in modern times existed only in name. But now they hold chapters, at which subjects submitted to them by the bishop are discussed, and they present a report annually to the bishop of their diocese (See *Rural Deans*).

Rural deans are recognised by 37 & 38 Vict. c. 63, authorising new deaneries to be formed by the bishop and the Ecclesiastical Commissioners; but every rural deanery is to be wholly within one archdeaconry; and also every archdeaconry wholly within one diocese, the Act containing powers also to re-arrange them.

III. The "Dean of Faculty" in most ancient and some modern universities, presided over the meetings at their several faculties, and maintained the academical discipline. There are also deans in nearly all the Oxford and Cambridge colleges, who generally have the chief management of the chapel discipline and services, and are always Fellows of their college.

IV. There are also a few titular "Deans of Peculiars," though the Peculiar jurisdictions are abolished. They are mere incumbents, who have kept the title, which is now unmeaning and misleading. The Bishop of London is, as a "peculiar," dean of the province of Canterbury. [H.]

DEAN AND CHAPTER. This is the style and title of the governing body of a cathedral. A chapter consists of the dean, with a certain number of canons, or prebendaries, heads of the church—*capita ecclesiæ.* The origin of this institution is to be traced to a remote antiquity. A missionary bishop, when converting our ancestors, commonly fixed his see in some spot which either from its central position, or from its proximity to the royal court, was the most convenient abode for him and his attendant priests, who as opportunity offered, would go to the neighbouring villages to preach the gospel, and administer the other offices of the Church. But they resided with the bishop, and were supported out of his revenues. By degrees parochial settlements were made; but still the bishop required the attendance of certain of the clergy at his cathedral, to be his council; and also to officiate in his principal church or cathedral. These persons, to qualify themselves for their office, gave themselves up to study, and to the maintenance and decoration of their sanctuary; the services of which were to be a model to all the lesser churches of the diocese. Forming, in the course of time, a corporation, they obtained property, and ceased to be dependent upon the bishop for a maintenance. And being considered the representatives of the clergy, upon them devolved the government of the diocese when vacant; and they obtained the privilege, doubtless on the same principle, of choosing the bishop, which originally belonged to the whole clergy of the diocese, in conjunction with the bishops of the province. In this privilege they were supported by the kings of the country, who perceived that they were more likely to intimidate a chapter into the election of the royal nominee, than the whole of the clergy of a diocese. But still, the deans and chapters sometimes acting independently, an Act was passed in 1533 (25 Hen. VIII. c. 20), by which a dean and chapter refusing to elect the king's nominee to the bishopric become individually outlawed, lose all their property, and are to be imprisoned during pleasure, and the sovereign then appoints by letters patent. The Act 3 & 4 Vict. c. 113, which has wrought a considerable change in the condition and constitution of deans and chapters, is given at length in Phillimore's *Eccl. Law* (See *Canons* and *Cathedrals*).

DECALOGUE. The *ten* precepts, or *commandments*, delivered by God to Moses, and by him written on two tables of stone, and delivered to the Hebrews, as the basis and foundation of their religion. The history of this great event, together with the ten commandments themselves, are recited at large in the 19th and 20th chapters of the book of Exodus.

The Jews called these commandments, by way of excellence, the *ten words*, from whence they had afterwards the name of Decalogue. But it is to be observed, that they joined the first and second into one, and divided the last into two (*De Legib. Hebr.* lib. i. c. 2). The Church of Rome follows this division: the Church of England that recognised by Josephus and the Greek Church.

The use of the Decalogue in the communion service, introduced in 1552, is peculiar to the English Church. It is probably derived from the custom of reciting and expounding them at certain intervals which is so frequently enjoined by the ancient synods, and the bishops of the Church of England, and was perhaps also intended as a warning against the Antinomianism of the age. The translation in our Prayer Book is that of the "Great Bible" of 1539–40.

The 32nd canon orders that "the ten commandments be set up on the east end of every church where the people may best see them, and other chosen sentences on the walls, . . . at the cost of the parish." On which it may be observed that one of these orders is no more binding than the other, though it seems often to be assumed that it is. Also that there is no order for the Creed and the Lord's Prayer, which were generally painted or inscribed with the commandments; but they have all become much disused, and there is probably no cathedral where they appear. In *Rhodes* v. *Wrangham,* in the Consistory Court of York in 1882, the plaintiff cited the vicar for not painting up the commandments, the old ones having perished and not being replaced in a restoration of the church under an unopposed faculty. The Chancellor of York dismissed the suit with costs as plainly vexatious, and held that there was no obligation on the vicar to put up the commandments. [H.]

DECLARATION (See *Conformity*).

DECORATED. This term is applied to the two styles of architecture, which lasted nearly through the fourteenth century, or, the reigns of Edward II. and III. 1307–1377, between the Early English and the Perpendicular. The great characteristic of both of them is windows of any number of upright lights (which never exceed nine), headed by some kind of curved tracery, which stiffened into almost entirely upright and horizontal bars in Perpendicular. But there are Decorated windows of one light only, hardly distinguishable from Early English. The distinction between the early or geometrical Decorated, and the late or flowing, is that the tracery in the former windows makes geometrical and regular and mostly circular patterns, both of stone and glass, and in the latter the stone-work is in flowing patterns, and often contains *ogee* curves, or "curves of contrary flexure" (in mathematical language), and the lights have no definite patterns, but, as builders say, "find themselves," or are merely what the tracery makes them. The other differences are that the loose or "disengaged" shafts round Early English pillars become "engaged," or partly embedded in the pillars, and consequently with horizontal divisions or beds instead of distinct long shafts of stone or marble. Therefore the Decorated are much stronger and more durable. Another great difference from Early English is that the carved foliage becomes "natural," or like nature, and very rich, and sometimes with birds and beasts among the foliage, instead of the "conventional," or rather celery-stalk-looking patterns of the Early English, which, however, was often very rich too. The Decorated mouldings of arches are generally smaller and more numerous, but begin to be deficient in depth and strength and shadow. When Early English and Decorated arcades are seen together, as at Lichfield, Lincoln, or St. Alban's, that is very apparent, and generally also an inferiority in general proportions; and still more in the late than in the early Decorated. The ogee curves are common in all later mouldings, and have a weak and somewhat un-Gothic look, both there and in Perpendicular. They rarely occur in the early styles.

As the "dog-tooth" moulding is distinctive of Early English, so is the "ball-flower" of Decorated. Both are recognised in a moment when seen, and no description will explain them without seeing. Early Decorated doors and windows, like Early English, generally have capitals at the top of the side shafts, which are oftener omitted in later Decorated and Perpendicular, and large double doorways gradually became more uncommon as we leave the Early

English period; which is odd, while windows grew larger. In late Decorated the mullions and tracery became altogether thinner, and look as if the builders wanted to treat the stone as flexible; and also shallower from the outside of the wall. And those two manifest defects are constantly imported by modern architects into all their mullioned windows of every style. Buttresses became very deep in the early Decorated style, having been gradually increasing from Norman, which were little more than pilasters, much wider than their depth or projection; and the bases and tops and set-offs were often enriched with many mouldings. Diaper ornament of flat surfaces was still used, and differed very little from Early English. The steeple of Salisbury, both tower and spire, which is incomparably the finest in the world, is of the early Decorated style; and so is the great tower of Lincoln, which holds the same rank among unspired towers, and the "Angel choir" of that cathedral, which is generally reckoned our finest piece of architecture, though perhaps the choir of Ely inside is as fine.

It has been truly said, both by advocates of the superiority of the early and of the late styles, that the change from geometrical to flowing is the real turning point between the two groups, though the name Decorated is added to both those titles. And the late group is called by its admirers Continuous and the earlier Discontinuous, as if such epithets proved anything as to the merits of either. The preponderance of opinion, including Scott and Ruskin, besides other writers, is decidedly with the early Decorated, for reasons they have given, and Scott showed that it was the only style that was ever universal, and that after reaching that climax, Gothic architecture divided again into different streams in different countries. Messrs. Freeman and Petit have advocated the later styles, and still more strangely, the Perpendicular as the better of those two, which is almost universally condemned as an obvious decline, monotonous, stiff, and unimaginative. Its best feature is fan-vaulting, all the rest being mere degradation of previous freedom and variety into monotonous straight lines and rectangular pannels. [G.]

DECRETALS. The name given to the letters of Popes, being in answer to questions proposed to them by some bishop or ecclesiastical judge, or even particular person, in which they determined business as they thought fit. The first decretal is attributed to Pope Siricius, and dated the third of the Ides of February under the consulship of Arcadius and Bauto; i.e. Feb. 11 A.D. 385. It is an answer to certain questions which had been sent by Himerius, bishop of Tarracona (Newman's Fleury, bk. xviii. xxxiv.).

In the ninth century there appeared a collection of nearly one hundred decretal letters ascribed to more than thirty Popes, succeeding each other in the first three centuries. Certain peculiarities of language indicate that the collection was of Frankish origin, and Mentz is now commonly supposed to have been the place of fabrication, but they passed under the name of Isidore, bishop of Seville, a voluminous writer of the seventh century upon whom an earlier collection of decretals current in Spain had been fathered. Their uniform tendency is to exalt papal power, and exactly on those points for which no sanction can be alleged from Scripture, or from the early periods of any genuine Church history; such as supreme authority over bishops, the receiving appeals from all parts of the world, and the reservation of causes for the hearing of the Roman See. In the words of Fleury, "They inflicted an irreparable wound on the discipline of the Church, by the new maxims which they introduced in regard to the judgment of bishops and the authority of the Pope." Dr. Barrow mentions them among the chief causes by which the power of the bishop of Rome has been advanced: "The forgery of the decretal epistles (wherein the ancient popes are made expressly to speak and act according to some of his highest pretences, devised long after their times, and which they never thought of, good men) did hugely conduce to his purpose; authorising his encroachments by the suffrage of ancient doctrine and practice." "Upon these spurious decretals," writes Hallam, "was built the great fabric of papal supremacy over the different national Churches: a fabric which has stood after its foundation crumbled beneath it; for no one has pretended to deny, during the last two centuries, that the imposture is too palpable for any but the most ignorant ages to credit" (*Middle Ages*, vol. ii. c. 7, p. 236, ed. 1826). Their effect was to magnify the power and privileges of the clergy: bishops are exempt from all secular judgment; no layman might accuse a bishop or even a clerk; but they tended to diminish the authority of metropolitans and provincial synods, by allowing to an accused bishop, not only the right of appeal, but the power also of removing any process into the supreme court at Rome. And on this account it has been supposed that the decrees were forged by some bishop who desired to reduce the power of his immediate superior. But whoever may have been the author, and whatever the origin, there is no doubt that the popes became, from the first, their most strenuous defenders. "The acceptance of the pseudo-Isidorian statutes established the great principle which Nicolas I. had before announced of the sole legislative power of the pope. Every one of these papal epistles was a canon of the Church; every future bull therefore rested on the same irrefragable authority, commanded the same implicit obedience. The Papacy became a legislative as well as an administrative authority. Infallibility was the next inevitable step, if infallibility was not already in the power asserted to have been bestowed by the Lord on St. Peter, by St. Peter handed down in unbroken descent, and in a plenitude which could not be restricted or limited, to the latest of his successors" (Milman's *Lat. Christ.* vol. ii. 309. See also Hook's *Archbishops*, i. 300). In the 12th century Gratian made them the foundation of his *Decretum*, which became the standard law-book of the Church during the middle ages. Accounts of these forgeries are to be found in the posthumous work of Van Espen, *Comment. in Jus Novum Canonicum*, part ii. diss. 1, p. 451–475, and in Heinschius' *Decretales Pseudo-Isidorianæ*. See also *De Marca, De Concord.* iii. c. 4, 5, p. 242; Natalis Alexandri, *Hist. Eccles.* sæc. i. diss. 13, p. 213; *Coci Censura quorumdam Scriptorum*, &c., passim. [H.]

DEDICATION, Festival of. I. When churches were solemnly dedicated to the service of God, it was very natural that the anniversary of the dedication should be observed. These anniversary feasts were called in ancient times the Encænia, and Gregory Nazianzen speaks of them as an ancient usage. According to Sozomen an anniversary festival, in memory of the dedication of the church which Constantine built to the honour of our Saviour, was kept with great solemnity. It lasted eight days, during which time there were continual assemblies and services (Sozom. lib. ii. c. 26), and from this time the custom was observed in other churches (Bingham, bk. xx. c. 8). Gregory the Great gave directions to Mellitus, who was to take them to Augustine in England, that the people should then have liberty to erect booths round about the church, and therein feast and entertain themselves, in lieu of their ancient sacrifices while they were heathens (Haddan and Stubbs, vol. iii. 37). This is also mentioned by Bede (lib. i. c. 30). These feasts, however, degenerated into licentious revels, and had to be checked, as was done on the continent by the Council of Châlons, A.D. 650, at which a canon was passed against the singing of ribald songs near the porch of the church on the dedication festivals.

II. These festivals were also called "wakes," a word derived probably from Kyrchweiches, that is, church feasts (Hoskin, *de Festis, in appendice de Encæniis*, p. 113).

The reason of the name is thus assigned in an old manuscript: "Ye shall understand and know how the evens were first founded in old times. In the beginning of Holy Church it was so, that the people came to the church with candles burning, and would wake and come with lights towards night to the church in their devotions: and after, they fell to lechery, and songs, and dances, harping and piping, and also to gluttony and sin; and so turned the holiness to cursedness. Wherefore the holy Fathers ordained the people to leave that waking, and to fast the even. But it is still called *vigil*, that is, *waking* in English: and it is also called the *even*, for at even they were wont to come to church." It was in imitation of the primitive ἀγάπαι, or love feasts (see *Agapæ*), that such public assemblies, accompanied with friendly entertainments, were first held upon each return of the day of consecration, though not in the body of churches, yet in the churchyards, and most nearly adjoining places. This practice was established in England by Gregory the Great, as mentioned above. But as the love feasts held in the place of worship were soon liable to such great disorders, that they were not only condemned at Corinth by St. Paul, but prohibited to be kept in the house of God by the twentieth canon of the Council of Laodicea, and the thirtieth of the third Council of Carthage: so, from a sense of the same inconveniences, this custom did not long continue of feasting in the churches or churchyards; but strangers and inhabitants paid the devotion of prayers and offerings in the church, and then adjourned their eating and drinking to the more proper place of public and private houses. The institution of these church encænia, or wakes, was, without question, for good and laudable designs: at first, thankfully to commemorate the bounty and munificence of those who had founded and endowed the church; next, to incite others to the like generous acts of piety; and, chiefly, to maintain a Christian spirit of unity and charity, by such sociable and friendly meetings. And therefore care was taken to keep up the custom. The laws of Edward the Confessor gave peace and protection in all parishes during the solemnity of the day of dedication, and the same privilege to all that were going to or returning from such solemnity. In a council held at Oxford, in the year 1222, it was ordained, that among other festivals should be observed the day of dedication of every church within the proper parish.

And in a synod under Archbishop Islip (who was promoted to the see of Canterbury in the year 1349), the dedication feast is mentioned with particular respect. This solemnity was at first celebrated on the very day of dedication, as it annually returned. But the bishops sometimes gave authority for transposing the observance to some other day, and especially to Sunday, whereon the people could best attend the devotions and rites intended in this ceremony. Henry VIII. enjoined that all wakes should be kept the first Sunday in October.

This custom of wakes prevailed for many ages, till the Puritans began to exclaim against it as a remnant of Popery. By degrees the humour grew so popular, that at the summer assizes held at Exeter, in the year 1627, the Lord Chief Baron Walter and Baron Denham made an order for suppression of all wakes. And a like order was made by Judge Richardson for the county of Somerset, in the year 1631. But on Bishop Laud's complaint of these innovations, the king commanded the last order to be reversed; which Judge Richardson refusing to do, an account was required from the Bishop of Bath and Wells, how the said feast days, church ales, wakes, and revels, were for the most part celebrated and observed in his diocese. On the receipt of these instructions, the bishop sent for and advised with seventy-two of the most orthodox and able of his clergy; who certified under their hands, that, on these feast days (which generally fell on Sundays), the service of God was more solemnly performed, and the church much better frequented, both in the forenoon and afternoon, than on any other Sunday in the year; that the people very much desired the continuance of them; that the ministers did in most places the like, for these reasons, viz. for preserving the memorial of the dedication of their several churches, for civilizing the people, for composing differences by the mediation and meeting of friends, for increase of love and unity by these feasts of charity, and for relief and comfort of the poor. On the return of this certificate, Judge Richardson was again cited to the council table, and peremptorily commanded to reverse his former order. After which it was thought fit to reinforce the declaration of King James, when perhaps this was the only good reason assigned for that unnecessary and unhappy licence of sports: "We do ratify and publish this our blessed father's decree, the rather because of late, in some counties of our kingdom, we find, that, under pretence of taking away abuses, there hath been a general forbidding not only of ordinary meetings, but of the feasts of the dedication of churches, commonly called wakes."

At the present time, though the revelry of "wakes" has passed away, services are held in many churches on the day of the festival of dedication, and continued throughout the octave, in accordance with the primitive custom. [H.]

DEFENCE, CHURCH INSTITUTION. (See *Societies, Church.*)

DEFENDER OF THE FAITH. (*Fidei Defensor.*) A peculiar title belonging to the sovereign of England; as *Catholic* to the King of Spain, and, in the time of the Monarchy, *Most Christian* to the King of France. These titles were given by the Popes of Rome. That of *Fidei Defensor* was first conferred by Pope Leo X. on King Henry VIII., for writing against Martin Luther; and the bull for it bears date *quinto idis Octobris*, 1521. It was afterwards confirmed by Clement VII. On Henry's suppression of the monasteries, the Pope of Rome deprived him of this title, and had the presumption and absurdity to depose him from his throne. Therefore the title was conferred by the parliament of England, in the thirty-fifth year of Henry's reign. Some antiquarians maintain that the bull of Leo only revived a title long borne by the English kings.

DEGRADATION is an ecclesiastical censure, whereby a clergyman is deprived of the holy orders which formerly he had, as of a priest or deacon; and by the canon law this may be done two ways, either summarily or by word only, or solemnly, as by divesting the party degraded of those ornaments and rights which were the ensigns and order of his degree.

Collier thus describes the form of degradation of a priest, in the case of Fawke, burnt for heresy in the reign of Henry IV. After being pronounced a heretic relapsed, he was solemnly degraded in the following manner:

From the Order of	By taking from him
1 Priest.	1. The paten, chalice, and pulling off his chasuble.
2 Deacon.	2. The New Testament and the stole.
3 Sub-deacon.	3 The albe and the maniple.
4 Acolyth.	4 The candlestick, taper, urceolus.
5 Exorcist.	5 The office for exorcisms.
6 Reader.	6 The lectionarium, or legend book.
7 Ostiarius, or Sexton.	7 The keys of the church-doors, and surplice.

After this, his ecclesiastical tonsure was obliterated, and the form of his degradation pronounced by the archbishop; and being thus deprived of his sacerdotal character, and dressed in a lay habit, he was put into the hands of the secular court, with the significant request, that he might be favourably received. This follows very closely the old order, which is given by Martene, *de Rit. Ant. Eccl.*, lib. iii. c. 2.

The ancient law for degradation is set forth in the sixth book of the Decretals; and the causes for degradation and deprivation are enumerated by Bishop Gibson. (See Gibson's *Codex*, p. 1066–1068.)

By Canon 122, sentence of either deprivation or degradation "shall be pronounced by the *bishop only*," &c. But this was expressly decided not to be law as to deprivation by the Dean of Arches, in *Bonwell* v. *Bishop of London* (B. & F.'s Ecc. Cases), whether it is or not as to degradation. The only application for degradation that we find in modern times was refused by the same dean, though for a very gross offence. He also intimated that if it had to be done, it would require the presence of several bishops as well as the archbishop, according to authorities older than the canons of 1603, which had no power to regulate the proceedings of the king's ecclesiastical courts, or to increase or diminish the previous powers of either bishops or judges. [G.]

DEGREES. *Psalms or Songs of Degrees* is a title given to fifteen psalms, which are the 120th, and all that follow to the 134th inclusive. The Hebrew text calls them a *song of ascents.* Junius and Tremellius translate the Hebrew, by *a song of excellencies*, or *an excellent song*, because of the excellent matter of them, as eminent persons are called *men of high degree* (1 Chron. xvii. 17). Some scholars, as Gesenius and Delitzsch, suppose that the title denotes the peculiar rhythmical structure of these psalms, according to which a word in one verse is taken up and repeated in the next in a kind of ascending scale. Some call them *psalms of elevation*, because, they assert, they were sung with an exalted voice; or because at every psalm the voice was raised: but the translation "*psalms of degrees*" has more generally obtained. Some interpreters think that they were so called because they were sung upon the fifteen steps of the temple; but they are not agreed about the place where these fifteen steps were. Others suppose they were so called, because they were sung in a gallery, which they say was in the court of Israel, where sometimes the Levites read the law. But the most probable reason why they are called songs of degrees, or of ascent, is, because they were composed and sung by the Jews, either on their annual pilgrimages to keep the great festival at Jerusalem, or on the occasion of their *going up* to Jerusalem, after the deliverance from the captivity of Babylon, whether it were to implore this deliverance from God, or to return thanks for it after it had happened; perhaps they were severally composed not only upon this but upon other remarkable occasions when they made their ascent to the temple. [H.]

DEGREES in the universities denote a quality conferred on the students or members thereof, as a testimony of their proficiency in the arts and sciences, and entitling them to certain privileges. They were first instituted by Pope Eugenius III. at the suggestion of Gratian, the celebrated compiler of the canon law in 1151; but were limited to the faculty of canon law, for the encouragement of which they were instituted; and consisted of the ranks of bachelor, licentiate, and doctor. Shortly after Peter Lombard instituted similar degrees in theology in the university of Paris. In the course of time degrees were given in other faculties, those of arts and medicine being added. In many of the foreign universities, theology and canon law have each their three classes of degrees as above stated; medicine has generally but two, bachelor and doctor; and arts two, bachelor and master. The designation of doctor in philosophy is very modern. The English universities have only two degrees, bachelor and doctor in the superior faculties; bachelor and master in arts. The degrees both of bachelor and master of arts were conferred at Oxford in the time of Henry VIII., but that of master of arts probably much earlier. The degrees for Laws are said to have come into the universities in 1149. Formerly separate degrees were given in England (as abroad) in canon and civil law; but the distinction ceased in the seventeenth century. Oxford has for some time ceased to confer degrees in *utroque jure* (i.e. civil and canon law), but only in civil law. Hence her graduates are D.C.L. and B.C.L., and not L.L.D. and L.L.B., as at Cambridge and Dublin. The three ancient universities of England and Ireland confer degrees in music.

DEGREES, FORBIDDEN. (See *Affinity.*)

DEISTS. (*Deus*, God.) Those who deny the *existence and necessity* of any revelation, and profess to acknowledge that the being of a God is the chief article of their belief. The same persons are frequently called infidels, on account of their incredulity, or want of belief in the Christian dispensation of religion.—Consult Boyle's *Lectures*, Leland's *View of Deistical Writers*, Leslie's *Short and Easy Method with the Deists*, Watson's *Apology for the Bible.*

Dr. Clarke (*Evidences of Nat. and Rev. Rel.* Introd.), taking the word in its most extensive signification, distinguishes deists into four sorts. The first are, such as admit the existence of an eternal, infinite, independent, intelligent Being; and who, to avoid the name of Epicurean Atheists, teach also, that this Supreme Being made the world; though, at the same time, they agree with the Epicureans in this, that they fancy God does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

The second sort of deists are those, who believe, not only the being, but also the providence of God, with respect to the natural world; but who, not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men; these things depending, as they imagine, on the arbitrary constitution of human laws.

A third sort of deists there are, who, having right apprehensions concerning the natural attributes of God, and his all-governing providence, and some notion of his moral perfections also, yet deny the immortality of the human soul, and believe that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A fourth sort of deists are such as believe the existence of a Supreme Being, together with His providence in the government of the world, as also all the obligations of natural religion; but so far only as these things are discoverable by the light of nature alone, without believing any Divine revelation.

[To these must be added at least a fifth sort, of whom Carlyle and his biographer may be taken as types, as they seem anxious to inform us; who believe not only in a future life, but in some kind of judgment and retribution, though only as a matter of probability, and not from revelation. Carlyle distinctly repudiated Christianity and all certainty about a future life, but nevertheless read the Bible and accepted its moral doctrines, though they can have no authority with such persons, except so far as their own opinions agree with them. Probably no very definite lines can be drawn between the different degrees of deism that exist in the world, any more than between the degrees of Arianism among those who have some kind of belief in Jesus Christ, but none of His being the second person of the Trinity, "one with the Father," Who "was from the beginning with God, and was God."] [G.]

Prateolus (*Elench. Hæres.*) mentions a set of deists (as they were called) which sprang up in Poland in the year 1564. They were a branch of the Lutherans, and, coming into France in 1566, settled at Lyons. Their leader (he tells us) was one Gregorius Pauli, a minister of Cracow. They boasted that God had bestowed on them much greater gifts than on Luther and others, and that the destruction of Antichrist was reserved for them. They asserted that there is one nature, or Deity, common to the Father, Son, and Holy Ghost, but not one and the same essence; and that the Father alone is the one only true God. These deists ought rather to be denominated Arians.

DELEGATES. The court of delegates was so called, because these delegates sat by force of the king's commission under the great seal, upon an appeal to the king in the court of Chancery, in three causes: 1. When a sentence was given in any ecclesiastical cause by the archbishop or his official: 2. When any sentence was given in any ecclesiastical cause in places exempt, i.e. peculiars: 3. When a sentence was given in the admiral's court, in a suit civil and marine, by the order of the civil laws. And these commissioners were called delegates, because they were delegated by the king's commission for these purposes.

For the origin of the delegates in ecclesiastical appeals, see 24 Hen. VIII. c. 12, and 25 Hen. VIII. c. 19, § 4. By the 2 & 3 Wm. IV. c. 92, the powers of the high court of delegates, both in ecclesiastical and maritime causes, were transferred to her Majesty in council. (See *Judicial Committee.*)

By the Clergy Discipline Act 1840 (3 & 4 Vict. c. 86, s. 18) every bishop of the Privy Council, i.e. the archbishops and the bishop of London, was to be a member of the Judicial Committee on appeals under that Act, unless he has himself sent the letters of request or issued the commission. The powers of the Committee were further regulated and extended by 6 & 7 Vict. c. 38, and 7 & 8 Vict. c. 69, and 14 & 15 Vict. c. 83. In 1873 those bishops were put off the Committee, and in 1876 all the bishops were introduced as assessors in rotation, three being required to sit in every ecclesiastical case, and five summoned. (See *Courts Christian*, and *Judicial Committee.*)

DEMIURGE. (From δημιουργὸς, an artificer.) The name given by some Gnostic sects to the Creator of the world, Who, according to them, was different from the supreme God. (See *Gnostics.*) Valentinus in the second century added to the fantastic ideas of the Gnostics. The Demiurge or Architect of the world, he asserted, became so inflated with pride, as to wish men to think Him the only God; to repress which insolence Christ descended. An account of this system is given in Irenæus *contra Hæres.* lib. i. c. 1–7. (See *Valentinians;* Bp. Kaye's Tertullian, 509; Stubbs' Soames' *Mosheim,* i. 148.)

DEMONIACS. Persons possessed of the devil. That the persons spoken of in the New Testament as possessed of the devil were not simply lunatics, is clear from a mere perusal of the facts recorded. The devils owned Christ to be the Messiah; they besought Him not to torment them; they passed into the swine and drove them into the sea. The manner in which our Lord addressed the demoniacs clearly shows that they were really such: He not only rebuked the devils, but called them unclean spirits, asking them questions, commanding them to come out, &c. We find also that, for some time, in the early ages of the Church, demoniacs existed, as there was a peculiar service appointed in the Church for their cure. (See *Energumens: Exorcists.*)

DENARII DE CARITATE. Customary oblations, anciently made to cathedral churches, about the time of Pentecost, when the parish priests, and many of their parishioners, went in procession to visit their mother-church. This custom was afterwards changed into a settled due, and usually charged upon the parish priest, though at first it was but a gift of *charity,* or present, towards the support and ornament of the bishop's see.

DENOMINATIONS, THE THREE. The general body of dissenting ministers of London and Westminster form an association so styled, which was organized in 1727. The object of the association appears to be political. The Three Denominations are, the Presbyterian (now Socinian), Independent, and Baptist.

DENYS, ST., Bishop; commemorated in our Calendar October 9: the patron saint of France. He was sent as a missionary bishop (of Paris) in the third century, and suffered martyrdom in the Aurelian persecution, circ. A.D. 272. He was often confused with Dionysius the Areopagite, the convert of St. Paul (Acts xvii. 34), and by tradition first bishop of Athens; and also with another Dionysius, said to have been sent as missionary by Clement or the successors of the Apostles.—*Dictionary of Christ. Biog.* s. v. Dionysius; Barry's *P. B.* [H.]

DEO GRATIAS. (*Thanks to God.*) A form of salutation, anciently used by Christians, when they accosted each other. The Donatists ridiculed the use of it; but St. Augustine defended it, affirming, that a Christian had reason to return God thanks when he met a brother Christian. It is at present used only in the sacred offices of the Roman Church. We have something like it in the Communion Service of our own Church, in which the minister says, *Let us give thanks unto our Lord God.*

DEPOSITION. Theologians and canonists not unfrequently confound deposition and degradation. While in the earliest times they might have been regarded as the same, in later practice there was a difference between the two. Simple deposition prohibited a clerk either from exercising the powers of his order, or any ecclesiastical office; or from receiving the revenues of his benefice; but it did not remove him from the spiritual and subject him to lay jurisdiction. But degradation included the infliction of all the penalties which accompanied deposition, and committed the offender also to the power of the temporal courts. For a clerk deposed or degraded to consecrate the Eucharist, would be an unlawful act, and aggravate his offence, but the power is not taken away, for "hæc potestas est simpliciter inimpedibilis."—Maskell, *Mon. Rit. Eccl. Ang.* vol. ii. clx.

DEPRECATIONS. Prayers in the Litany for deliverance from special evils; they include also "obsecrations" or prayers for deliverance from evil and its consequences, based on all our Lord has done and suffered for mankind.—Evan Daniel's *P. B.* See *Litany.*

DEPRIVATION is an ecclesiastical sentence, whereby a clergyman is deprived of his parsonage, vicarage or other spiritual promotion or dignity.

By Canon 122. Sentence against a minister, of deprivation from his living, "shall be pronounced by the bishop only with the assistance of his chancellor and the dean, (if they may conveniently be had,) and some of the prebendaries, if the court be kept near the cathedral church; or of the archdeacon, if he may be had conveniently, and two other at the least grave ministers and preachers to be called by the bishop, when the court is kept in other places." But it is very doubtful whether that canon was not *ultra vires.* (See *Degradation.*)

The causes of deprivation may be reduced to three heads, viz. to want of capacity, contempt, and crimes. Nonconformity is thus specially punished by 1 Eliz. c. 2, 13 Eliz. c. 12, 14 Car. II. c. 4. In all causes of deprivation, where a person is in actual possession of an ecclesiastical benefice, these things must concur: 1st, A monition or citation of the party to appear: 2nd, A charge given against him by way of libel or articles, to which he is to give an answer: 3rd, A competent time must be assigned, for proofs and interrogatories: 4th, The person accused shall have the liberty of counsel to defend his cause, to except against witnesses, and to bring legal proofs against them: and 5th, There must be a solemn sentence by the Dean of Arches, after hearing the merits of the cause, or pleadings on both sides. There is however another process ending in deprivation under the Public Worship Act, 1874 (*q.v.*).

By 1 & 2 Vict. c. 106, s. 31, spiritual persons trading contrary to the provisions of that Act, may be, for the third offence, deprived by the chancellor of the diocese; notwithstanding the Clergy Discipline Act; for it is held not to be an ecclesiastical offence, but a mere breach of the Act which created that special jurisdiction for it.

DESK, CLERGY; for reading prayers. The eighty-second canon orders among other things that "a convenient seat be made for the minister to read service in." The first Prayer Book, of 1549, ordered "the priest being in the choir to begin the Lord's Prayer" (which then began the service); in the second Prayer Book this was altered to "The morning and evening prayers shall be used in such places of the church or chancel, and the minister shall so turn him as the people may best hear. And if there be any controversy therein the matter shall be referred to the ordinary, and he or his deputy shall appoint the place." This rubric was altered in the Elizabethan Prayer Book to the present form, that "the morning and evening prayers shall be used in the accustomed place in the church, chapel or chancel, except it be otherwise ordered by the ordinary." And then came the canon of 1603. For many years a fashion had grown up of making a lower pulpit for the reading desk in front of the preaching pulpit, which is also to be provided in "a convenient place," by the eighty-third canon, and a third still lower for the clerk. The three together had come to be popularly called a "three-decker." In some town churches of the Georgian era another fashion was to make the reading desk exactly to match the pulpit on the opposite side of the "middle aisle" or passage, for the benefit of the galleries. Probably all these have been cut down in the last forty or fifty years, and the three-deckers in the middle aisle have been generally broken up and the pulpit removed to one side, and the clerk's desk abolished. As a distinct seat for the minister is stili ordered, it is now commonly placed at the south-west or north-west corner of the chancel, and very often one at both corners to enable two ministers to divide the service. In some large cross churches, as at Doncaster, St. Mary's, Beverley, &c., the reading desk is placed against the north-west or south-west pier of the central tower, as the place where "the people can best hear," and see the minister. These rules do not apply to cathedrals and college chapels and other churches of that kind with no distinct chancel, and there the reading desk is commonly behind or near the singers. [G.]

DEUS MISEREATUR. The Latin name for Psalm lxvii., which may be used after the second lesson at evening prayers, instead of the *Nunc Dimittis*, except on the twelfth day of the month, when it occurs among the psalms of the day. It was first inserted in its present place in the Second Book of King Edward VI., but it was familiar in the older services, being the fourth fixed psalm at Lauds on Sundays. It was also part of the office of Bidding Prayers which was used every Sunday.

DEUTERONOMY. A canonical book of the Old Testament. The word implies a *second law*, the principal design of it being, *a repetition* of the laws already delivered. It is the last book of the Pentateuch, or five books of Moses; though some have questioned whether it was written by that legislator, because, in the last chapter, mention is made of his death and burial, and of the succession of Joshua after him. But this only proves that the last chapter was not written by Moses, but added by some other person; most probably by Ezra, when he published an edition of the Holy Scriptures. (See *Pentateuch.*)

DEVIL. From Διάβολος, which signifies an accuser, a slanderer. The devil is so called because he originally accused or slandered God in Paradise, as averse to the increase of man's knowledge and happiness; and still slanders Him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren. (Parkhurst's *Dict.*, Rose's ed.) The two words, Devil and Satan, are used in Scripture to signify the same wicked spirit, who with many others, his angels or underagents, is fighting against God; and who has dominion over all the sons of Adam, except the regenerate.

DIACONATE. The office or order of a deacon. (See *Deacon.*)

DIACONICUM. (*Gr.* and *Lat.*) This word has different significations in ecclesiastical authors. Sometimes it is taken for that part of the ancient *church* in which the deacons used to sit during the performance of Divine service, namely, at the rails of the altar; sometimes for a building adjoining to the church, in which the sacred vessels and habits were laid up; sometimes for that part of the public prayers which the deacons pronounced. Lastly, it denotes an ecclesiastical book, in which are contained all things relating to the duty and office of a deacon, according to the rites of the Greek Church.

DIAPER. In church architecture, a decoration of large surfaces with a constantly recurring pattern, either carved or painted. Norman diapers are usually either fretted or zigzag lines, or imbrications of the masonry; and not only plain surfaces, but pillars, and small shafts, and even mouldings, are diapered, as the cable moulding surrounding the nave at Rochester. In the succeeding styles, flowers and leaves are the most frequent patterns, which, in the Geometrical style, are often of extreme beauty and delicacy. After the fourteenth century, diapers are painted only, and even the hollows of mouldings are thus treated. But diaper is conventionally understood to mean the dividing of a stone surface either flat or widely curved into a reticulated set of polygons divided by a narrow band, each polygon seldom more than nine inches wide, except at great elevations, and each filled up by a flower with leaves approximately fitting it. Some beautiful examples of them are given in Rickman's *Gothic Architecture.* The only polygons that will fit *alone* are squares, hexagons, and equilateral, or at any rate isosceles, triangles, which last however are never found. Nor do we remember any old example of two polygons being used, such as octagons and a small square. But a pentagonal diaper, with the necessary trapeziums to fill up, is used round the new nave pulpit of St. Alban's. [G.]

DIATESSARON. A name given to an arrangement of the four Gospels (*διὰ-τεσσάρων*) so as to make one continuous narrative. This was first done by Tatian in the second century: but he is accused by Eusebius of tampering with the details, to suit his purpose (*Hist. Eccl.* iv.); Theodoret suppressed all the copies of the Diatessaron he could find in his churches. (*Hæres.* t. i. 20.) St. Ambrose asserts distinctly that the early harmonists did falsify Scripture to gratify their own whims. Ammonius of Alexandria also endeavoured to arrange in columns the Gospels (see *Ammonius Sections*), and later on Eusebius of Cæsarea formed his canons upon these sections.—Wordsworth's *Gk. T.* vol. i., xxvii.; Blunt's *Theol. Dict.* 202.

DIET. The assembly of the states of Germany. The most remarkable of those which were held on the affairs of religion were: the Diet of Worms, in 1521, where Alexander, the Pope's nuncio, having charged Luther with heresy, the Duke of Saxony said, that Luther ought to be heard; which the emperor granted, and sent him a pass, provided he did not preach on this journey. Being come to Worms, he protested that he would not recant unless they would show him his errors by the word of God alone, and not by that of men; wherefore the emperor soon after outlawed him by an edict; two diets at Nuremberg, held in 1523 and 1524; two at Spire, in 1526, 1529; four at Augsburg, in 1530, 1547, 1548 and 1550; and three at Ratisbon. The last was in 1557, when a conference being demanded between some famous doctors of both sides, such was presently held at Worms between twelve Lutheran and twelve Romanist divines: but it came to nothing as the Lutherans were divided among themselves. Every diet above mentioned had for its chief subject the Lutheran and Roman question. In the second diet of Spire the name was invented, which has become extensively used, that of *Protestant:* which the Lutherans and afterwards the Calvinists and other "reformed" sects adopted. (See *Augsburg, Confession of.*)

DIGAMY. Second marriages. I. The Apostolical rule was that a bishop or a deacon should be the husband of one wife only; but with regard to the sense and extent of that rule different notions were held. Origen, Tertullian, and many other early writers, held that all persons were to be refused orders who were twice married after baptism; and this sense was put on St. Paul's words, by the councils of Agde and Carthage. (Orig. *Hom.* 17 *in Luc.;* Tertull. *de Monogam.* c. ii. &c.; Ambrose, *de Offic.* i. 501.) Some indeed even put a stricter interpretation on the rule, and forbad ordination to all who had been twice married, whether before or after baptism. On the other hand the opinion was sometimes held that the Apostolic rule was directed against polygamists, and those who married again after being divorced. (See St. Chrysost. *Hom.* 10; *in* 1 *Tim.* iii. 2; *in Tit.* i. 6.) Canons at many councils were passed against digamy, although it was sometimes allowed among the inferior clergy. (See Smith and Cheetham's *Dict. Ecc. Ant.* s. v.)

II. The Canons of Neo-Cæsarea, Laodicea, and St. Basil debarred those who married a second time from communion for one or two years; but Bingham is of the opinion that the object of these canons was to discountenance marrying after an unlawful divorce. (iv. v. 4: xv. iv. 18). The remarriage of divorced persons has always been opposed by the Church, on the authority of our Lord himself; but by the law of England it is allowed. (See *Divorce.*) [H.]

DIGNITARY. One who holds any preferment to which jurisdiction is annexed. The dignitaries in British cathedrals are, for the most part, the dean, precentor, chancellor, treasurer, and archdeacon. Sometimes the *subdean* and *succentor canonicorum* are so called; and in a few churches in Ireland, the *provost* and *sacrist* (or treasurer). The only dignitary in cathedrals of the new foundation is the *dean;* as the archdeacon is not necessarily a member of such chapters. (See *Cathedral.*) It is a vulgar error to style prebendaries, or canons residentiary, dignitaries. The prebendaries without dignity were styled *canonici* (or *prebendarii*) *simplices.*—Jebb *on the Choral Service*, p. 27–50.

DILAPIDATION. The ruin or decay of the chancel or any other edifice of his ecclesiastical living, which has been caused by the incumbent's neglect to repair the same; and it likewise extends to his committing, or suffering to be committed, any wilful waste in or upon the glebe, woods, or any inheritance of the church, which includes working mines, unless the profits are invested for the benefit of the living, and even cutting down trees unless for repairs of the property; and the specific timber need not be used, but only the value of it: and altering houses without a faculty, so as to make them less suitable for the living. The present law of dilapidations depends upon an Act passed in 1871, and amended in 1872 as usual, which has been described as "got up by two or three bishops who did not understand what they were doing, and two or three surveyors who did," and it has been absolutely condemned by a Committee of the House of Commons in 1876, and yet remains unrepealed. The reasons given for it were that clergymen sometimes die insolvent, which no Act of Parliament is likely to prevent, and that they did not always spend the money they received for dilapidations in doing the repairs, for which there had been a legal remedy ever since 14 Eliz. c. 11, s. 6, under a penalty of forfeiting twice the value, of which the authors of the new Acts apparently knew nothing. The substance of them is as follows: Diocesan surveyors are to be appointed who are to have the benefit of surveying every bit of property subject to dilapidation on every vacancy, and to be paid by fees and *not by salary;* instead of leaving people to settle their own claims as before. If the outgoing parson has left money enough to pay the valuation it is paid as before; but if he does not, the new one is bound at once to do the repairs at his own expense whether he wants them or not. The surveyors' fees are to be fixed (by the 1873 Act) by no less machinery than the two archbishops, the Lord Chancellor, the two archiepiscopal vicars-general, the Lords of the Treasury and the Queen in Council. The surveyor is to inspect and report as soon as conveniently may be, and report to the bishop and to send a copy to the new incumbent and the executors of the old one of what works are needed and an estimate of their cost, and their special circumstances. Either party may object if he likes to waste his money in having a second inspection made at his own expense by some competent person (who may be the same surveyor), or have a case laid before counsel, on which the bishop is to give his decision in writing; all which means more fees to more officials. He may borrow for repairs as much as Queen Anne's Bounty will lend, up to three years' value, with consent of the bishop and the patron, on security of the benefice, as for building a new vicarage, and must pay the dilapidation money to Q. A. B., not simply receive it from his predecessor as before, and spend it himself; i.e. he is to pay it whether he has received it or not, and Q. A. B. is to pay the builder. And when the repairs are done there is to be "a certificate in triplicate" delivered by the surveyor to Q. A. B., the bishop's registry, and the incumbent. And an incumbent may do the same at any time, with this singular provision, that such a certificate warrants the house good for five years: i.e. that if he vacates it within that time, by a day, no dilapidations can be recovered however bad it may have become. That scheme was invented to tempt incumbents to repair. All incumbents are required to insure for at least three-fifths of the value of the house; but that does not protect them from having to rebuild if the house is burnt down, nor does the insurance money go to the incumbent, but to Q. A. B. Another of the pleasing consequences of this Act for the benefit of clergy is that if the "dilapidator" (as they call these surveyors) takes it into his head that some bygone architectural feature of a house which nobody has wanted for centuries ought to be "restored," he may order it, whatever it costs. And so much did the authors of the Act know of the existing law that they put in a special clause to authorise the bishop to do exactly what could be done before by a faculty, viz. to remove unnecessary buildings. The sole merit of the Act, compared with some other bad ones, is that it has not destroyed any ancient jurisdictions, and so only needs repealing by a single clause, as the Committee of the House of Commons recommended. [G.]

DIMISSORY LETTERS. (See *Letters Dimissory.*)

DIOCESE. The area of a bishop's jurisdiction. A province is the area of an archbishop's jurisdiction. Each province contains divers dioceses, or sees of suffragan bishops; whereof Canterbury now includes twenty-three and York eight. (See *Archbishops.*) Every diocese in England is divided into archdeaconries, and each archdeaconry into rural deaneries, and every deanery into parishes.

The division of the Church into dioceses may be viewed as a natural consequence of the institution of the office of bishops. The authority to exercise jurisdiction, when committed to several hands, requires that some boundaries be defined within which each party may employ his powers; otherwise disorder and confusion would ensue, and the Church instead of being benefited by the appointment of governors, might be exposed to the double calamity of an overplus of them in one district, and a total deficiency of them in another. Hence we find, so early as the New Testament history, some plain indications of the rise of the diocesan system in the cases respectively of James, bishop of Jerusalem; Timothy, bishop of Ephesus; Titus, of Crete; to whom may be added the "angels" or bishops of the seven Churches in Asia. These were placed in cities, and had jurisdiction over the churches and inferior clergy in those cities, and probably in the country adjacent. The first dioceses were formed by planting a bishop in a city or considerable village, where he officiated regularly, and took the spiritual charge, not only of the city itself, but of the suburbs, or region lying round about it, within the verge of its [civil] jurisdiction; which seems to be the plain reason of that great and visible difference which we find in the extent of dioceses, some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction.

In England, after the landing of Augustine in 597, the several kingdoms were gradually converted to Christianity during nearly a century according as missionaries obtained opportunities; though it must not be forgotten that the British Church flourished previously, and the Church of St. Alban's existed 214 years before. (See *Church, Early British.*) The first apostle of the faith in each kingdom generally became the first bishop. His see was commonly fixed in or near any place where he was first permitted to begin his labours, and his diocese was as a rule coextensive with the kingdom. If the size of the kingdom increased, as in the case of Wessex, the dioceses were multiplied. In the Church of England her dioceses, compared with the population, are still too extensive and too few. It is impossible for our bishops to perform all their canonical duties, such as visiting *annually every parish* in the diocese, inspecting schools, Divine service, instruction, &c., besides baptizing, confirming, consecrating. Episcopal extension, as well as Church extension, is most important, a truth which has now been practically recognised. The dioceses of St. Alban's, Liverpool, Truro, Newcastle, and Southwell, have been formed lately, and endowed by the liberality of Churchmen; and at least two others are in contemplation.

The bishops have always sat in Parliament by virtue of their official rank—not as barons of the realm. (See Stubbs' *Constit. Hist.* i. 357; ii. 169; iii. 443.) The beginning of a new system was made on the erection of the see of Manchester, in 1847, since which time only the 26 senior bishops, including the 5 with special precedence, have seats in the House of Lords.

DIOCESAN. A bishop, as he stands related to his diocese. (See *Bishop.*)

DIPPERS. (See *Dunkers.*)

DIPPING. (See *Immersion; Baptism.*)

DIPTYCH. A book, or register in which were inscribed the names of those who were to be commemorated or for whom prayers were to be offered. It was called diptych (δίπτυχος) from its being *folded together*, and it was the deacon's office to recite the names written in it, as occasion required. The names of the "competentes" who had been accepted, and baptized, were written down; and in the Council of Constantinople (4. can. 84) mention is made of an officer whose duty it was thus to register them. The registers were called diptychs, but to distinguish them from other diptychs, they were particularly called δίπτυχα ζώντων (Packhymer in Dionys. p. 234). The diptych generally contained the names of sovereigns, prelates, patriarchs, and holy men who had deserved well of the Church; and also of departed saints, especially such as had been in connexion with the particular place. Some distinguish three sorts of diptychs: one, wherein the names of bishops only were written, such especially as had been governors of that particular church; a second, in which the names of the living were written, such in particular as were eminent for any office or dignity, or some benefaction and good work, in which rank were bishops, emperors, and magistrates; lastly, a third, containing the names of such as were deceased in Catholic communion.—Bona, *Rer. Liturg.* lib. ii. c. 12.

Theodoret (lib. v. c. 34), mentions these kinds of registers in relation to the case of St. Chrysostom, whose name, for some time, was left out of the diptychs, because he died under the sentence of excommunication, pronounced against him by Theophilus, bishop of Alexandria, and other Eastern bishops, with whom the Western Church would not communicate until they had replaced his name in the diptychs; for, to erase a person's name out of these books was the same thing as declaring him to have been an heretic, or some way deviating from the faith.—Bingham, xv. iii. (For a full account see *Dict. Christ. Ant.* p. 560.) [H.]

DIOCESAN SOCIETIES. In almost every diocese there is a society for collecting and distributing funds for the furtherance of church work. Grants are made (α) for building and restoring churches; (β) for building parsonage houses; (γ) for augmenting very poor livings. (See *Official Year Book, C. of E.* 1886, p. 24.)

DIRECTORY. A kind of regulation for the performance of religious worship, drawn up by the Assembly of Divines in England, at the instance of the parliament, in the year 1644. It was designed to supply the place of the Liturgy, or Book of *Common Prayer*, the use of which the parliament had abolished. It consisted only of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer or circumstances of external worship, nor obliged the people to any responses, excepting *Amen.* The use of the *Directory* was enforced by an ordinance of the Lords and Commons at Westminster, which was repeated August 3rd, 1645. By this injunction, the Directory was ordered to be dispersed and published in all parishes, chapelries, donatives, &c. The use of the Prayer Book was forbidden even in *private.* All copies were to be given up, and persons who violated these ordinances were to be heavily fined. "It was a crime in a child," says Lord Macaulay, "to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians." (*Hist.* i. 167.) In opposition to this injunction, King Charles issued a proclamation at Oxford, November 13th, 1645, enjoining the use of the Common Prayer according to law, notwithstanding the pretended ordinances for the new Directory.

To give a short abstract of the Directory: It forbids all salutations and civil ceremony in the churches. The reading the Scripture in the congregation is declared to be part of the pastoral office. All the canonical books of the Old and New Testament (but none of the *Apocrypha*) are to be publicly read in the vulgar tongue. How large a portion is to be read at once is left to the minister, who has likewise the liberty of *expounding*, when he judges it necessary. It prescribes heads for the prayer before sermon; among which part of the prayer for the king is, *to save him from evil counsel.* It delivers rules for managing the *sermon;* the introduction to the text must be short and clear, drawn from the words or context, or some parallel place of Scripture; in dividing the text, the minister is to regard the order of the matter more than that of the words; he is not to burden the memory of his audience with too many divisions, nor perplex their understandings with logical phrases and terms of art; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical, or other human writers, ancient or modern.

The Directory recommends the use of the Lord's Prayer, as the most perfect model of devotion. It forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion table at the Lord's supper to be so placed that the communicants may sit about it. The dead, according to the rules of the Directory, are to be buried without any prayers or religious ceremony.

The Roman Catholics publish an annual Directory for their laity, which serves the purpose of a book of reference in matters of ceremonial as settled by their communion.—Broughton, *Biblio. Annot. P. B.* 207.

DIRGE. I. The office for the dead. It derives its name from the opening words of the antiphon, "Dirige in conspectu tuo viam meam" (Ps. v. 8), and was contained in the ancient Breviaries, and in the English Prymers (see *Prymer*). The office was also called the "Placebo," from the antiphon "Placebo Domino," or the "placebo and dirge;" and other names are given to it in the old books. But in the Prymers of 1538, 1543, and the King's Prymer, it is called only the dirge. The office consisted of two parts; the evensong or vespers, and the matins; but at first it had vespers only. The ancient rule in England was that it should be said frequently by the regular clergy, and those attached to cathedrals, but this was not invariable (see Dugdale, *Monast. Ang.* vol. vi. p. 706). It is not known by whom it was originally composed. By some it is said that it dates from the Apostolic age, and was added to by Origen; by others it is attributed to St. Augustine or to St. Ambrose. But on one point all agree: that it is of the highest antiquity, and was used in the earliest ages of the Church.—Maskell, *Mon. Rit.* iii. 115.

II. In modern usage the word implies a solemn song or chant, to express grief and mourning for the dead. [H.]

DISCIPLE, literally a "learner," from "discere," to learn. Hence the followers of any teacher, philosopher, or head of a sect, are usually called his *disciples.* In the Christian sense of the term, *disciples* are the followers of Jesus Christ in general; but, in a more restricted sense, it denotes those who were the immediate followers and attendants on His person. The names *disciple* and *apostle* are not convertible terms: the apostles were persons selected out of the number of disciples, and commissioned or "sent forth" (from ἀποστέλλειν) to be the principal ministers of His religion. Thus all apostles were disciples, but all disciples were not apostles. Of these there were twelve;

whereas those who are simply styled *disciples* were seventy, or seventy-two, in number. St. Paul indeed was not a follower of our Lord whilst he was on earth, but he too became a disciple before he was an apostle. There was not as yet any catalogue of the disciples in Eusebius's time, i.e. in the fourth century. The Latins kept the festival of the seventy or seventy-two disciples on the 15th of July, and the Greeks on the 4th of January.

DISCIPLINE, ECCLESIASTICAL. The Christian Church being a spiritual community or society of persons professing the religion of Jesus, and, as such, governed by spiritual or ecclesiastical laws, her discipline consists in putting those laws in execution, and inflicting the penalties enjoined by them against several sorts of offenders. To understand the true nature of church discipline, we must consider how it stood in the ancient Christian Church. And, first,

The primitive Church never pretended to exercise discipline upon any but such as were within her pale, in the largest sense, by some act of their own profession; and even upon these she never pretended to exercise her discipline so far as to cancel or disannul their baptism. But the discipline of the Church consisted in a power to deprive men of the benefits of external communion, such as public prayer, receiving the Eucharist, and other acts of Divine worship. This power, before the establishment of the Church by human laws, was a mere spiritual authority, or, as St. Cyprian terms it, a spiritual sword, affecting the soul, and not the body. Sometimes, indeed, the Church craved assistance from the secular power, even when it was heathen, but more frequently after it was become Christian. But it is to be observed, that the Church never encouraged the magistrate to proceed against any one for mere error, or ecclesiastical misdemeanour, further than to punish the delinquent by a pecuniary mulct, or bodily punishment, such as confiscation or banishment; and St. Augustine affirms, that no good men in the Catholic Church were pleased that heretics should be prosecuted unto death. Lesser punishments, they thought, might have their use, as means sometimes to bring them to consideration and repentance.

Nor was it a part of the ancient discipline to deprive men of their natural or civil rights. A master did not lose his authority over his family, a parent over his children, nor a magistrate his office and charge in the state, by being cast out of the Church. But the discipline of the Church being a mere spiritual power, was confined to, 1. The admonition of the offender; 2. The lesser and greater excommunication.

As to the objects of ecclesiastical discipline, they were all such delinquents as fell into great and scandalous crimes after baptism, whether men or women, priests or people, rich or poor, princes or subjects. That princes and magistrates fell under the Church's censures, may be proved by several instances; particularly St. Chrysostom relates, that Babylas denied communion to one of the Roman emperors on account of a barbarous murder committed by him (Chrysos. *de Bab. sive cont. Gentiles*, vol. i.): St. Ambrose likewise denied communion to Maximus for shedding the blood of Gratian; and the same holy bishop absolutely refused to admit the emperor Theodosius the Great into his church, notwithstanding his humblest entreaties, because he had inhumanly put to death 7000 men at Thessalonica, without distinguishing the innocent from the guilty.—Ambrose, *Ep.* 30 *ad Val. Jun. Theod.* lib. v. c. 18. (See *Clergy*, *Regulations* of.)

DISESTABLISHMENT OF THE CHURCH. I. IRELAND. Without discussing the excuses that were made for that act of robbery in 1869, it is appropriate to this work to explain what it was and did, especially as Acts of Parliament are not easily accessible to those who have not law libraries to resort to. It is worth notice that "Disestablishment" *ipso facto* meant disendowment, for the title of the Act is only "An Act to put an end to the *establishment* of the Church in Ireland"; and s. 2 simply did so. But then immediately begins disendowment, or confiscation for purely secular purposes, as will be seen farther on. S. 3 appointed three "Commissioners of Church Temporalities," i.e. property, with power to the Crown to fill up vacancies; and they were (s. 7) to have full powers to decide all questions of law and fact without appeal, except that an arbitration may be demanded on questions of value (s. 42). All property belonging to any ecclesiastical person or corporation of the Church, including the Ecclesiastical Commissioners for Ireland, except what was held on private trusts, was vested in the Church Commissioners (ss. 11, 12). (Observe, it does not say *property of the Church*, for the Church as a whole has none, though the Dissenters are in the habit of saying that it has.) Every ecclesiastical corporation sole or aggregate was dissolved, and the bishops, even the existing ones, turned out of Parliament, but allowed to keep their titles and their precedence for life (s. 13). And there was an Order in Council in April, 1885, giving the same precedence to future archbishops and bishops of "the Protestant Episcopalian Church," and to those of the Roman Church in Ireland, as those of the Irish Church had formerly, and *inter se* according to their dates of consecration, the primates or archbishops of each having precedence as before; but that was not to interfere with the precedence reserved by the Act to the then existing bishops.

By s. 14 the existing holders of all clerical preferment were to receive for life their previous net income so long as they continued to discharge their previous spiritual duties, or such as might be substituted for them by the then created "representative body" of the Church, unless they were permanently disabled. By s. 15 the Commissioners were also to give annuities to curates whom they might "deem to have been permanent" according to circumstances, so long as they also did their duties, or only failed to do so from disability; and might also grant to any that they did not deem permanent, compensation at the rate of £25 for every year that they had served, but in no case to exceed £600. S. 16 provides for annuities to compensate Church schoolmasters, clerks, and sextons, and other undefined officers, so long as they also discharged their duties; and the Commissioners were also to commute such annuities for lump sums if required. Then comes this important clause (18) as to the agitated question of the sale of preferment: The Commissioners were to compensate all private, i.e. non-official, owners of advowsons and presentations, whether corporate or individual.

The future government of the Church is provided for as follows:—By s. 19 all legal prohibitions of synods or conventions are repealed; but (s. 20) the present ecclesiastical law of Ireland, and the articles, doctrines, rites, rules, discipline, and ordinances of the Church are to remain, subject to such modifications as may be made therein from time to time in the manner to be settled by the representative body and its charter; and the same shall be enforced when necessary by the temporal courts (as they are for Dissenters), and the ecclesiastical courts were abolished, which, by the bye, had been legislated for a few years before a great deal better than the English ones. S. 22 provided for the future incorporation by royal charter of a "representative body," of bishops, clergy, and laity with power to hold property, real and personal property. And that has been done.

It is not very material, but the Church Commissioners were dissolved, and all the property in their hands transferred to another body, established for secular confiscation purposes by the same author, called the Irish Land Commission, by an Act of 1881. S. 23 of the 1869 Act enabled the clerical holders of annuities assigned as above, or otherwise enjoyed, to commute them with the consent of the representative body, and the Commissioners "shall pay such commuted or capitalised value to the representative body charged with the payment of the annuity. By s. 25 disused churches not suitable for restoration but thought worth preserving as national monuments, are to be transferred to the Commissioners for Public Works, with some confused and all but unintelligible provisions for payment by "the Commissioners" to "the said Commissioners"; which apparently mean that the Church Commissioners are to pay the Public Works Commissioners what the paying ones deem necessary for maintaining those buildings as national monuments; which is plainly unjust; for in no sense was the Church bound to maintain them for the edification of admirers of ruins. Churches in use were to be transferred to the representative body on their application: but if they did not apply before a specified time, the founder of the church or his heirs might apply and get it; and failing that also, they may dispose of it as they like; and schoolhouses connected therewith also. S. 26 provides for the transfer of burial-grounds either to the representative body or to guardians of the poor, as that body may desire, subject practically to the same law as the English Burials Act of 1880. By ss. 27, 28, ecclesiastical residences of all kinds were first taken, or in plain English, stolen, and then were to be sold back again to the representative body, with the gardens and curtilage, for ten times the annual value of the site as land, and the Commissioners may also sell at an arbitration price any more land besides, of what was usually occupied with the residence. The effect of another confused clause, 29, seems to be that "the Commissioners were to pay the representative body half a million in *lieu of* (meaning in respect of or for) any real or personal property becoming vested in them," which had arisen from private subscription, and without prejudice to any claim upon it. The half million turned out to be more than the value of such claims, and so by accident the Church got back a little more of the property stolen from it than was intended: which an Irish writer in the *Guardian* lately seemed to think rather liberal. The first time he is robbed of his watch and purse, and given back a shilling, he will appreciate it better.

The Commissioners may sell to the landlord (s. 32) any tithe rent-charge for 22½ times its amount paid down, or for an annual payment of ·0445 on such capitalised value for 52 years, deducting rates: which is equivalent to paying the present tithe to the Commissioners for 52 years, and then ceasing; but tithes to laymen will continue —if they can be got in, or any payments at all by that time. They may buy up any subsisting leases granted by ecclesiastical corporations. Ss. 34–37 give them large powers of sale not necessary to set out. Ss. 38–41 extinguished the Regium Donum to Protestant Dissenters, and the annual grant to Maynooth, but with some life compensations and fourteen times the last-mentioned grant as capital. In other words, we are taxed to that extent for those bodies, while the money of the Church was mostly taken away, and reserved by s. 68 for future disposal of Parliament, which has not yet taken place. That section says it is to be "appropriated mainly to the relief of unavoidable calamity and suffering, yet not so as to cancel or impair the obligations now attached to property under the Acts for the relief of the poor"; but such directions to future Parliaments are unavailing, every Parliament being omnipotent while the money exists unspent. A saving clause (70) exempts privately-endowed and proprietary chapels and their property. It is not yet known what will, or is likely to be, the final "surplus" for the "relief of unavoidable calamity," but it is certain to be much less than was predicted when the Act passed. Meanwhile the difficulty of providing clergymen of course increases as the annuitants die off, but the results are too complicated to attempt to give accurately here. The declaration of the last Primate of Ireland is not likely to be controverted now after fifteen years' experience: "The disestablishment of the Church has been only an evil with no compensating benefit whatever." Certainly the progress of Ireland towards ruin and barbarism has been rapid ever since, as it was in the French Revolution after the robbery of the Church. At the Reformation it was the monasteries that were robbed, which had become utterly corrupt: not the working clergy and bishops and cathedrals; on the contrary, some were founded then.

The charter was granted on 15 Oct., 1870, incorporating as "The Representative Church Body" all the bishops and 48 other persons, viz.: one clerical and two lay representatives elected for every diocese under one bishop (not the old nominal dioceses), and also as many co-opted members as there are dioceses, to be elected by the bishops and the elected members; but with power for the general synod hereafter to alter the members. One third of the elected and of the co-opted are to retire annually, but to be capable of re-election by the synod of each diocese, lay and clerical members voting severally for their own representatives. That is substantially the whole of the charter, the powers of the representative body having been already defined by the Act. The synod has from time to time passed sundry ordinances or "statutes" of their own besides; and finally (for the present), an elaborate constitution of "the Church of Ireland" was settled in 1879. It is much too long to give here, beyond a few principal articles. (All these documents have been published from time to time in the journals of the general convention, and this constitution in a special volume by W. G. Brooke, M.A., Chief Clerk to the Lord Chancellor of Ireland.) The Church receives thereby the Thirty-nine Articles and the Prayer Book of 1662, and will use the same subject to such alterations as may be made from time to time by authority of the Church. The general synod is to consist of three orders, the bishops, the clergy, and the laity; and of two Houses, Bishops and Representatives; of whom latter are to be 208 clergy and 416 laymen, the numbers for each of the twelve dioceses being defined, from ten up to twenty-four. The laymen must be communicants. Clergymen having property in the diocese, but without cures, are reckoned as laymen. The representatives all vote together, unless seventy members demand a vote by orders, and then no vote is carried unless by a majority of both orders. St. Patrick's Cathedral is to become "a national cathedral, having a common relation to all the dioceses and bishops," leaving the smaller one of Christ Church to the diocese of Dublin as before. Bishops are elected by each diocesan synod if any candidate has finally two thirds of the votes of each order. If not, two names are sent up to the Bench of Bishops and they select one. Incumbents are elected by a Committee of Patronage of the diocese together with a Board of (three) Nominators appointed by the vestrymen of the parish vacant. There is a long chapter of thirty-eight canons (as they may be called) about ecclesiastical tribunals and offences—a sort of Clergy Discipline Act by agreement, which the Disestablishing Act appears to authorise. Then comes a chapter of fifty-four constitutions and canons mostly on divine service. It may be interesting to notice that the only "vestments" allowed are "a surplice with the customary scarf of plain black silk, and the hood of an University degree," not recognising the fancy and illegal hoods of theological colleges or other places. But a black gown *may* be used in preaching. And the minister is to stand at the north side of the table (or what would be north if the church stood east and west) at the consecration prayer in the Communion service. And no one shall make the sign of the cross or bow to the Lord's table, nor shall any bell be rung during service: nor incense used, nor water in the wine, nor lights in the church except when needed, nor crosses on or near the Communion table, which is to be a moveable wooden one, nor banners or processions as a rite or ceremony except when prescribed by authority. In short, the legal decisions of the Privy Council have been followed as to all these things, and in others the subsisting canons of 1603 have been generally adopted. There is an important one added, that the ordinary and an ecclesiastical court may decide whether a person is to be excluded from Communion, all over Ireland, unless he satisfies a clergyman of his repentance.

II. **England.** So much has been written of late on the subject of what is called Disestablishment in England, which always means disendowment, which again means robbery of land and funds now held on trusts as definite as any Dissenting chapel or college, that it is hardly worth while to enter upon it here. We may refer instead to the various little books of the Rev. T. Moore (S.P.C.K.), and to the late Professor Brewer's historical work on the Endowments of the Church of England, second edition, with additions by Mr. Dibdin in 1885. There has been a little subordinate discussion in the newspapers about the legal effect of disestablishment without robbery, but that is so entirely unpractical that it need not be considered here. Perhaps the most audacious forms in which disestablishment has been proposed are those of some eminent Dissenting preachers, with a denial that it is disendowment, viz.: (1) the proposal that they should have the same rights in our churches as the clergy have. They have never been able to explain what more right they could claim in the churches than Jews, Turks (Mahometans), Infidels, and Atheists. The other proposal (2) to abolish all articles and standards of faith, and to let what are absurdly there called "congregations" to choose their own preachers, is practically worse; for that is not disestablishing the Church of England, but destroying it, since they have not ventured to deny what was put to them, that a church (for these purposes) *ipso facto* means, and is, and must be, a body with some standards of faith, doctrine, and rites and ceremonies. Every dissenting Church (as they now call them) is so, and its standards are enforced by the temporal courts whenever they are called upon, against any ministers who transgress them, quite as vigorously, and a vast deal more quickly, than they are by our ecclesiastical courts. And as the clergy themselves never scruple to resort to the temporal courts when they can against the ecclesiastical, and once selected for that purpose a Jewish Master of the Rolls (who died before the suit came on), many people think it would be better to disestablish the ecclesiastical courts altogether. And it is a very open question what good the Church derives from twenty-six bishops being in Parliament. A great law-lord asked what else disestablishment (without robbery) would mean, and the only answer of importance was that the Sovereign may not be a Papist, or marry one, and has to be crowned by the Primate of all England; all which could easily be provided for still. But the question is entirely unpractical, and disestablishment alone means nothing without either robbery or destruction, such as Mr. Hopps and Dr. Parker and other Dissenters prefer. The only other remark that we need make, is, that not a single tithe-payer is aggrieved by tithes—and certainly no more by those paid to the clergy than to the laity. For he or his ancestors either bought his estate for so much less by the value of the tithes, or he is the heir-at-law of the man who originally gave the tithes of his estate to some church, which is just as good as if he had given a slice of the estate itself. But again, neither disestablishers nor disendowers mean to present the tithes to the landowners who pay them. [G.] (See *Establishment.*)

DISPENSATION. I. The providential dealing of God with His creatures. We thus speak of the Jewish dispensation and the Christian dispensation. (See *Covenant of Redemption.*)

II. In ecclesiastical law, by dispensation is meant the power vested in archbishops of dispensing, on particular emergencies, with certain minor regulations of the Church, more especially in her character as an establishment. This power had been usurped in England by the pope, and was held by him notwithstanding the statute of provisions, and other statutes against the papal encroachments, for the granting dispensations was one great branch of revenue of the See of Rome. But the statute 21 Hen. VIII. c. 21, enacted that all licences, dispensations, &c., shall be in the power of the Archbishop of Canterbury; though they shall not be granted, in "cases unwont," until the king or his council be advertised thereof, and determine that the same shall pass. The Act was not to be prejudicial "to the Archbishop of York, or to any bishop of this realm, but that they may lawfully dispense in all cases in which they were wont to dispense by the common law, or custom of the realm before the Act."

III. Dispensation or special licence of marriage is reserved to the Archbishop of

Canterbury by the Marriage Act, 26 Geo. II. c. 33; and 4 Geo. IV. c. 76. And he still grants dispensations for holding two benefices in the few cases where they are allowed by the Plurality Acts.

IV. Among customable dispensations, is the right of conferring degrees of all kinds, which is vested in the Archbishop of Canterbury. But though the "Lambeth degree," as it is called, allows the persons nominated by the archbishop to wear the hood of one of the universities, it does not give to him the privileges to which the graduates of the universities are entitled. He has no vote; the degree is merely nominal.

DISSENTERS are simply those who dissent from the doctrine or the ritual or government of the Church of England. Of late they have taken to call themselves "Nonconformists"; but as that designation has no advantage except length over their old legal title, we prefer to keep the old one. As they are now under no disabilities whatever, it is unnecessary to record the various enactments relating to them since the Revolution and before it. They and their ministers have indeed some privileges beyond churchmen and clergymen, but in matters too trifling to be noticed here, except perhaps that they are not disabled from sitting in Parliament or municipal corporations as the clergy are, nor from pursuing any other calling besides that of preaching, as the clergy are, with a very few exceptions. And the modern meaning of toleration seems to be that they are entitled to share in endowments notoriously founded for churchmen, but that all their endowments are sacred. In one other way any sect may be called free, viz.: while it is in the act of forming itself; for undoubtedly any number of persons may form a new sect professing any doctrines and establishing any ritual that they please, and building what the Dissenters always used to call "meeting houses," but now "chapels," for themselves. But the moment they have settled their doctrine and ritual by any document or trust deed of their chapels, they are quite as much bound by it as churchmen and clergymen; and experience has shown that their ministers are dealt with by the civil courts much more summarily than clergymen by the ecclesiastical. The great and decisive legal decisions to that effect are on Lady Hewley's charity, *A. G.* v. *Shore, Sim and Shore* v. *Wilson*, 9 Cl. & Fin., where a number of Unitarian ministers and congregations who had got possession of chapels under her trust were declared intruders: so many, that Parliament passed the Act 7 & 8 Vict. c. 45 at the suggestion of Lord Lyndhurst, who had himself decided Lady Hewley's case; by which 25 years' usage was allowed to prevail as to chapels and funds of which there is no express trust by will and deed prescribing particular doctrines. Secondly, what is called the Huddersfield case of *Jones* v. *Stannard*, where the Court of Chancery decided that a preacher not only may but must be ejected if complained of for preaching doctrines contrary to the trust of the chapel or the body to which he professed to belong. It has even been carried so far that a minister of what is called the Scotch Free Church, even in England, is not free to preach anything contrary to their principles, although they separated from the Scotch Church solely on the question of patronage, which can have no meaning in England, where they are both equally Dissenters, and the question of patrons' rights cannot arise.

Another point in which dissenting ministers are much less free than those of the Church, is that the majority of the congregation or its elders or "deacons," who are a kind of select vestry, can dismiss the minister absolutely at their pleasure. This also was decided by the Court of Chancery in *Cooper* v. *Gordon* (8 Eq.) in 1869. And another is, that they depend absolutely on the congregation for their salary. In those two respects the congregations indeed are free enough, but the minister is in complete bondage, even though he conforms ever so much to the trust deed, or is ever so "orthodox" according to their standard. If he violates that, one man can eject him through the civil court; and if he does not, a majority of the congregation can both starve and eject him without the court. The powers of the trustees and the congregations may vary according to the trust deeds; but this account of them is generally correct. These are the real liberties of the ministers of a non-established Church. That of Roman priests is notoriously the will of their superiors. In that Church obedience to bishops does not mean obedience where the inferior thinks the superior right and therefore his commands lawful, but absolute and inevitable submission. A sexton in the Church of England has far more security of tenure than a minister of any other Church or sect, unless he happens to own his chapel and to be rich enough to maintain himself and it, or clever enough to fill his pews with paying hearers. The impossibility of altering dissenting doctrines of ritual is so complete that it has occasionally been done by special Acts at (we suppose) the unanimous request of the body. Two of such Acts were passed in 1882 for the Irish Presbyterians and the Primitive Methodists.

It is true that any sect may by its original constitution provide an internal judicature to decide on the orthodoxy of its ministers, and some have done so; and the decision of that tribunal would be accepted by the civil court on the same ground of preliminary contract. But we should think that any minister charged with heterodoxy would very much prefer being tried by an extraneous court, which the experience of our supreme ecclesiastical tribunal, the Judicial Committee of the Privy Council, has proved to be far more tolerant than any dominant majority of ecclesiastics or "elders" or "deacons" ever were. So that distinction is by no means in the direction of "liberty of preaching," in the sects which have such a tribunal of their own, which really delivers over to the secular arm, or the coercive jurisdiction of the court, its heretical ministers to be imprisoned if they resist the deprivation by what we may call the ecclesiastical authority.

When the first edition of this Dictionary was published it was stated that there were thirty-four dissenting communities or sects; there are now more than 170. (See for a list *Whitaker's Almanack*, p. 204.) [G.]

DIVINE. Something relating to God; a minister of the gospel; a priest; a theologian. (See *Clergy*.)

DIVINITY. The science of Divine things; theology; a title of the Godhead. (See *Theology*.) In strictness, meaning that department of sacred knowledge which has more peculiar reference to the attributes and essence of God.

DIVINE SERVICE. (See *Communion, Holy*; *Hours of Prayer*; *Eucharist*.)

DIVORCE. Until the Act of 1857, 20 & 21 Vict. c. 85, no court in this kingdom had power to decree a divorce *a vinculo matrimonii* of persons whose marriage had not been voidable for some antecedent cause, and for no subsequent misconduct. A valid marriage could only be dissolved by a special or "private" Act of Parliament, which, by the rules of Parliament, had to be preceded by an action for *crim. con.* and a decree of the ecclesiastical court for a divorce *a mensâ et toro.* Such bills always began in the House of Lords, and, by standing order, left it with a clause prohibiting the offending party from marrying the co-adulterer; which clause was always struck out in the House of Commons, and the Lords always accepted the amendment. It followed that none but rich people could obtain a divorce. Whether divorces and re-marriages are wrong or right, that mode of dealing with them was indefensible, and accordingly the above Act was passed for establishing a new divorce court with power to try the whole case against both the adulterers, and to give damages as under the former actions, and to decree either divorce or judicial separation, a new term substituted for the old divorce *a mensâ*, &c.; and all ecclesiastical "suits for nullity of marriage" were abolished, and of course divorce Acts ceased The Court of Probate and Divorce established by that Act and one of 1859 was made a Division of the High Court of Justice in 1873; and sundry amending Acts have since been passed, as usual in modern legislation, of which it is unnecessary to give an account here. The court has large powers as to alimony and the custody of infant children.

By sect. 16 of the first Act a wife or husband may obtain judicial separation for adultery, or cruelty, or desertion for two years; and by sect. 21 a wife deserted by her husband may at any time get protection for her property by an order of justices, and by a later Act of 1841, a judicial separation on his being convicted of an aggravated assault on her. By sect. 27 a husband may obtain a divorce from the court for his wife's adultery alone; and she may for incestuous adultery by him, or adultery with cruelty or bigamy, or with desertion for two years without good excuse. The party complaining must always be free from adultery, and there must be no collusion; and the intervention of the Queen's proctor to prove collusion was allowed by an Act of 1858. But that is evidently very difficult to prove; and even without collusion, as divorcees may marry their adulterer, or co-respondent, as the Acts call it, there is practically no check on a woman transferring herself to a new husband by committing adultery with him first. A man must also commit cruelty for his wife to get a divorce. And it seems impossible to prevent that result, so long as the co-adulterers are allowed to marry each other. That was a comparatively small evil when divorces were as rare as they used to be on account of their cost; but it is very different now. Clergymen are no longer bound to marry any one who has been divorced for adultery, but incumbents cannot prevent their being married in their church by any other clergyman who is willing to do it, if they are otherwise entitled to be married there. [G.]

Since the Acts which facilitate divorce and legalise the marriage of divorced persons have been passed, the number of divorces has annually increased. This natural but deplorable consequence of the relaxation of the marriage tie by human law only strengthens the conviction held by sound Churchmen, that by the divine law marriage is indissoluble.

I. This conviction is based primarily upon the direct command of our blessed Lord: "What God hath joined together let no man put asunder." This He proclaimed as an absolute rule in contrast with the permission to obtain divorce conceded under the Mosaic law (St. Matt. xix. 3–8). The seeming exception to this absolute rule contained in the words (v. 9) "except it be for fornication" ("*ἐι μὴ ἐπὶ πορνείᾳ*") in reality augments its binding force. The word *πορνεία* always signifies incontinence in an unmarried person as distinguished from *μοιχεία*, or adultery, incontinence in a married person (comp. St. Mark vii. 21; St. John viii. 3; Gal. v. 19; Eph. v. 3; Col. iii. 5; Heb. xiii. 4); and our Lord is here referring to and sanctioning the Jewish law (see Deut. xxii. 20, 21), that an unacknowledged act of fornication on the part of the woman previous to marriage vitiated the contract. It is essential to the validity of a contract that both parties should assent to it, and it is assumed that the man in such a case, having been deceived, was not a consenting party. The law then as laid down by our Lord Himself is that the marriage tie is indissoluble where the marriage contract is valid.

II. The apostolical arguments and precepts respecting marriage clearly proceed upon the view that the bond is indissoluble (see Romans vii. 1–3; 1 Cor. vii. 16, 17; Eph. v. 23, 25, and especially the latter).—See on this point the Discourse by Bp. Andrewes against Marriage after Divorce; Döllinger's *First Age of the Church*, p. 366; and a pamphlet on Divorce by J. Keble, Oxford, 1857.

III. The whole structure and tone of our marriage service implies the same; the solemn warning addressed to the persons who come to be married to confess any impediment to their lawful union; the question put to them both whether each will "forsake all other" and "keep only" to the husband or the wife "as long as they both shall live"; the solemn promise made by both that each will take the other "to have and to hold from this day forward for better for worse, *till death us do part*."

It seems impossible for any faithful priest of the Church of England to sanction any release from such an engagement, or to consent to marry again those who have violated it. Of course a *separation* "*a mensâ et toro*" may be sometimes necessary, but that is quite different from a divorce, and does not cancel the marriage bond. [W. R. W. S.]

DOCETÆ (from *δοκεῖν*, to seem). Heretics, who taught that our Lord had only a *seeming* body, and that His actions and sufferings were not in reality, but in appearance. The foundation of the heresy has been ascribed to Simon Magus (Hippolytus, *Refut.* vi. 14). There was in the second century a sect which especially bore this name; but the Docetic error was common to many kinds of Gnostics. (See *Gnostics.*)

DOCTOR (From *docere*, to teach). I. Learned persons whose teaching was of special importance in the Church. Four bishops in the early Church were distinctively called "doctors," SS. Ambrose, Jerome, Augustine, and Gregory.

II. In the early Church the "doctor audientium," master of the hearers, was the catechist of the lowest order of catechumens.—Bingham, iii. x.

III. One who has the highest degree in the faculties of divinity, law, physic, or music. (See *Degree.*)

DOCTRINE. A system of teaching. By Christian doctrine should be intended the principles or positions of the Holy Catholic and Apostolic Church.

DOGMA (*δόγμα*). A Greek word, which has been adopted into English without any change of form or (strictly speaking) of meaning. It is derived from the verb *δοκεῖν* used in its intransitive sense, "to seem," and so "to seem good." The noun *δόγμα* and the participles *τό δόξαν* or *τὸ δεδογμένον* all alike signify "that which has seemed good," and so "that which has been resolved or decreed." They are equivalent to the Latin *placitum* from *placet*, that which pleases—that which has received the approval of the majority. Thus Plato defines a law as that *κοινὸν δόγμα*, that common decision, or decree which has been arrived at after *λογισμός*, or deliberation in the legislative assembly.—Legg. 6440. So in the Acts of the Apostles the resolutions arrived at by the council of Jerusalem (ch. xv.) are called in ch. xvi. 4 the "dogmata" or "decrees." Properly speaking, therefore, a dogma is the formal statement of some truth or principle, whether political, philosophical, or religious, by a representative body as distinct from the opinion of an individual. Every science has its dogmas, which are the results of past, and the starting points of future investigation. [H.]

DOMINICAL or SUNDAY LETTER. In the calendar, the first seven letters of the alphabet are applied to the days of the week, the letter A being given to the 1st of January, and the others in succession to the following days. If the year consisted of 364 days, making an exact number of weeks, it is evident that no change would ever take place in these letters: thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A, not only in that year, but in all succeeding. But as there are 365 days in the year, the first letter comes again on the 31st of December, and consequently the Sunday letter for the following year will be G. This retrocession of the letters will continue every year, so as to make F the dominical letter of the third, &c. If every year were common, the process would continue regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day, every leap or bissextile or fourth year, has occasioned a variation in this respect. Leap year, containing 366 instead of 365 days, throws the dominical letter of the following year back two letters, so that if the letter at the beginning of the year be C, the letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place.

Consequently all the leap years have two Sunday letters, of which the first goes to the 29th of February. That has no letter given to it in the calendar, but would have that of the 22nd repeated, which is D, the same as of March 1 in common years. For if February 22 is Sunday, of course February 29 is, and thus March 1 is Monday, which has D attached to it in the calendar, and the next Sunday will be March 7, of which the letter is C; and therefore C is the Sunday letter of the rest of that year, and its two letters appear as D C in all such tables as above. See *Calendar*, in Sir E. Beckett's *Astronomy* (S. P. C. K.), and his tables of Easter days and Sunday letters in *Whitaker's Almanack* of 1884 and 1885 for 400 years. [G.]

DOMINICAN MONKS. The religious Order of Dominic, or *friars preachers* (*Fratres prædicatores*); called in England *Black friars*, and in France *Jacobins*, or *Jacobites*, because the first domicile granted to them, at Paris, was sacred to St. James (Rue de St. Jacques).

Dominic de Guzman was born in the year 1170, at Calahorra or Calarnega, a small town of the diocese of Osma, in Old Castile. It has, however, been disputed that St. Dominic was of the noble house of Guzman. He was early sent to the high school at Palentia, in the kingdom of Leon, where he spent four years in the study of philosophy and divinity. From that time he devoted himself to all manner of religious austerities, and he employed his time, successfully, in the conversion of sinners and heretics. In 1199 the bishop of Osma made him a presbyter, and a canon of his cathedral. He soon after became sub-prior of the chapter. He was now very devotional, studious, zealous for the faith, and a mighty preacher. In 1206 the bishop took Dominic with him into the south of France, where they met the legate of Innocent III., and others who were labouring to convert the Albigenses. The bishop of Osma told them that they were not taking the right course, and that they ought to go forth, unadorned, without purse or scrip, like the Apostles. He and Dominic set them an example which was followed with good success. After visiting Rome, the bishop had leave from the pope to preach in France during two years; which he did, with Dominic and others assisting him. When the bishop returned to Spain, Dominic remained behind, and here it was that Dominic resolved to put in execution the design he had long formed, of instituting a religious order, whose principal employment should be, preaching the gospel, converting heretics, defending the faith, and propagating Christianity. By degrees he collected together several persons, inspired with the same zeal, whose number soon increased to sixteen. Pope Innocent III. confirmed this institution, at the request of Dominic, who went to Rome for that purpose, and attended the general Lateran Council, A.D. 1215. They then agreed to embrace the rule of St. Augustine, to which they added statutes and constitutions which had formerly been observed either by the *Carthusians* or the *Premonstratenses*. The principal articles enjoined perpetual silence, abstinence from flesh at all times, wearing of woollen, rigorous poverty, and several other austerities.

The first monastery of this order was established at Toulouse, by the bounty of the bishop of Toulouse, and Simon earl of Montfort. From thence Dominic sent out some of the community to several districts, to labour in preaching, which was the main design of his institute. In the year 1218 he founded the convent of Dominicans at Paris, in the Rue St. Jaques. At Metz, in Germany, he founded another monastery of his order; and another, soon after, at Venice. At Rome, he obtained of Pope Honorius III. the church of St. Sabina where he and his companions took the habit which they pretended the Blessed Virgin showed to the holy Renaud of Orleans, being a white garment and scapular, to which they added a black mantle and hood ending in a point. In 1221, the order had sixty monasteries, being divided into eight provinces, those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany and England. St. Dominic, having thus settled and enlarged his order, died at Bologna, August 4th, 1221, and was canonized by Pope Gregory IX., July 13th, 1234.

The order of the Dominicans after the

death of their founder, made a very considerable progress in Europe and elsewhere. They therefore erected four new provinces, namely, those of Greece, Poland, Denmark, and the Holy Land. Afterwards the number of monasteries increased to such a degree, that the order was divided into forty-five provinces, having spread itself into all parts of the world. It has produced a great number of martyrs, confessors, bishops, and holy virgins: there are reckoned of this order 3 popes, 60 cardinals, 150 archbishops, 800 bishops, besides the masters of the sacred palace, who have always been Dominicans.

There are *nuns* of this order, who owe their foundation to St. Dominic himself, who, whilst he was labouring on the conversion of the *Albigenses*, was so much concerned to see that some gentlemen of Guienne, not having wherewith to maintain their daughters, either sold or gave them to be brought up by heretics, that, with the assistance of the archbishop of Narbonne, and other charitable persons, he laid the foundation of a monastery at Prouille, where those poor maids might be brought up, and supplied with all necessaries for their subsistence. The habit of these "religious" was a white robe, a tawny mantle, and a black veil. Their founder obliged them to work at certain hours of the day, and particularly to spin yarn and flax. The nuns of this order have above 130 houses in Italy, 45 in France, 50 in Spain, 15 in Portugal, 40 in Germany, and many in Poland, Russia, and other countries. They never eat flesh, excepting in sickness; they wear no linen, and lie on straw beds; but many monasteries have mitigated this austerity.

In the year 1221, Dominic sent Gilbert du Fresney, with twelve brothers, into England, where they founded their first house at Oxford the same year, and soon after another at London. In the year 1276, the mayor and aldermen of the city of London gave them two streets by the river Thames, where they had a very commodious monastery; whence that place is still called *Black Friars*. They had monasteries likewise at Warwick, Canterbury, Stamford, Chelmsford, Dunwich, Ipswich, Norwich, Thetford, Exeter, Brecknock, Langley, Guildford, and other places.

The Dominicans, being fortified with an authority from the court of Rome to preach and take confessions, made great encroachments upon the rights of English bishops and the parochial clergy, insisting upon a liberty of preaching wherever they thought fit. And many persons of quality, especially women, deserted from the parochial clergy, and confessed to the Dominicans, insomuch that the character of the local clergy was greatly lowered thereby. The Dominicans were everywhere the advocates of the pope, and enemies to the independence of the Church of England. They not only set up altar against altar, but delighted in turning the parish priest into ridicule. This innovation made way for a dissoluteness of manners; for the people, being under no necessity of confessing to their parish priest, broke through their duty with less reluctancy, in hopes of meeting with a Dominican confessor, those friars being generally itinerant and strangers to their penitents.—Matthew Paris, 845; Broughton's *Biblio.*; Stubbs' Soames' *Mosheim*, ii. 194; Hook's *Archbps.* ii. 53 seq.; Robertson's *Ch. Hist.* iii. 364; Milman's *Lat. Christianity*, iv. 161. [H.]

DONATISTS. Schismatics, originally partisans of Donatus, an African by birth, and bishop of *Casæ Nigræ*, in Numidia. Another Donatus succeeded Majorinus as bishop of Carthage, and on account of his learning and virtues was honoured by his partisans with the title of *Great.* From which the party took its name is immaterial, but the first was the cause of the schism. A secret hatred against Cæcilian, elected bishop of Carthage, notwithstanding the opposition of Donatus, excited the latter to form one of the most pernicious schisms that ever disturbed the peace of the Church. He accused Cæcilian of having delivered up the sacred books to the Pagans, and pretended that his election was thereby void, and all those who adhered to him heretics. Under this false pretext of zeal for the Church, he set up for the head of a party, and about the year 312, taught that baptism, administered by heretics, was null; that the Church was not infallible; that it had erred in his time; and that he was to be the restorer of it (Optatus, i. xxiv.: Dupin's *Ecl. note*). But a council, held at Arles in 314, acquitted Cæcilian, and declared his election valid.

The schismatics, irritated at this sentence, refused to acquiesce in the decisions of the council; and the more firmly to support their cause, they thought it better to subscribe to the opinions of Donatus, and openly to declaim against the Catholics: they gave out that the Church was become prostituted; they re-baptized the Catholics; they trod under foot the Eucharist consecrated by priests of the Catholic communion; they overthrew their altars, burned their churches, and ran up and down decrying the Church (See *Circumcellians*). They had chosen into the place of Cæcilian one Majorinus; but he dying soon after, they brought in one Donatus, different from him of *Casæ Nigræ*.

This new head of the cabal used so much violence against the Catholics, that the schismatics took their name from him. But as they could not prove that they composed a true Church, they sent one of their bishops to Rome, who secretly took upon him the title of bishop of Rome. This bishop being dead, the Donatists appointed him a successor. They attempted likewise to send some bishops into Spain, that they might say their Church began to spread itself everywhere; but it was only in Africa that it could gain any considerable footing, and this want of diffusion was much insisted on by their opponents as an argument against their pretensions.

After many vain efforts to crush this schism, the emperor Honorius assembled a council of bishops at Carthage, in the year 410; where a disputation was held between seven of each party. At this conference 286 Catholic, and 279 Donatist bishops were present. Marcellinus, the emperor's deputy, who presided in that assembly, decided in favour of the Catholics, and ordered them to take possession of all the churches, which the Donatist bishops had seized on by violence, or otherwise. St. Augustine brought his power to bear on the controversy. He proved that the Church, by the unavoidable tolerance of wicked men, had not forfeited its character of sanctity, truth and Catholicity. This decree exasperated the Donatists; but the Catholic bishops used so much wisdom and prudence, that they insensibly brought over most of those who had strayed from the bosom of the Church. Gregory the Great afterwards vigorously opposed the Donatists, and was successful—at least no mention is made of Donatists after his time. —Broughton's *Biblio.*; Stubbs' Soames' *Mosheim*, i. 289, 292, 362, 427; Döllinger's *Ch. Hist.* (Cox's Trans.), ii. p. 101, &c.

DONATIVE. A donative is when the king, or any subject by his licence, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not being established before the time of Archbishop Becket in the reign of Henry II. And therefore Pope Alexander III. (*Decretal*, 1. 3, t. 7, c. 3), in a letter to Becket, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only: this however shows what was then the common usage. Others contend, that the claim of the bishops to institution is as old as the first planting of Christianity in this island; and, in proof of it, they allege a letter from the English nobility to the pope in the reign of Henry III., recorded by Matthew Paris (A.D. 1236), which speaks of presentation to the bishop as a thing immemorial. The truth seems to be that, where a benefice was to be conferred on a mere layman, he was first presented to the bishop, in order to receive ordination, who was at liberty to examine and refuse him: but where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; until about the middle of the twelfth century, when the Pope endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and, in consequence of that, began to claim and exercise the right of institution universally as a species of spiritual investiture.

By the Act 14 & 15 Vict. c. 97, sec. 9, the right of perpetual nomination of an incumbent may be acquired by the person or body, their heirs, &c., who shall procure a church to be erected and endowed.

DONNELLAN LECTURES. Mrs. Anne Donnellan, in the last century, bequeathed a sum of £1243 to the college of Dublin, for the encouragement of religion, learning, and good manners; the application of the sum being intrusted to the provost and senior fellows; who, consequently, in 1794, resolved, that a lecturer should be annually appointed to preach six lectures in the college chapel; the subject of the lectures for each year being determined by them. The other regulations are analogous to those of the Bampton Lectures at Oxford. Many distinguished works have been the fruits of this Lecture: among them may be mentioned Dr. Graves' Lectures on the Pentateuch, Archbishop Magee on Prophecy, &c.

DORMITORY, DORTOR, or DORTURE. The sleeping apartment in a monastic institution.

A place of sepulture is also so called, with reference, like the word *cemetery*, which has the same meaning, to the resurrection, at which time the bodies of the saints, which for the present repose in their graves, shall arise, or awake. But it must be borne in mind, that the word has reference to the sleep of the body, and not of the soul, which latter was never an article of the Christian faith.

DORT (See *Calvinists*). The Synod of Dort was convened (A.D. 1618-19) to compose the troubles occasioned by the celebrated Arminian controversy (See *Arminians*). The English commissioners were Carleton, bishop of Llandaff; Hall, dean of Worcester; Davenant, Margaret Professor; and Ward, Master of Sidney Coll., Cambridge. Afterwards Balcanqual, a Scotchman, joined them. The latter wrote, "We are like to make the synod a thing to be laughed at in after ages. The President and his provincials would have their canons, so full charged with catechetical speculations, as they will be ready to burst" (Balcanqual Letters in Hales' *Remains*, p. 141). The foreigners were treated with little respect (pp. 73, 78). The commissioners were sent by the king, not by the Church of England; they appear to have acted with moderation.

The synod adopted the Belgic Confession, decided in favour of absolute decrees, and excommunicated the Arminians. Its canons were published under the title of "Judicium Synodi nationalis reformatarum ecclesiarum habiti Dordrechti anno 1618 et 1619, de quinque doctrinæ capitibus, in ecclesiis Belgicis, controversis: Promulgatum VI. Maii MDCXIX. 4to." It concludes the Sylloge Confessionum, printed at the Clarendon press.—Butler's *Confession of Faith;* Collier, vol. vii.

DOXOLOGY (See *Gloria Patri*). A hymn used in the Divine service of Christians. The ancient doxology was only a single sentence, without a response, running in these words: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen." Part of the latter clause, "As it was in the beginning, is now, and ever shall be," was inserted some time after the first composition. The fourth Council of Toledo, in the year 633, added the word "honour" to it, and read it, "Glory and honour be to the Father," &c., because the prophet David says, "Bring glory and honour to the Lord." It is not easy to say at what time the latter clause was inserted. Some ascribe it to the Council of Nice, and suppose it was added in opposition to the Arians. But the first express mention made of it is in the second Council of Vaison, an. 529, above two centuries later.

There was another difference in the use of this ancient hymn; some reading it, "Glory be to the Father, and to the Son, with the Holy Ghost;" others, "Glory be to the Father, in (or by) the Son, and by the Holy Ghost." This difference of expression occasioned no disputes in the Church, till the rise of the Arian heresy: but, when the followers of Arius began to make use of the latter, and made it a distinguishing character of their party, it was entirely laid aside by the Catholics, and the use of it was enough to bring any one under suspicion of heterodoxy.

This hymn was of most general use, and was a doxology, or giving of praise to God, at the close of every solemn office. The Western Church repeated it at the end of every psalm, with some few exceptions; and omitted it on the three days before Easter, and in offices of the dead; and the Eastern Church used it only at the end of the last psalm. Many of their prayers were also concluded with it, particularly the solemn thanksgiving, or consecration-prayer at the Eucharist. It was also the ordinary conclusion of their sermons.

There was likewise another hymn, of great note in the ancient Church, called the great doxology, or angelical hymn, beginning with those words, which the angels sung at our Saviour's birth, "Glory be to God on high," &c. This was chiefly used in the Communion Service. It was also used daily in men's private devotions. In the Apostolic Constitutions under the heading "Daily Prayers" this doxology is given in almost the same form as at present (vii. xlvii. sec. v.). In the Mozarabic liturgy it is appointed to be sung before the lessons on Christmas day. St. Chrysostom often mentions it, and observes that the Ascetics, or Christians who had retired from the world, met together daily to sing this hymn. It is also quoted and directed to be used by St. Athanasius in his treatise on Virginity (*de Virgin.* tom. ii. p. 122. Bened.). Who first composed it, adding the remaining part to the words sung by the angels, is uncertain, but it is certainly most ancient and probably Apostolic.

Both these doxologies have a place in the liturgy of the Church of England, the former being repeated after every psalm, the latter used in the Communion Service.—Bingham, bk. xiv. c. ii.

The concluding words of the Lord's Prayer in St. Matthew's gospel are also called the Doxology thereof. In several of the oldest MSS. it is omitted, but the preponderance of evidence is greatly in favour of it (See *the Speaker's Commentary and Dean Burgon on the Revised Version*). [H.]

DRIPSTONE. In church architecture, the projecting moulding or label which crowns doors, windows, and other arches, outside a building, and sometimes inside.

DULCINISTS. Heretics, so denominated from one Dulcinus, of Novara in Lombardy, who lived in the beginning of the fourteenth century. He pretended to preach the reign of the Holy Ghost; and while he justly enough rejected the pope's authority, he asserted that he himself was the head of that third reign, saying, that the Father had reigned from the beginning of the world to the coming of Christ; and the Son's reign began then, and continued until the year 1300. He was followed by a great many people to the Alps, where he with Margaretha, the sister whom he had chosen according to the practice of his sect, was tortured and burnt by order of Clement IV. in 1307. The sect long existed, and was not extirpated till the time of Boniface IX., in the beginning of the fifteenth century.—Stubbs' Soames' *Mosheim*, ii. 246.

DULIA (Δουλεία). The worship paid by Romanists to saints and angels, and to images. Not denying that all these are made by them objects of worship, the Papists invent a distinction of many kinds and degrees of worship, and very accurately assign to each object of worship its proper amount of reverence. The lowest degree is the *dulia*, which is given to saints and angels. *Hyperdulia* (ὑπερδουλεία) is reserved for the Blessed Virgin alone: and *Latria* (λατρεία) is given to the Lord himself, and to each person in the ever blessed and glorious Trinity. Images of either of these receive a relative worship of the same order. An image of a saint or angel, *relative Dulia:* an image of the Blessed Virgin, *relative hyperdulia:* an image of either person of the Blessed Trinity, *relative Latria* (See *Idolatry*, *Images*, *Invocation of Saints*, *Latria*).

DUNKERS, or DIPPERS. More properly Tunkers, from German *Tunken*, to dip. A sect of Baptists, originating (1724) in the teaching of one Conrad Peysel or Beissel, a German, in Philadelphia, one of the American states. They are distinguished not only by their adherence to the right of baptism with trine immersion, which, like other Baptists, they of course confine to adults, but also by their rigid abstinence from flesh, except on particular occasions; by their living in monastic societies, by their peculiar garb, like that of the Dominican friars, and by their scruples with regard to resistance, war, slavery, and litigation. Their great settlement is at a place which they call Euphrata, in allusion to the lament of the Hebrews in their captivity, which they used to pour forth to their harps as they sat on the banks of the Euphrates.

DUNSTAN, ST., Archbishop of Canterbury, commemorated in the English Calendar on May 19, was born near Glastonbury about A.D. 924. When still young he was made abbot of Glastonbury, and reformed the house which had been in a very lax state. He was the chief political adviser of Eadred, in whose reign the West Saxon kingdom made great advances, and even conquered Northumbria from the Danes A.D. 955. Under Eadred's successor, Eadwig, a faction was formed against Dunstan which succeeded in forcing him from the country, but he was recalled by Eadgar, the rival and afterwards the successor of Eadwig, and made bishop, first of Worcester and then of London, which he held together with the former see. On the death of Eadwig he was made archbishop of Canterbury A.D. 960. His sojourn during his exile at a great Benedictine monastery in Flanders had inspired him with zeal as a monastic reformer, and during the reign of Eadgar he was earnest, though not fanatical, in promoting the substitution of monks for canons in many of the cathedrals. His political views also were adopted, and the "glorious reign" of Eadgar "the peaceful" was in a great measure the result of his policy. With the accession of Æthelred the Unready his political influence declined, and the remainder of his life till his death, in 988, was devoted to the administration of his diocese and province, and the pursuit of literature, music, and the finer handicrafts.—*Memorials of Dunstan*, edited by Dr. Stubbs (Master of the Rolls Series).

DUPLEX QUERELA is the name of a suit in the Provincial Court by a presentee to a benefice against a bishop who refused to institute him; and is probably so called because the patron may sue the bishop at the same time in the civil court by a *quare impedit* (q.v). It is very literally translated in the 95th Canon, which says that no *double quarrel* shall be granted out of the archbishop's courts until 28 days after the presentation has been tendered to the bishop; and the presentee is to give security for the costs of the appeal. [G.]

E.

EAGLE. A common, and the most beautiful, form of the lectern from which the lessons are read in churches. It has probably some reference to the eagle, which is the symbolical companion of St John, in ecclesiastical design. The eagle is frequently employed in foreign churches, but generally for the chanting of the service, not for the lessons. Sometimes it is employed for the reading of the epistles and gospels, and there are instances of one being on each side of the choir or chancel. Several of the cathedrals and colleges in our universities have this kind of lectern. Before the civil wars in 1651, there was in the cathedral of Waterford a "great standing pelican to support the Bible, a brazen eagle," and other ornaments —Ryland's *Waterford.* At Durham there was a pelican, on the north side of the altar, for reading the Epistles and Gospels, and a brass eagle stood in the choir for the lections. The "*Lecterna*" or Bible eagle at Peterborough was given by Abbot Ramsay and John Maldon in 1471. There are specimens at Winchester, Lynn, Wells, (1660), York (1686), Canterbury (1663), Lincoln (1667), and Salisbury (1719). The earliest "eagle" does not date before 1300, but it was often previously carved in front of the pulpit.—Dugd. ***Monast.*** ed. 1830, i. 344; Jebb, *Choral Service*, p. 195; Walcott's *Sac. Arch.* p. 236. [H.]

EARLY ENGLISH, or LANCET, the first style of pointed arch architecture, fully established about 1190, and merging in the Geometrical about 1245. The Lancet window is the principal characteristic of this style; but it has, besides, various peculiarities (see *Arcade*, *Capital*, *Moulding*, *Vaulting*), among which are the following:—The door-ways are frequently divided by a central shaft. As compared with the preceding style, the buttresses have a considerable projection, and they usually terminate in a plain pediment. The flying buttress becomes frequent. Gables over high walls are of very high equilateral pitch, and about pentagonal over lower walls: the parapet is more common than in Norman, and usually has a corbel-table. Piers consist of a circular or octagonal shaft, surrounded by four or eight smaller ones, which stand free, except that, when of great length, they are generally banded in the centre. Purbeck or Petworth marble is often used both for the central, which is really the bearing shaft, and the smaller ones; but in this case the marble of the bearing shaft is laid as in the quarry, while the smaller shafts are set upwards, for the sake of greater length, and they do no real work. The triforium still maintains its importance, though hardly so lofty as in the Norman style: it is usually of two smaller behind a principal arch, or of four smaller behind two principal arches. The clearstory in very large churches is sometimes of the three Lancets, the central one much more lofty than the two others. The carving is extremely sharp and good, and very easily recognised when it contains foliage, by the stiff stalks ending in crisped or curled leaves. Panels are often used to relieve large spaces of masonry, either blank or pierced; and sometimes in window-heads, and in triforium arcades, approach very nearly to the character of tracery. They are also often filled with figures. The dog-tooth, which had made its appearance in the Transition, is now extremely abundant, often filling the hollows of the mouldings in two or three continuous trails. The spires are almost invariably broach-spires. The proportions of arches and mouldings are generally best in this style.

EAST (See also *Bowing* and *Creed*). In the aspect of their churches, Christians reversed the order of the Jews, placing the altar on the east, so that in facing towards the altar in their devotions they were turned in that direction.

I. In the ancient Church it was an almost universal practice to turn the face to the east at times of solemn adoration, which custom seems derived from the ceremonies of baptism, when it was usual to renounce the devil with the face to the west, and then turn to the east and make the covenant with Christ (Jerome *in Amos* vi. 14; Amb. *de Initiatis*. 2). Several reasons were given by the Fathers for this, amongst others, 1. As the Jews began their day with the *setting* sun, so Christians began theirs with the *rising* sun; the east, the place of the day-spring from darkness, being the symbol of Christ, "the Sun of righteousness" (Tertul. *cont. Valentin.* c. 3; Tertul. *Apol.* c. 16). 2. As the east was the place of paradise, lost by the fall of the first Adam, and to be regained by the second Adam (Clem. Alex. *Strom.* vii. p. 856; Basil, *de Spir. Sanct.* c. xxvii.). 3. That Christ made His appearance on earth in the east; there ascended into heaven; and thence will again come at the last day (Athan. *Quæst. ad Antioch.* qu. 37). And, 4. That the east, as the seat of light and brightness, was the most honourable part of the creation, and therefore peculiarly ascribed to God, the fountain of light, and illuminator of all things; as the west was ascribed to the devil, because he hides the light, and brings darkness on men to their destruction (Justin. *Quæst. ad Orthodox.* qu. 118).—*Wheatly*, 86.

The author of the Apostolic Constitutions enjoined, "Let the building be with its head to the east . . . let all (the catechumens and penitents being gone out) pray to God eastward, who ascended up to the heaven of heavens to the east; remembering also the ancient situation of paradise in the east, from whence the first man was expelled" (Lib. ii. lvii.). "When we stand at prayer," says St. Augustine, "we turn to the east whence the heaven rises; not as if God was dwelling there only in the sense that He Who is everywhere present, not as occupying space, but by the power of His Majesty, had forsaken the other parts of the world; but in order that the mind may be admonished to turn to a more excellent nature, i.e. to God, where its own body, which is earthly, is turned to a more excellent body, i.e. to a heavenly one" (*Serm. on Mount*, bk. ii. c. v. 17).

II. The turning to the east at the Creed in the English Church, is a survival of the ancient general custom, dating at least from the time of Tertullian in the second century.

In the recitation of the Creed as the symbolum or watchword of the Christian warfare, there is a special appropriateness in the marshalling of all, as one army of Christ, towards the east (Bp. Barry, *P. B.* p. 47). But with regard to this custom there is no rubric: nor is there one directing the minister to turn to the people when reading the epistle and gospel. Therefore it seems clear that custom was thought to be rule enough—"Mos pro lege." In the Hereford Use the rubric occurs after the Creed. "Quo finito vertat se sacerdos ad populum et dicat," &c., shewing that when reciting the Creed his face was not towards the people.—Blunt's *Par. Priest,* sect. x. 328. [H.]

EASTER EVE. The Saturday of Holy Week. It was called in the early Church, both Eastern and Western, "the great Sabbath" (*τὸ μέγα σάββατον*; Sabbatum magnum). It is thus described in the Epistle of the Church of Smyrna, where an account is given of the martyrdom of St. Polycarp, who was apprehended on the great Sabbath (Euseb. iv. 15. 12). Early writers from Tertullian downwards speak of the vigil of Easter as observed with great solemnity (Tertul. *ad uxorem,* ii. 4); the churches were lighted up "so that it seemed like day," as a symbol of the lighting of the world by the Resurrection of the Sun of Righteousness (Greg. Naz. *Orat.* xlv. *in Pasch.*; Euseb. *de Vit. Const.* iv. 22). There was also a tradition that the second coming of our Lord would be on this eve: "cujus noctis duplex ratio est, quod in eâ et vitam tum recepit, cum passus est; et postea orbis terræ regnum recepturus est" (Lactantius, vii. 19; Hieron. iv. *in Matt.* xxv. 6). According to the Apostolic Constitutions this was the only Sabbath on which fasting was allowed "for inasmuch as the Creator was then under the earth, the sorrow for Him is more forcible than joy for the creation" (vii. 23). This was the chief day for baptising the catechumens, as being the first of the 50 days set apart for this purpose, and accounted but as one solemn season for baptism (St. Chrys. *Ep.* i. *ad Innocent.*; Bingham, xi. 6). On the "great Sabbath" after the deposition of St. Chrysostom, there were 3,000 catechumens awaiting baptism who were brutally dispersed by the soldiery (Stephens' *Life of St. Chrysostom,* p. 333, 2nd ed.).

The ancient collect, epistle and gospel appointed for this day had reference to baptism. In the Prayer Book of 1549 they were changed, but the present collect was not inserted till 1662. It is based on the collect in the Scotch Liturgy of 1637, commonly attributed to Laud. According to the ancient offices of the English Church, the Paschal candle, &c., received benediction on this day (See *Benediction*). [H.]

EASTER. The Christian Festival observed in memory of our Saviour's Resurrection. The Latins and others call it Pascha (*πάσχα*) a word derived from the Aramaic form of the Hebrew name for Passover (פֶּסַח). The "*πάσχα σταυρώσιμον,*" or Pascha Dominicæ Passionis, was the same as our Holy Week, the *πάσχα ἀναστάσιμον,* or Pascha Dominicæ Resurrectionis, including Easter and the days within the octave. But the great day itself was the Dies Paschæ. The name was once familiar in England, and in the north Easter eggs are called Paste-eggs, or Past-eggs—a corruption of pasch-eggs. The word Easter, according to Bede, is derived from "Eostre," a goddess worshipped in Britain, whose festival happened about the time of the vernal equinox, and her name is probably derived from the same root as East,—signifying "to shine" (*De Ratione Temp.* xiii. xv.). From the earliest times Christians all agreed in showing a peculiar respect and honour to this festival. Gregory Nazianzen calls it the Queen of Festivals (*βασίλισσα τῶν ἡμερῶν ἡμέρα*), and says, it excels all others as far as the sun exceeds the other stars (*Or.* xix.). Hence, in some ancient writers, it is distinguished by the name of *Dominica Gaudii,* i.e. the "Sunday of joy." One great expression of the public joy was given by the emperors, who were wont to grant a general release to prisoners on this day, with an exception only of such criminals as were guilty of the highest crimes (*Cod. Theod.* lib. ix. tit. 38; Greg. Nyssen, *Hom.* iii. *de Resur. Christi*). The ancient Fathers frequently mention these Paschal indulgences, or acts of grace, and speak of them with great commendations. It was likewise usual at this holy season for private persons to grant slaves their freedom or manumission (*Cod. Justin.* iii. tit. 12).

To these expressions of public joy may be added, that the Christians were ambitious, at this time especially, to show their liberality to the poor. Constantine set a good example in this respect (Euseb. *Vit. Const.* iv. 22). They likewise kept the whole week after Easter day, as part of the festival; holding religious assemblies every day, for prayer, preaching, and receiving the Communion (Chrysost. xxxiv. *de Resur. Christi*). Upon which account the author of the Constitutions requires servants to rest from their labour the whole week (viii. 33). All public games were prohibited during this whole season; as also all proceedings at law, except in some special and extraordinary cases (Bingham, xx. v. 5).

In the primitive times the Christians of all Churches on this day used this morning salutation, "Christ is risen;" to which those who were saluted answered, "Christ is risen indeed;" or else thus, "and hath appeared unto Simon;" a custom still retained in the Greek Church. And our Church, supposing us as eager of the joyful news as they were, is loth to withhold from us long the pleasure of expressing it; and therefore, as soon as the absolution is pronounced, and we are thereby rendered fit for rejoicing, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another "to keep the feast; for that Christ our Passover is sacrificed for us, and is also risen from the dead, and become the first-fruits of them that slept," &c.—Wheatly, c. v. p. 229.

The first lesson in the morning is the twelfth chapter of Exodus, in which is mentioned the institution of the Passover, proper for this day, the feast of the Passover: for, as St. Augustine observes, "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." Christ is our true Passover, whereof the other was a type: the lesson then is proper for the day. So is the first lesson for the evening (Exod. xiv.), for it is concerning the Israelites' deliverance out of Egypt, a type of our deliverance from hell this day by Christ's glorious resurrection. The second lessons are plain. The Gospel gives us the full evidence of Christ's resurrection: the Epistle tells us what use we should make of it, "If Christ be risen, seek those things that are above," &c. The collect prays for grace, to make the use of it which the Epistle directs.

"On this day, as on Christmas day, there were formerly [in the First Book of King Edward VI.] two communions, whereof we have retained the former Epistle and Gospel."—*Bp. Cosin.*

II. With regard to the *time* of the Festival, though all agreed in the observation of it in general, yet they differed very much as to when it was to be observed; some keeping it precisely on the same stated day every year; the Church of Ephesus, and the Asiatic Churches dependent on it, on the fourteenth day of the first moon in the new year, whatever day of the week it happened on; and others, on the first Sunday after the first full moon. This diversity occasioned a great dispute, in the second century, between the Asiatic Churches and the rest of the world; in the course of which Pope Victor excommunicated all those Churches. But the Council of Nice, in the year 325, decreed that all Churches should keep the Pasch, or festival of Easter, on one and the same day, which should be always a Sunday. It was to be observed on the Sunday following the Jewish feast of the Passover, which is kept on the fourteenth day, or full moon of the Jewish month *Nisan.* This decree was afterwards confirmed by the Council of Antioch, in the year 341. Yet this did not put an end to all disputes concerning the observation of this festival; for it was not easy to determine on what Sunday it was to be held, because, being a movable feast, it sometimes happened that the Churches of one country kept it a week, or a month, sooner than other Churches, by reason of their different calculations. Therefore the Council of Nice is said to have decreed further, that the bishops of Alexandria should adjust a proper cycle, and inform the rest of the world on what Sunday every year Easter was to be observed. Notwithstanding which, the Roman and Alexandrian accounts continued to differ, and sometimes varied a week, or a month, from each other: and no effectual cure was found for this, till, in the year 527, Dionysius Exiguus brought the Alexandrian canon, or cycle, entirely into use in the Roman Church. Meantime, the Churches of Gaul and Britain kept to the old Roman canon, and it was two or three ages after, before the new canon—that is, the Alexandrian canon—was, not without some struggle and difficulty, settled among them.—Bingham, *Orig. Eccles.* bk. xx. c. 5; Theod. lib. i. c. 10; Socrat. lib. ii. c. 9; Euseb. *de Vit. Const.* lib. iii. c. 14; Leo, *Ep.* 63, *ad Marcian. Imper* (See *Quartodeciman*).

The paschal canon, or rule, of Dionysius having become the standing rule, for the celebration of Easter, to all the Western Churches, it will be proper briefly to explain it. The particulars of it are as follows: viz. that Easter be always on the Sunday next after the Jewish Passover; that, the Jewish Passover being always on the fourteenth day of the first vernal moon, the Christian Easter is always to be the next Sunday after the said fourteenth day of that moon; that, to avoid all conformity with the Jews in this matter, if the fourteenth day of the said moon be on a Sunday, this festival is to be deferred to the Sunday following; that the first vernal moon is that whose fourteenth day is either upon the day of the vernal equinox, or the next fourteenth day after it; that the vernal equinox, according to the Council of Nice, is fixed to the twenty-first day of March; that therefore the first vernal moon, according to this rule, is that whose fourteenth day falls upon the 21st of March, or the first fourteenth day after; that the next Sunday after the fourteenth day of the vernal moon (which is called the paschal term) is always Easter day; that, therefore, the earliest paschal term being the 21st of March, the 22nd of March is the earliest Easter possible; and the 18th of April being the latest paschal term, the seventh day after, that is, the 25th of April, is the latest Easter possible; that the cycle of the moon, or golden number, always shows us the first day of the paschal moon, and the cycle of the sun, or dominical letter, always shows us which is the next Sunday after.—Prideaux, *Connect.* part ii. bk. iv. (See Smith and Cheetham's *Dict. of Christ. Ant.* p. 593).

But it must be borne in mind that it is only a conventional full moon that regulates the time of Easter and all the other movable feasts, and not the real or astronomical full moon; which indeed would be impossible; for even in the eastern parts of England, and much more of Europe, the full moon near midnight may be a nominal day later than in the western, as midnight comes sooner in the east; and Easter might have to differ as much as five weeks in two places not very far apart. The rules on which this conventional moon depends are those which were invented for and established by Pope Gregory XIII., and first adopted in 1582 in Popish countries with the general reform of the Calendar, and in this country in 1752, when eleven days were dropped from September 2 to September 14. The matter is too complicated to be explained here (See *Golden Numbers*, and *Easter* in the *English Cyclopædia*, and Sir E. Beckett's *Astronomy without Mathematics*, and the table showing all the Easters for four hundred years by him in *Whitaker's Almanack* for 1885). The rules in the Prayer Book for finding Easter of the years before 1753 are erroneous; they show what it would have been if the new style had prevailed always. [H.]

EASTER ANTHEMS. On Easter day, instead of the *Venite*, certain anthems are appointed to be said or sung. At the last review the first two verses now used were prefixed, and the authorised translation adopted. In the First Book of King Edward VI., these anthems were appointed to be said or sung "afore matins, the people being assembled in the church;" and were followed by the subjoined Versicle and Response.

Priest. Show forth to all the nations the glory of God.

Answ. And among all people his wonderful works.

With a special prayer. The present rubric, substituting these anthems for the *Venite*, was introduced in 1552.—Blunt's *Annot. P. B.* i. 105.

EBIONITES. Heretics in the first and second centuries, who had their origin from the circumcised Christians, who had retired from Jerusalem to Pella, during the war between the Jews and Romans, and made their first appearance after the destruction of Jerusalem, about the time of Domitian, or a little before. The origin of the name is not clearly known. Tertullian speaks of a heretic called Ebion, who was a disciple of Cerinthus, and added to the errors of his master (*de Præsc. Hæret.* xxxiii. and the Appendix), believing with him that Christ was a mere man (*De Carn. Chr.* xviii.) (See *Cerinthians*). But Origen states that "the Ebionites derive their appellation from their condition of poverty, for Ebion (אֶבְיוֹן) means 'poor' in Hebrew" (*de Princip.* iv. 22); and Irenæus also ignores the man, when speaking of the sect (*Contra Hæres.* i. 26). The different opinions of later writers are given in Barton's *Bampton Lectures*, p. 496.

The Ebionites held the same errors as the Nazarenes. They united the ceremonies of the law with the precepts of the Gospel: they observed both the Jewish Sabbath and the Christian Sunday. They called their place of assembling a *synagogue*, and not a *church*. They bathed every day, which was the custom of the Jews. In celebrating the Eucharist, they made use of unleavened bread, but no wine.

Though they observed the law, yet they differed from the Jews in many points. They acknowledged the sanctity of Abraham, Isaac, Jacob, Moses, Aaron, and Joshua; but they derided those who came after them. They rejected some parts of the Pentateuch; and when they were too closely pressed by these books, they entirely abandoned them.

They added to the observance of the law divers superstitions. They adored Jerusalem as the house of God. Like the Samaritans, they would not suffer a person of another religion to touch them. They abstained from the flesh of animals, and even from milk: and, lest any one should object to them those words of the Gospel, where our Lord says he desires to eat of the passover, they corrupted the passage.

They disagreed among themselves with regard to our Lord's nature. Some of them said that He was born, like other men, of Joseph and Mary, and acquired sanctification only by His good works. Others allowed that He was born of a virgin, but denied that He was the *Word* of God, or had a pre-existence, before this human generation. They said He was indeed the only true prophet, but yet a mere man, who by His virtue had arrived at being called Christ and the Son of God. They supposed that Christ and the devil were two principles, which God had opposed the one to the other.

Of the New Testament they acknowledged only the Gospel of St. Matthew, that is, that which was written in Hebrew, and which they called the *Gospel according to the Hebrews*. But they took from it the two first chapters, and corrupted other passages of it. They absolutely rejected St. Paul as an apostate, and an enemy of the law, and published several calumnies against him. They had likewise false *Acts of the Apostles*, in which they mixed a great many fables.

In their manner of life, they imitated the Carpocratians, the most infamous of all heretics. They rejected virginity and continence: they obliged children to marry very young: they allowed married persons to separate from each other, and marry again, as often as they pleased.

St. Justin, St. Irenæus, and Origen, wrote against the Ebionites. Epiphanius treats at length of them in his *Hæreses* (xxx.), but he mixes other sects with them. "The correctness of Epiphanius is often called in question, and perhaps justly. But if the term 'Ebionites' designated a variety of minor sects—all of them Jewish Christians—who had imbibed Gnostic sentiments, unknown to the original Ebionites, then Epiphanius may be here correct."—Stubbs' Soames' *Mosheim*, i. 92, 128, 140: ii. 66; Blunt's *Dict. of Sects*, p. 138; Rose's Neander, ii. 10.

ECCLESIASTES. A canonical book of the Old Testament. It is called "The words of the Preacher, the Son of David, king of Jerusalem." Nevertheless, since the days of Grotius there have been grave doubts expressed as to the authorship of this book. Words occur in it which are alleged to be of a later date than Solomon, and the style is very different from the *Proverbs* and *Song of Songs*. Modern commentators, however, seem generally to assent to "the firm and unshaken testimony of primitive tradition, that the author was Solomon" (See *Dict. of the Bible; Speaker's Commentary*, vol. iv. p. 62).

ECCLESIASTIC. A person holding any office in the sacred ministry of the Church (See *Bishop, Priest*, and *Deacon*).

ECCLESIASTICAL HISTORIANS (See *Historians*).

ECCLESIASTICUS. The Latin title of an apocryphal book of Scripture, distinguished by this name because it was read (*in ecclesia*), and which was called in the Septuagint "*the Wisdom of Jesus, the Son of Sirach.*" There is no sign of the use of the book in Justin Martyr; and the first distinct quotations occur in Clement of Alexandria. But from the end of the second century the book was much used, and cited with respect. "While it is destitute of the highest canonical authority, it is a most important monument of the religious state of the Jews at the period of its composition" (circ. B.C. 200) (Canon Westcott: Smith's *Dict. of Bible*, i. 479).

ECLECTICS. A sect which arose in the Christian Church towards the close of the second century. They professed to make truth the only object of their inquiry, and to be ready to adopt from all the different systems and sects such tenets as they thought agreeable to it, and to digest these into one consistent doctrine; and hence their name, from ἐκλέγω, to *select*. They preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who was indeed merely a sack porter to the corn-ships, but in intellectual influence was second only to St. Clement at Alexandria. He (A.D. 193–242) laid the foundation of that sect, afterwards distinguished by the name of the New Platonists, in the Alexandrian school.—Newman's *Arians*, i. iv., London, 1833; Blunt's *Dict. of Sects*, 141.

ECONOMICAL. The economical method of disputing was that in which the disputants accommodated themselves, as much as possible, to the taste and prejudices of those whom they were endeavouring to gain over to the truth. Some of the early Christians carried this condescension too far, and abused St. Paul's example (1 Cor. ix. 20). The word is derived from οἰκονομία, *dispensatio rei familiaris*, the discretionary arrangement of things in a house according to circumstances. It signifies to do a thing artfully and dexterously, or with cunning and sagacity, as a shrewd manager of a household (οἰκονόμος) controls those under him. As a curious example may be cited the stratagem by which St. Chrysostom effected the capture of his friend Basil, in order to force him into a bishopric (See St. Chrysostom, *de Sacerd.* i. c. 9, and Life, by Rev. W. R. W. Stephens, p. 43 (2nd ed.)).

ECUMENICAL, or ŒCUMENICAL (From οἰκουμένη, *the world*). A term applied to general councils of the Church, to distinguish them from provincial and diocesan synods (See *Councils*).

EDIFICATION. Literally, *a building up*; and in the figurative language of the New Testament, the advancement of grace and holiness, whether in individuals or in the Church as a whole.

A pretence of greater edification has been a common ground of separation from the Church; but most absurdly, for "edification," says Dean Sherlock, in his resolution of some cases of conscience which respect Church communion, "is building up, and is applied to the Church, considered as God's house and temple; and it is an odd way of building up the temple of God, by dividing and separating the parts of it from each other." The most proper signification of the word which our translators render by "edification," is a house or building; and this is the proper sense wherein it belongs to the Christian Church: "ye are God's husbandry, ye are God's building," that is, the Church is God's house or building. Thus the same apostle tells us that in Christ, "the whole building" (that is, the whole Christian Church) "fitly framed together, groweth unto an holy temple in the Lord" (Ephes. ii. 21). Hence the governors of the Church are called builders, and the apostles are called "labourers together with God," in erecting this spiritual building; and St. Paul calls himself a "master builder." Hence the increase, growth, and advances towards perfection in the Church, are called the building or edification of it. For this reason, St. Paul commends prophecy, or expounding the Scriptures, in preference to speaking in unknown tongues without an interpreter, because by the former the Church receives building or edification.

ECCLESIASTICAL COMMISSION. This most important body, which now administers a large part of the revenues of the Church and has sundry other functions which could otherwise only be performed by continual Acts of Parliament, came into existence during the short ministry of Sir R. Peel in 1835. Just before the meeting of Parliament the Crown issued a commission of inquiry to the two archbishops, Howley and Vernon Harcourt, and bishops Blomfield, Kaye, and Monk, the Dean of Arches (Sir H. Jenner), and several members of the Government, who were directed to consider the more equal distribution of episcopal revenues, and the state of the cathedrals "with a view to the suggestion of such measures as might be more conducive to the efficiency of the Church by providing for the cure of souls and by preventing pluralism." The ministry which succeeded in April, 1835, issued a fresh commission changing the official lay members; and they made the great report in 1836 which was turned into an Act of Parliament, 6 & 7 W. IV. c. 77, the same year, which did in a great measure equalise the incomes of all the bishops except the five who have precedence (see *Bishops*), and reduced several of those after the existing ones, and founded the sees of Ripon and Manchester, leaving the sum of the episcopal revenues nearly the same as before. But the surplus from the episcopal estates soon increased, from the commissioners being authorised and able to run out leases for lives, by which a large proportion of the property of the Church and of colleges had been continually passing away from them, as no temporary owners of property so based, unless younger than usual, could afford to run out leases. And even when they did, they were generally granted afresh into the family of the owners for a time, or else an enormous fine was obtained for their benefit and the impoverishing of their successors for a long time. A great many Acts have been passed for them for which we must refer the reader to the Index to the Statutes, and to law books. The first, in 1836, established the body; the second, in 1840, and later ones, made it consist of all the bishops, the deans of Canterbury, St. Paul's, and Westminster; The Lord Chief Justice, Master of the Rolls, and Dean of Arches; five Cabinet Ministers, and now twelve laymen appointed by the Crown, two by the Archbishop of Canterbury—and by the Archbishop of York none. By 13 & 14 Vict. c. 94, the Crown was to appoint a first and second "estates commissioner" of whom only the first has a salary, and has always hitherto been a peer, higher than a baron, and the archbishop a third, with a salary. The "estates committee" is to consist of those three and two more appointed by the general body, of whom one is to be a layman not sitting *ex officio*. Every lay member must declare that he is a member of the Church of England.

By the Act of 1850 the surplus of the episcopal estates was transferred to what is inappropriately called the Common Fund, for that is just what it is not, as all the later Acts, after 1836, for founding new bishoprics actually prohibit the application of any of it to their endowment or even to providing houses for them or buying land therefor, though the commissioners may buy it for anything else, and do constantly make grants for new parsonages. The still stranger thing is that this restriction was not imposed by any external interference in Parliament, but was volunteered by the commission and the bishops themselves under the fear of popular cant about "working clergy," as if the new sees were not founded because they were wanted, just as much as Manchester and Ripon, which were founded out of the General Fund in 1836. The commissioners have been severely criticised at different times for their indiscreet purchases and sales and building of episcopal houses, of course under the guidance of architects and surveyors. And they made one very singular mistake, which was not discovered till too late, in selling the separate estate which represented old York House, the London residence of the archbishop under an Act of James I., who took it in exchange for other property which was to provide another house, and in fact did so in income, and was kept apart from the general property of the see, and vested for that purpose in a special trust during vacancy instead of the income going to the Crown. Moreover, the Archbishop of York plainly ought to have a London residence at least as much as the Bishop of Winchester, who gave it up, and Ely, who retains the one that was built for him instead of the old palace and chapel in Ely Place, Holborn; and that mistake about York House ought to be rectified, as it was an illegal piece of confiscation.

The greater part of their income arises from the Cathedral Reform Act of 1840, 3 & 4 Vict. c. 113, which turned into a statute the further report of the Commission for suppressing—or (as it was amended) "suspending" as to income all the non-residentiary canonries or prebends, and a good many residentiaries. That was notoriously Bishop Blomfield's doing, which was denounced with humorous but ineffective vigour by Sydney Smith. They refused an amendment to leave rifled canons even endowment enough to pay their expenses of coming to preach the statutable sermons in their turn. And though a great parade was made of equalising bishops' incomes, and all the private patronage of deans and canons was transferred to the bishops, and all the separate estates taken away, many of the deaneries were left with incomes utterly inadequate for their houses, and for the duties of a dean. All which Bishop Blomfield defended by calling it "a holy innovation"; but, though something of the kind was necessary, it by no means followed that whatever the holy innovators chose to do was right, as they expected it to be assumed.

By 19 & 20 Vict. c. 55, the ecclesiastical commission was made also the church-building commission, which had been established by 58 Geo. III. c. 45, for spending the million, afterwards increased to one and a half millions voted by Parliament for new churches, before the dissenters combined to prevent any more such grants, preferring the spread of infidelity to Christianity taught by the Church, as they did afterwards with schools. It is impossible to give any full account here of the multitude of Acts relating to church building (*q.v.*) and endowment and the creation of new parishes, for which the ecclesiastical commission have very large powers, and by 29 & 30 Vict. c. 111, confirmation of their grants by the Queen in council was dispensed with. It was never more than a mere form.

They make an annual report of all their doings. Applications for grants, whether accompanied with offers of "benefactions" or not, have generally to be made to them in November, and are decided on in the following spring. By 23 & 24 Vict. c. 142, on every avoidance of a bishopric the commission may revise the existing arrangement under which the bishop had either a fixed income from them, or such portion of the episcopal estates as were reckoned to produce the net income prescribed by statute, generally the Act of 1836. By 31 & 32 Vict. c. 114, they may arrange with any chapter for a transfer of all or part of the capitular property for an annual money payment, or *vice versâ*, for transferring lands to the chapter in consideration of any annual sum; and at the same time may set apart as part of the consideration a capital sum to be spent in repairs, restoration and improvement of the cathedral. But there seems to be no power for revising these arrangements from time to time. [G.]

ECCLESIASTICAL COURTS COMMISSION. The various ecclesiastical courts are treated of under the heads of *Chancellor's*, or *Consistory*, or *Diocesan Courts*, *Arches (Court of)*, *Judicial Committee of the Privy Council*, and also *Delegates*, which were superseded thereby. But it may be convenient here to notice the Royal Commission on Ecclesiastical Courts which was issued in 1881. It was originally composed of twenty-five commissioners, being the two Archbishops, the Bishops of Winchester, Oxford and Truro, the Marquess of Bath, the Earls of Devon and Chichester, Lords Penzance, Blachford, Coleridge, Sir R. G. Phillimore, Sir R. A. Cross, Sir W. C. James, W. C. Lake, Dean of Durham, J. J. S. Perowne, Dean of Peterborough, Professors Westcott and Stubbs, Dr. Deane, E. A. Freeman, Esq., Rev. Dr. Espin, Rev. A. C. Ainslie, Arthur Charles, Esq., F. H. Jeune, Esq., and Samuel Whitbread, Esq. After the death of Archbishop Tait, the Bishop of Truro became Primate, and his original place on the Commission was not filled up, so that the whole number was reduced to twenty-four. The Commission was appointed to "inquire into the constitution and working of the Ecclesiastical Courts," in consequence of a very widespread dissatisfaction in regard to these courts, more especially since the passing of the Public Worship Regulation Act in 1874. The sittings of the Commissioners extended over two years. A large number of witnesses were examined in order to ascertain the causes and extent of the prevalent dissatisfaction, a careful inquiry was made into the constitution and procedure of ecclesiastical courts in other Churches in different parts of the world, whether in communion with the Church of England or not, whether established or non-established; and the history of the Church Courts in England was investigated from the earliest times. The main results of these inquiries were embodied in the Report of the Commission; but the history of the English Ecclesiastical Courts was traced most minutely and exhaustively in an Appendix written by the present Bishop of Chester, Dr. Stubbs.

The recommendations of the Commissioners were placed at the end of their Report; and the most important of them are as follows:

(1) That alike in cases of misconduct and neglect of duty, and in cases of heresy and breach of ritual, the promoters of the suit must obtain the bishop's assent to their proceedings.

(2) That suits under either head shall be brought in the first instance into the diocesan court, which shall consist of the bishop with a legal assessor in cases of misconduct, and with a legal and theological assessor in cases of heresy and ritual.

(3) That an appeal shall lie from the diocesan court to the court of the province, which shall consist of the official principal.

(4) That an appeal shall lie from the court of the province to the Crown, and the Crown shall appoint a permanent body of lay judges learned in the law to whom such appeals shall be referred. Every person so appointed shall before taking office make and sign a solemn declaration that he is a member of the Church of England as by law established. The number summoned for each case shall not be less than five, to be summoned by the Lord Chancellor in rotation. The judges shall have the power of consulting the archbishop and bishops of the province, if thought advisable, and shall be bound so to consult them on the demand of any one or more of their number present at the hearing of the appeal.

(5) That the actual decree shall be alone of binding authority: the reasoning of the written or oral judgments shall always be allowed to be reconsidered and disputed.

(6) That the official principals of the provincial courts shall be appointed by the archbishops, who may, if they think fit, appoint the same person to act for both provinces. An official principal shall be one who is or has been a lord of appeal, or has been a judge of the Supreme Court of Judicature, or has been in actual practice as a barrister-at-law for ten years. He shall be appointed during good behaviour, and before entering on his office shall make and sign a declaration that he is a member of the Church of England; and shall take the oaths and make the declaration required by the 127th Canon of 1604.

The Report was signed by twenty-three Commissioners, although fourteen qualified their assent by certain reservations, of which the most important were: (i.) an objection to the assent of the bishop being required as an indispensable condition to legal proceedings (signed by Lord Coleridge, the Archbishop of York, J. J. Stewart Perowne, and F. H. Jeune); (ii.) an objection to the Final Court of Appeal consisting of lay judges appointed by the Crown (signed by Sir R. Phillimore). Lord Penzance, who had been prevented by illness from attending the meetings regularly, appended a separate report. He came to the conclusion "that there is no warrant to be found in the legal or constitutional history of this country for the proposition that there have existed at any time since the Conquest, or indeed before it, spiritual courts deriving their original authority from the Church, independent of the Sovereign or the State, and that the authority for the jurisdiction of the existing ecclesiastical courts did, on the contrary, emanate directly from the Crown." (Report under the Royal Commission, p. 53.)

ECCLESIASTICAL TITLES ACT. In 1850 a great commotion was raised by Pope Pius IX. giving to the Popish bishops in England and Ireland titles taken from various places therein, such as Westminster, Beverley, &c., instead of "Melipotamus (and other such names) in partibus infidelium." And it was aggravated by a bombastic manifesto "issued out of the Flaminian Gate" by Dr. Wiseman, who was thus translated from Melipotamus to the archbishopric of Westminster. Thereupon Lord J. Russell introduced a Bill in 1851, which was passed with little opposition, to make the assumption or use of such titles penal, as well as illegal; because the use by Englishmen of all titles conferred by foreign states is without royal licence. No such rank as Cardinal has any legal recognition here, and the Queen once cancelled a presentation at Court of some English Roman ecclesiastic under the title of Monsignor which had passed inadvertently through the Lord Chamberlain's office. Mr. Gladstone was one of the opponents of the Act of 1851, and just 20 years after, being Prime Minister, got it repealed with equally little opposition. But the repealing Act contains a proviso that "such repeal is not to be deemed in any way to authorise or sanction the conferring or attempting to confer any rank, title, or *precedence*, authority or jurisdiction, on or over any subject of this realm by any person out of this realm other than the Sovereign thereof." We set this out in full because there are occasionally discussions, founded on ignorance of the law, whether precedence should be given to Romish bishops. They have none at all. as such: nor have the bishops of the Church in Scotland or Ireland now, nor suffragans, beyond what may be given them by courtesy, as is often done to bishops' wives in England, at least in their own diocese;

but our Scotch and Irish bishops are recognised by sundry Acts of Parliament (See *Church in Scotland and Ireland*). [G.]

EDMUND. King and Martyr: commemorated on Nov. 20. He was born A.D. 841, and succeeded to the throne of East Anglia at an early age. He bravely withstood the Danes, but was by them defeated and taken prisoner. The Danes offered him his life and his kingdom if he would renounce Christianity, but he refused and was burnt to death, being tied to a tree and shot at with arrows. An abbey was built upon the spot where his remains were buried (at St. Edmund's Burgh), and was afterwards refounded in his honour by King Cnut. [H.]

EDUCATION, ELEMENTARY. After the Education Act of 1870, it was a question whether schools on a Church basis would be able to hold their own. The Society for the Promotion of Christian Knowledge, and the National Society, at once extended their help; and by the earnest work of the clergy, backed by these two great Church Societies, the Church schools still show the highest average, both with regard to attendance and contributions. The following lists speak for themselves.

ACCOMMODATION.

Day Schools, Year ended August 31	1883	1884	1885
Church	2,413,676	2,454,788	2,505,477
British, &c. . . .	386,839	394,009	395,104
Wesleyan . . .	200,564	203,253	204,879
Roman Catholic .	272,760	284,514	292,450
Board	1,396,604	1,490,174	1,600,718
	4,670,443	4,826,738	4,998,718

VOLUNTARY CONTRIBUTIONS.

Day Schools, Year ended August 31	1883			1884			1885		
	£	s.	d.	£	s.	d.	£	s.	d.
Church . .	577,313	16	5	585,071	11	10	583,936	3	4
British, &c.	71,519	2	9	72,978	10	0	96,832	6	3
Wesleyan .	15,271	14	1	16,802	2	0	15,934	7	11
Roman Catholic .	51,564	15	2	57,672	1	2	59,233	8	10
Board . .	1,420	1	3	1,603	7	10	891	11	11
	717,089	9	8	734,127	12	10	756,827	18	3

Even these figures, it must, however, be noted, give a very imperfect impression of the work of the Schools of the Church of England and of the Voluntary Schools generally. Going back for a moment to the year 1870, it is to be observed that during the fifteen years which have since elapsed the accommodation in Elementary Schools has been nearly trebled. The School Board system and the Voluntary system have been at work side by side: and while the School Boards, with their practically unlimited resources, have provided accommodation for 1,600,718 children, Christian zeal and energy, unaided by the rates, have, in exactly the same period, provided accommodation for 1,519,416, of which 1,150,690 are due to the Church. The Church alone had, in 1885, nearly one million more school places than are provided in Board Schools.—*Report of Nat. Soc.* 1886. [H.]

EDWARD, son of Eadgar the Peaceful, king of the West Saxons, was crowned by Dunstan A.D. 975, and murdered by order of his step-mother Elfrida on March 18, 978, on which day he is commemorated in the Calendar. His remains were translated from Wareham to Shaftesbury on June 20, 980.—Lingard, i. 231. [H.]

EDWARD THE CONFESSOR, TRANSLATION OF. Commemorated Oct. 13. Edward succeeded his father, King Ethelred, in A.D. 1041. He re-established the ancient Abbey of Westminster in a magnificent manner. The buildings (not the present church, of which the greater part is nearly two centuries later) were completed and solemnly dedicated to St. Peter on the Feast of Holy Innocents, A.D. 1065, but Edward was not able to be present, as he was "sick unto death." He died Jan. 5, A.D. 1066, and was buried in the new Abbey Church before the high altar. His tomb was richly adorned by William I., and enclosed in a shrine. The body was removed by St. Thomas of Canterbury to a richer shrine, Oct. 13, A.D. 1163; and after the rebuilding of the church by Henry III. a most sumptuous shrine was erected, a portion of which still remains. Edward, though not perhaps a great king, must be ranked among the best princes of his time. The goodness of his heart was adored by his subjects, who lamented his death with great grief, and bequeathed his memory as an object of veneration to their posterity.—Lingard, i. 276, 399 (See *Cramp Rings*).

EDWARD VI., PRAYER BOOKS OF (See *Prayer Book*).

ELDERS (*πρεσβύτεροι*, hence Presbyterians). Presbyterian sects have supposed that the order of *lay-elders*, as they denominate some of their officers, is sanctioned by Holy Scripture. It appears certain, however, that the "elders" mentioned by St. Paul (1 Tim. v. 1, 17) did not hold the same office as those in the Presbyterian sects, but "laboured in the word and doctrine." In this place the apostle means simply, ordained ministers, when he directs that double honour should be paid to the elders that rule well, especially those who labour in the word and doctrine; and the distinction does not appear to consist in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial duties. It is said that Calvin admitted lay-elders into Church courts, on what he conceived to be the sanction of primitive practice, and, as an effectual method of preventing the return of inordinate power in a superior order of the clergy. To this it is answered by Catholics, that neither the name nor office of lay-elder was ever known to any general or provincial council, or even to any particular Church in the world, before the time of Calvin (See *Presbyterians*).

ELECTION (See ***Predestination***, ***Calvinism***, ***Arminianism***). There are three views taken of election, all parties agreeing that *some* doctrine of election is taught in Holy Scripture,—the Calvinistic, the Arminian, and the Catholic.

I. By the Calvinists (see *Calvinism*), election is judged to be the election of certain individuals out of the great mass of mankind, directly and immediately, to eternal life, while all other individuals are either passively left, or actively doomed, to a certainty of eternal death; and the moving cause of that election is defined to be God's unconditional and irrespective will and pleasure, inherent in, and exercised in consequence of, His absolute and uncontrollable sovereignty.

II. By the Arminians, or Remonstrants (see *Arminianism*), Scriptural election is pronounced to be the election of certain individuals, out of the great mass of mankind, directly and immediately to eternal life; and the moving cause of that election is asserted to be God's eternal prevision of the future preserving holiness and consequent moral fitness of the individuals themselves, who thence have been thus elected.

III. Election under the gospel or Catholic view denotes, the election of various individuals into the pale of the visible Church, with God's merciful purpose, that through faith and holiness they should attain everlasting glory, but with a possibility (since God governs his intelligent creatures on moral principles only) that through their own perverseness they may fail of attaining it.

Stanley Faber, from whose work (*The Primitive Doctrine of Election.* 1842) these definitions are taken, very clearly proves this to be the doctrine of the reformed Church of England: where, in the seventeenth Article, the Church of England, speaking of predestination to life, teaches not an election of certain individuals, either absolute or previsional, directly and immediately, to eternal happiness. But she teaches an election of certain individuals into the Church Catholic, in order that there, according to the everlasting purpose and morally operating intention of God, they may be delivered from curse and damnation, and thus, indirectly and mediately, may be brought, through Christ, to everlasting glory; agreeably to God's promises, as they are generically, not specifically, set forth to us in Holy Scripture.

IV. That such is the real doctrine of the Church of England—in other words, that she teaches a predestination to life, not direct and immediate, but indirect and mediate—inevitably follows from the circumstance that, while in her sixteenth Article she hints at the possibility of the elect individually departing from grace given, in her Homilies and in her Burial Service she distinctly states, that the elect, in her sense of the word, may, in their individual capacity, fall away utterly, and thus perish finally. Now, this statement is palpably incompatible with the tenet of a direct and immediate predestination of individuals to eternal life; for individuals, so predestinated, could not, by the very terms of their predestination, fall away utterly and irrecoverably. Therefore, the predestination to life, mentioned in the seventeenth Article, can only mean an indirect and mediate predestination of individuals; or, in other words, it can only mean a predestination of individuals to eternal life, through the medium of election into the Catholic Church; in God's everlasting purpose and intention indeed; but still (since God, in executing His purpose and intention, operates upon the minds of His intelligent creatures not physically, but morally,) with a possibility of their defeating that merciful purpose and intention, and thence of their finally falling away to everlasting destruction.

As the article, in connexion with the other documents of the Anglican Church, must, unless we place them in irreconcilable collision with each other, be understood to propound the doctrine of predestination after the manner and in the sense which has been specified; so it distinctly enjoins us to receive God's promises, as they are generally set forth to us in Holy Scripture.

The word *generally* in this place is not opposed to *unusually*, but to *particularly*, and signifies generically. And the other documents of the Church of England agree with this interpretation of this seventeenth Article.

We may refer, in the first instance, to the peculiar phraseology introduced into the office of Infant Baptism. "Regard, we beseech thee, the supplications of thy congregation: sanctify this water to the mystical washing away of sin: and grant that this child, now to be baptised therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord."

Thus, in systematically generalizing phraseology, runs the prayer. Now the same prayer is recited over every child. Consequently, by the inevitable force of the word "remain" as here used, every child, baptismally brought into the pale of the Church, is declared to be, at that time, one of the number of God's elect.

But the largest charity cannot believe that every child, baptismally brought into the pale of the Church, is elect in the sense of election as jointly maintained by Calvin and Arminius.

Therefore, agreeably to the tenor of her own explicit phraseology, the idea which the English Church annexes to the term election, can only be that of ecclesiastical individual election.

The matter is yet additionally established by the parallel phraseology, which occurs in the somewhat more modern office of Adult Baptism.

With the sole requisite alteration of "this person" for "this child," the prayer is copied verbatim from the older office. Every adult, therefore, who is baptismally introduced into the pale of the Church, is, as such, declared to be one of the number of God's elect people.

The same matter is still further established by the strictly homogeneous language of the Catechism.

Each questioned catechumen, who, as an admitted member of the Church, has already, in the baptismal office, been declared to be one of the elect, is directed to reply: that, as a chief article of the faith propounded in the Creed, he has learned "to believe in God the Holy Ghost, who sanctifieth" him "and all the elect people of God."

Now, such an answer plainly makes every catechumen declare himself to be one of the elect.

But, in no conceivable sense which will harmonize with the general phraseology of the Anglican Church, save in that of ecclesiastical individual election only, can every catechumen be deemed one of God's elect people.

Therefore the idea which to the Scriptural term election is annexed by the Church of England, is that of ecclesiastical individual election.

The matter is also established by the parallel phraseology introduced into the Burial Service.

"We beseech thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in the eternal and everlasting glory, through Jesus Christ our Lord."

In this prayer, the generic term "we" occurs in immediate connexion with "the number of thine *elect*."

Therefore the evidently studied arrangement of the words enforces the conclusion that every member of the Church, as designated by the term "we," must be deemed one of God's elect people.

Finally, the same matter is established, even in the familiar course of daily recitation, by the language of the very liturgy itself.

"Endue thy ministers with righteousness: and make thy chosen people joyful.

"O Lord, save thy people: and bless thine inheritance."

Now, who are the "chosen people" whom the Lord is here supplicated to "make joyful"?

Can we reasonably pronounce them, in the judgment of the Anglican Church, to be certain individuals of each actually praying congregation, who, in contradistinction to other individuals of the same congregation, are predestinated, either absolutely or previsionally, to eternal life?

Assuredly, the whole context forbids so incongruous a supposition; for, assuredly, the whole context requires us to pronounce, that "thy chosen people" are identical with "thine inheritance."

But the whole tenor of the Prayer Book identifies "thine inheritance" with the Catholic Church.

Therefore, "thy chosen people" and the Catholic Church are terms, in point of import, identical (See *Perseverance*).

ELECTION OF BISHOPS (See *Bishops*).

ELEMENTS. The materials used in the sacraments, appointed for that purpose by our Lord himself—"the outward and visible signs of the inward spiritual grace." Thus water is the element of baptism, and bread and wine are the elements of the Eucharist.

I. (*a*) It has always been the practice of the Church to use a form of benediction upon the water used at baptism. "The waters," says Tertullian, "are made the sacrament of sanctification by invocation of God" (*De Bapt.* c. 4). St. Cyprian and many of the Fathers speak in like manner. St. Augustine, referring to baptism, asks, "What is the baptism of Christ? The washing of water by the Word: take away the water, it is no baptism; take away the Word, it is no baptism."—*On St. John, Tract* xv. 4 (See *Baptism*).

(*β*) The elements for the use of the Eucharist were in early times taken out of the oblations of bread and wine which were offered by the people. The bread used was common bread, made for ordinary occasions (Ambrose, *de Sacram.* lib. iv. c. 4). The use of wafers and unleavened bread was not known till the eleventh or twelfth century. Bona suggests with probability that it was because of the people leaving off making their oblations in common bread, that the clergy themselves provided the bread, and, from motives of reverence, substituted unleavened bread or wafers for what had been before used (*Rer. Liturg.* lib. i.) (See *Wafer*). The wine seems always to have been mixed with water in the early times. Justin Martyr (*Apol.* i. c. 65), Irenæus (*ad Hær.* lib. v. c. 2, and c. 36), St. Cyprian (*Ep.* 63, *ad Cæcilium*), and many other writers, refer to this custom (See *Mixed Chalice*). But there is no express command with regard to this in any ancient councils or canons, and divines of all ages have agreed that it is not essential to the sacrament.—Bingham, bk. xi. c. 10; bk. xv. c. 2.

II. In the English Communion Office of 1549 there was no special prayer connected with the oblation of the elements. The priest is directed in the rubric to lay "the bread upon the corporas, or else in the paten, or in some other comely thing . . . putting the wine into the chalice, putting thereto a little pure and clean water, and setting both the bread and wine upon the altar." In 1661 the rubric stood thus: "when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient;" *Then*, that is, after the offertory, and after presenting the basin with the alms. This rubric being added to our liturgy at the last review, at the same time with the word "oblations," in the prayer following, it is the opinion of many, such as Bishop Patrick, that by that word are to be understood the elements of bread and wine, which the priest is to offer solemnly to God as an acknowledgment of His sovereignty over His creatures, and that from henceforth they might become properly and peculiarly His. For in all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicants, not as man's, but as God's provisions, who by thus entertaining them at His own table, declared Himself reconciled, and again in covenant with them. And therefore our blessed Saviour, when He instituted the new sacrament of His own body and blood, first gave thanks and blessed the elements; that is, offered them up to God as Lord of the creatures, as the most ancient Fathers expound that passage; who for that reason, whenever they celebrated the holy Eucharist, always offered the bread and wine for the communion to God upon the altar by this or some short ejaculation: "Lord, we offer thee thine own out of what thou hast bountifully given us." After which they received them into the sacred banquet of the body and blood of His dear Son.—Bp. Patrick *on the Christian Sacrifice*; Waterland, *Doct. of Euch.* xii. 532 (See *Oblations Offertory*).

In the ancient Church there was generally a side table, or *prothesis*, near the altar, upon which the elements were laid till the first part of the communion service was over (See *Credence*).

In the coronation service of Queen Victoria, after the reading of the sentences in the Offertory, this rubric occurs. "And first the Queen offers bread and wine for the communion, which being brought out of King Edward's chapel, and delivered into her hands, the bread upon the paten by the bishop who read the Epistle, and the wine in the chalice by the bishop that read the Gospel, are by the archbishop received from the Queen, and reverently placed upon the altar, and decently covered with a fair linen cloth, the archbishop first saying this prayer," &c. (See Wheatly, and Maskell, *Mon. Rit.* iii. 127). [H.]

ELEVATION. In architecture, a representation of a building, or of any portion of it, as it would appear if it were possible that the eye should be exactly opposite every part of it at the same time. Consequently it shows no depths, and is by itself misleading.

ELEVATION OF THE HOST. This Romish ceremony, condemned in our twenty-fifth Article, is not, comparatively speaking, an ancient rite. In the liturgy of St. Chrysostom, of St. Basil, and in the Armenian liturgy, the priest is directed to elevate the holy bread, and exclaim, "Holy things for holy persons." But this evidently does not imply the elevation for "adoration." The Roman ritualists, Bona, Merati, Benedict XIV., Le Brun, &c., acknowledge that there is no trace of the elevation for adoration before the eleventh or twelfth century in the West. The Ordo Romanus, Amalarius, Walafrid Strabo, and Micrologus, make no mention of the rite, though the last of these ritualists lived at the end of the eleventh century. The truth is, that no certain documents refer to it until the beginning of the thirteenth century, but it may possibly have existed in some places in the twelfth The synodical constitutions of Odo de Sulli, bishop of Paris, about 1200, appoint this elevation, and it was probably then first introduced into the diocese of Paris. Innocent III., who wrote on the ceremonies of the mass at the beginning of the thirteenth century, does not speak of it; but in the time of Honorius III. it had come into use, for he mentions it in an epistle to the Latin Bishops of the patriarchate of Antioch, A.D. 1219, where he commands that, at the elevation, the people should reverently bow. "Sacerdos quilibet frequenter doceat plebem suam, ut cum in celebratione missarum elevatur hostia salutaris, quilibet reverenter inclinet." This was inserted in the decretals by Gregory IX., his successor, and thus became the law of the West. It is spoken of by Bonaventure, Durand, and the Council of Lambeth, in the latter part of the same century; and Cardinal Guido is said to have introduced this rite, or some part of it, at Cologne, about 1265.

We know then, that, in the thirteenth century, the host was elevated, and the people bowed or knelt at the same time. But if we are to judge by the authorities referred to by the Roman ritualists themselves, the writers of that and the following ages did not always interpret this as designed for the adoration of the elements, or even of Christ in the Eucharist. Bonaventure (A.D. 1270) assigns eight reasons for the elevation, some of which relate to the duty or dispositions of the people on the occasion; but he does not notice the adoration of the elements. William, bishop of Paris, about 1220, ordered a bell to be rung at the elevation, that the people might be excited to pray, but not to worship the host; "Præcipitur quod in celebratione missarum, quando corpus Christi elevatur, in ipsa elevatione, vel paulo ante, campana pulsetur, sicut aliis fuit statutum, ut sic mentes fidelium ad orationem excitentur." Cardinal Guido (A.D. 1265) ordained, that at the elevation all the people should pray for pardon. "Bonam illic consuetudinem instituit, ut ad elevationem hostiæ omnis populus in ecclesia ad sonitum nolæ veniam peteret, sicque usque ad calicis benedictionem prostratus jaceret." The synod of Cologne (A.D. 1536) explained the people's duty at the elevation to consist in remembering the Lord's death, and returning Him thanks with minds raised to heaven. "Post elevationem consecrati corporis ac sanguinis Domini . . . tum videretur silendum, et ab omni populo mortis Dominicæ commemoratio habenda, prostratisque humi corporibus, animis in cœlum erectis, gratiæ agendæ Christo Redemptori, qui nos sanguine suo lavit morteque redemit."

On the other hand, Durand (1286), Lyndwood (1430), the diocesan synod of Augsburg (1548), and Cardinal Hosius, one of the papal legates at the synod of Trent, understood the prostration of the people as designed for the adoration of Christ as corporeally present in the Eucharist. Certainly this has latterly become the common opinion, but from what has been said above it appears that, before the Reformation, and afterwards, many persons at the elevation directed their worship to God and Christ simply, without any exclusive reference to the presence of Christ in the Eucharist.—Bona, *Rer. Liturg.* ii. c. 13; Martene, *de Rit. Eccl.* i. 423; Palmer, *Treatise on the Church*, i. 240; see also Freeman's *Princ. Div. Serv.* Introd. to Pt. ii.; *Dict. Christ. Antiq.* p. 605.

The First Prayer Book of Edward VI. directed the consecration to be effected without "any elevation, or showing the sacrament to the people." And in late years elevation, beyond the taking up in the hands, as ordered in the Prayer Book, has, in courts of law, been declared illegal.

EMBER DAYS. I. These are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the feast of Whitsunday, the 14th of September, and the 13th of December. They are ordered to be observed as days of fasting, in preparation for the following Sundays, which are the stated times of ordination in the Church. It is to be remarked, that the Sunday in December which begins the Ember week is always the third Sunday in Advent. The week in which these days fall is called Ember week. But as Sunday begins the week, the Ember collect is always to be read on the Sunday preceding the Ember days, not on that which follows them, as is sometimes erroneously done.

II. These days were called "jejunia quatuor temporum," i.e. fasts of the four seasons, whence is derived the German *quatember*, a quarter of a year, or quarterly day. The Dutch word is *quatutember*; the Danish *Kvatember*. The old English name of Ember week was *Ymb-ren-wuce*. The prefix "*Ymb*," which also assumed the form "*emb*" or "*embe*," cognate with German "*um*" and Latin "*ambi*," or Greek ἀμφί means about—around. It was much used in early English, but has died out of our language (See Bosworth's *Anglo-Saxon Dict.*). "*Ren*" or "*rene*" or "*ryne*" means a course, and so the Ember weeks (*Ymb-ren*) would seem to have got the name from coming round periodically. The derivation of the name from "ashes" or "embers" need not be considered. In an old English edition of the Gospels this heading is given, "Thys godspel sceal to tham ymb-rene innan harefeste on Saterndæg;" i.e. this gospel shall be read at the Ember in harvest on Saturday.—Thorpe's Edition of *Old English Gospels*, St. Luke xiii. 6.

III. Attempts have been made to prove that these days for ordination were appointed by the Apostles themselves; but it appears probable that Gelasius was the first who limited the seasons of general ordination to certain times of the year. According to Micrologus, "Gelasius papa constituit ut ordinationes presbyterorum et diaconorum non nisi certis temporibus fiant" (cap. 24, p. 448, edit. Hittorp). "There is no doubt, however," says Maskell, "that the appropriation of certain times of the years to the solemnities of general ordinations, is of an antiquity reaching if not to Apostolical, at least to almost primitive times" (For an account of the ancient "Ember fast," see *Dict. Christ. Ant.* p. 607). In the Penitential of Archbishop Egbert, these words occur: "Hi sunt legitimi quatuor temporum dies, qui legitime observari debent: id est, kal. Martii, prima hebdomada; et kal. Junii secunda heb^a; et kal. Septembr. tertia heb^a; et kal. Decembr. heb^a. proxima ante natale Christi" (Thorpe, *Ancient Laws*, vol. ii. p. 235). In the excerpts of Egbert also, reference is made to the ordination of priests and deacons "in quatuor temporum sabbatis." The reasons why the ordinations are fixed to set times have been thus stated: "(1) That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing on it; (2) that both bishops and candidates, knowing the time, may prepare themselves for this great work; (3) that the people, knowing the time, may, if they please, be present, either to approve the choice made by the bishop, or to object against those they know to be unworthy."—Wheatly, *Com. Prayer*, c. iv. Append.; Maskell, *Mon. Rit. Ang. Eccl.* i., cxxxv.; Evan Daniel, *P. B.*; Thorpe, *Ancient Laws*; *Dict. Christ. Antiq.*

EMBLEM. A visible, and usually an ornamental, symbol of some spiritual thing; of some great truth concerning the object of a Christian's worship, of some object of his faith and hope, or of some mystery or privilege.

The use of emblems, under which the truths of Christianity were veiled from the heathen, while they were presented vividly to the minds of the faithful, is probably as old as Christianity itself; and the fancy of pious persons has continued it to the present day; many particular emblems having been so generally and almost universally used, as to have been interwoven almost with the very external habit of the Church itself. Among the most apt and venerable may be mentioned, the trine compass (as it is called by Chaucer),

> "That of trine compass Lord and gide is."

or a circle inscribed within an equilateral triangle, denoting the coequality and coeternity of the three Divine Persons in the ever-blessed and undivided Trinity; the hand extended from the clouds in the attitude of benediction, for the first Person; the Lamb triumphant; the fish (see *Piscis*); the pelican wounding her own breast to feed her young; the Good Shepherd and others, for the second Person; the dove, for the third Person in the Blessed Trinity; the chalice receiving the blood of the wounded Lamb, for the holy Eucharist; the phœnix rising from the flames, for the resurrection; the cross, for the Christian's life of conflict; the crown, for his hope of glory.

It is of the essence of a proper emblem that it be not, nor pretend to be, a simple representation. It then loses its allusive character, and becomes a mere picture of the thing itself. In theology there is another reason why this should be avoided; for when we attempt a representation of any object of Christian worship, we too nearly fall into idolatry. This was Tertullian's objection to images and representations of all kinds (*De Idol.* iii.). But he was writing against Paganism, and would except the Scriptural emblems. Clement of Alexandria also has mentioned some emblems which we ought to avoid, and others which we may employ; of which latter we may name a dove, a fish, a ship borne along by a full breeze, and an anchor (*Pædag.* iii. 11).

Emblems in architecture are frequent, as the building in the form of a cross; the "arch of triumph" between the central nave and the sanctuary; the altar at the east, &c. The emblem of a ship is often used, as by the author of the Apostolical "Constitutions." "Let the building be long, with its head to the east, with its vestries on both sides at the east end, so it will be like a ship. . . . The deacons are like the mariners and managers of the ship" (Bk. ii. 57).

EMBOLISMUS (*ἐμβολισμός*, from *ἐμβάλλειν*, to insert). The name given to a prayer against evil and the evil one, inserted between the last sentence and the doxology in the Lord's Prayer. It was said by the priest alone, generally in an undertone, and then the doxology was said aloud. In the Liturgy of St. James, the Embolismus comes in thus:—After the first part of the Lord's Prayer has been said by the people, the priest says secretly, "and lead us not into temptation, Lord God of Hosts, who knowest our infirmities, but deliver us from the evil one and his works, and all his insults and devices, for thy holy name's sake, by which our humility is called; (*Aloud*) For thine is the kingdom," &c. In the Mozarabic Liturgy, the Embolismus is a great deal longer. It does not appear in the Liturgies of St. Chrysostom and St. Basil. It has been suggested by some that the doxology at the end of the Lord's Prayer was derived from the Embolismus; but it must be remembered that the doxology is omitted in only eight or nine out of 800 Greek MSS.; that it exists in the Alexandrian Codex (though absent from ℵ, B and D), and is quoted by St. Chrysostom and other Fathers (See *Doxology*; Scrivener's *Supplement to Authorised Version*; Neale's *Introd. Hist. Eastern Church*, 513–626; Blunt's *Dict. of Doctrinal Theol.*; *Dict. Christ. Antiq*).

EMMANUEL, or IMMANUEL (עִמָּנוּאֵל). A Hebrew word, which signifies "God with us." Isaiah (vii. 14), in that celebrated prophecy, in which he foretells to Ahaz the birth of the Messiah from a virgin, says, "This child shall be called Emmanuel, God with us." He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea: "The stretching of his wings shall fill the breadth of thy land, O Emmanuel." St. Matthew (i. 23) states that this prophecy was accomplished in the birth of Christ, born of the Virgin Mary, in whom the two natures, Divine and human, were united; so that He was really Emmanuel, or "God with us."

ENCÆNIA (*ἐγκαίνια*). Anniversary festivals kept in memory of the dedication of churches. In the peaceable reign of Constantine, following the disturbed times of persecution, it was a desirable sight, as Eusebius says, to behold how the consecrations of the new-built churches, and the feasts of the dedications, were solemnised in every city (Eusb. lib. x. c. 5). An anniversary festival, which lasted for eight days, at which multitudes flocked together, and frequent services were held, was observed in the church at Jerusalem, built to the honour of our Saviour (Soz. lib. ii. c. 26), and from this the custom spread to other churches. Gregory Nazianzen speaks of it as an old usage: "*ἐγκαίνια τιμᾶσθαι παλαιὸς νόμος καὶ καλῶς ἔχων*" (*In Novam Dominicam Orat.* xliii.), and Gregory the Great recommended such an observance to Augustine and Mellitus for England (Bede, i. c. 30; see *Dedication*). Cities were also sometimes solemnly dedicated to Christ and the saints, and the "Encænia" celebrated: as especially in the case of Constantinople (Ducange, *Constant. Christ.* lib. i. c. 3). In later times ceremonies renewed at certain periods, as at Oxford and Cambridge, at the celebration of founders and benefactors, are called Encænia.

ENCRATITES, or CONTINENTS. A name given to a sect in the second century, because they condemned marriage, forbade the eating of flesh or drinking of wine, and rejected with a sort of horror all the comforts and conveniences of life. Tatian, an Assyrian, and a disciple of Justin Martyr, was the leader of this sect. He was greatly distinguished for his genius and learning, and the excessive austerity of his life and manners. He regarded matter as the fountain of all evil, and therefore recommended in a peculiar manner the mortification of the body. He distinguished the Creator of the world from the Supreme Being, denied the reality of Christ's body, and blended the Christian religion with several corrupt tenets of the Oriental philosophy. Epiphanius says that in his time these heretics abounded in Asia Minor.—*Hær.* xlvii.; Mosheim, i. 196.

ENERGUMENS, DEMONIACS, from *ἐνεργουμένοι*, which in the largest sense denotes persons under the motion or operation of any spirit whatever, good or bad; but is used by ecclesiastical writers in a restricted sense, to denote persons whose bodies are possessed by an evil spirit. Mention is often made in the primitive Church of persons possessed of an evil spirit. The regulations of the Church bestowed upon them special care. They constituted a distinct class of Christians, bearing some relation both to the catechumens and the faithful; but differing from both in this, that they were under the special oversight and direction of exorcists, while they took part in some of the religious exercises of both classes. The description given by Cyprian (*de Idol. Vanit.*), and by Chrysostom (*Hom.* iv. *de incomprehens. Not. Dei*) of the energumens, or demoniacs, would seem to show that they were persons suffering under different stages of insanity or epilepsy; or some morbid state of mind. Under the wise regulations of the Church, at all events, the supposed sudden expulsions of the demon, mentioned by St. Cyprian, became rare; or rather we may suppose that the excitement of the mind was remedied by judicious treatment.

Catechumens who, during their probationary exercises, became demoniacs, were never baptised until thoroughly healed, except in case of extreme sickness. Believers who became demoniacs, in the worst stage of their disease, like the weeping penitents, were not permitted to enter the church; but were retained under close inspection in the outer porch. When partially recovered they were permitted, with the *audientes*, to join in public worship, but they were not permitted to partake of the Eucharist until wholly restored, except in the immediate prospect of death. In egenral, the energumens were subject to the same rules as the penitents.—Bingham, bk. iii. c. 4.

ENCHIRIDION. Another title of the

Horæ. The contents and arrangement are exactly similar. It may have been used in foreign churches to signify the Manual, but there is no example of it in the English Manuals. Mr. Maskell knows but two editions of the Horæ entitled Enchiridion of the dates 1528 and 1530.—*Mon. Rit. Eccles. Ang.* i. cxcv. (See *Horæ*).

ENDOWMENT AND ESTABLISHMENT. The property of the Church of England may be roughly classed under the following heads. (1) Churches and Cathedrals. (2) Tithes, Glebes, Easter Offerings, and Residences. (3) Property under the administration of Queen Anne's Bounty and the Ecclesiastical Commission respectively. No statistics exist from which it would be possible to frame a reliable money valuation of the whole mass of Church property or of its different parts. The anomalous character of some kinds make an accurate assessment peculiarly difficult. Nevertheless several attempts have been made in recent years, the results of which ought not perhaps to be ignored.

In 1877 Mr. Frederick Martin, at the instance of the Liberation Society, made an estimate of the annual value of Church property exclusive of the cathedrals and churches, and of the surplus revenue of the Ecclesiastical Commission. He fixed it at £5,383,560.

In 1878 Mr. Arthur Arnold, in an article on "The Business Aspects of Disestablishment," which appeared in the *Nineteenth Century* of April in that year, worked out the same problem, and found the income (exclusive of the value of cathedrals and churches) to be £7,502,602. The Church Defence Institution, on what grounds is not stated, assess the Church's revenue (subject to the same deduction) at £4,200,000.

Our next duty is to ascertain the *sources* of Church property. The first churches erected in England after the Augustinian Mission (A.D. 597—it is useless for the present purpose to go further back) were built by the bishops, and were either cathedrals or served as chapels of ease to the cathedrals or central churches. How far the expenses were borne by local contributions, or were defrayed out of diocesan funds under the bishops' control, it is impossible at this distance of time to determine. In either case, the source was the same, for the bishops had nothing but what the people, small and great, chose to give them. Both churches and cathedrals were built on land, and with materials freely offered for the purpose. As the ecclesiastical organization of the kingdom became more complete, and parish churches began to spring up in every township, the duty of providing buildings passed out of the hands of the bishops and devolved on the lords or landowners. Each landowner erected the church on his own estate, and the bishop consecrated it. The agreement between them was this,—the lay-landowner, who thus became patron, was to nominate the priest to serve the church, and was bound to provide for his maintenance; on the other hand, the bishop required to be satisfied of the fitness of the patron's nominee, and of the adequacy of the provision made for his support before he granted consecration. The endowment consisted chiefly of a house and a few strips of land in the common fields, set apart for the priest's use by the lord. It will be remembered that in Saxon times and for centuries afterwards all the arable land of each township was collected in one great field, and all the meadow in another. These common fields, as they were called, were divided into strips and appropriated to the lord and his tenants, according to their different needs and positions. In making this apportionment it was usual to set apart a certain number of strips, sometimes more, sometimes less, for the priest. Domesday Book, which gives but a very incomplete account of churches (no return of them having been ordered), contains ample references to the provision made for the priest's support in the common fields. This is the origin of the rectory and glebe or manse as the two together were called (see *Glebe*). Thus, like the fabric of the church, the house and land of the clergyman may be traced to the voluntary offerings of individual landlords. No law exists, or ever has existed, by which the lord of a manor was compelled to build or compelled to endow a church on his estate. He acted, if at all, of his own accord, to promote the good of himself and his tenants, and probably also to increase the importance of his property.

For the history and development of the custom of paying tithe and other offerings, see *Tithe*.

For an account of Queen Anne's Bounty and its property, see *Annates*.

The Ecclesiastical Commission was founded in the year 1836. There was at that time a redistribution of the endowments of the Church. Sinecures were abolished. Some of the bishops' incomes were reduced, and the funds thus set free were, and are, appropriated to building new churches, endowing new livings, and otherwise helping the Church's work. It has been said above that the parish churches of England were in ancient times built by the landowners. That state of things continued until the present century, with exceptions too trifling to be mentioned. But for the last sixty years the Church Building Acts have been in operation Between 1809 and 1820 eleven grants of £100,000 each in augmentation of livings were made by Parliament. In 1818 Parliament voted £1,000,000 of public money for building churches. This was supplemented in 1825 by a further grant of £500,000. Prior to this, in Queen Anne's reign, a Bill had been passed for building fifty new churches in London and Westminster, and a duty on coal, which had been previously applied towards rebuilding St. Paul's Cathedral after the Great Fire, was transferred to answer this purpose. With these exceptions, it is believed that no State grant for building or endowing churches has ever been made.

The churches built under the Church Building Acts are very numerous. They have all been paid for out of one of three sources:—

(1) Private subscriptions;
(2) Ecclesiastical Commission;
(3) A rate with the consent of an actual majority of owners in the parish.

The different sources of Church Endowments may be summed up as follows:—

Cathedrals, churches, glebes and parsonages have been provided by the separate voluntary gifts of individuals either directly, or, as in the last half century, indirectly out of funds made available by a readjustment of old endowments, the relics of the pious generosity of former times.

Tithes and Easter offerings are the outcome of a custom which began in voluntary gifts, was promoted by (1) religious admonition, (2) Church law, and (3) Royal authority, until it gradually, in the case of tithes, became universal, and was accepted as part of the common law, controlled and ratified by statute.

The property owned by Queen Anne's Bounty and the Ecclesiastical Commission belonged to the Church before it was vested in those bodies, and represents no new or separate source of endowment.

The pretence that the State has endowed the Church is thus seen to be an idle and ignorant fiction.

To complete our view of Endowment, it only remains to explain *how* Church property is held. In one sense the Church of England has no property. The church, the glebe, and the tithes of every parish are vested in its rector. The bishops are paid salaries out of the funds of the Ecclesiastical Commission; the cathedrals and their endowments are vested in the Deans and Chapters. Queen Anne's Bounty and the Ecclesiastical Commission are corporations, and each holds its own property. But although Church property, as to its legal ownership, is greatly divided, nevertheless it is all held for common purposes, and is bound together into one aggregate whole by numberless Acts of Parliament. Rector, bishop, dean, and chapter, Queen Anne's Bounty and Ecclesiastical Commission, one and all, are strictly trustees for the Church of England, for the benefit of which they are legally and morally bound to use the property vested in them respectively.

Establishment is a word which has, in connexion with the Church, an acquired or rather a developed meaning, which can only be understood by reference to the political history of the Church of England. That history may be divided into three epochs.

I. From the conversion of England to the Reformation, or the Era of Unity, when there was but one Church known. The Churches of Rome and England were one in communion, and although they were distinct in external organization, there was no such thing as membership of the one body to the exclusion of the other. The idea of Dissent did not exist. To be a Christian and to belong to the Church were identical expressions. As there was but one Church, not only in fact but also in the minds and thoughts of men, there was no need of any descriptive adjective. The word "established" was not used in connexion with the Church. It would have been as unmeaning as to speak of the established king or the established *Aula Regis*.

II. From the Reformation to the Revolution, or the Era of Uniformity. From the time when Henry VIII. threw off the Papal yoke and the Pope excommunicated Henry, the *idea* of separate religious bodies gained possession of men's minds. There were soon many other divisions besides that caused by the great breach with Rome. In 1547 the writer of the *Homily on Good Works* could say, "Sects and feigned religions were not the forty part so many among the Jews . . . than of late days they have been among us." But alongside with the idea of religious division was also the idea that division ought not to be tolerated. From 1534 to 1688 Churchmen, Roman Catholics, Presbyterians, and Independents in turn, as they rose to the top tried to hold down and suppress their rivals. During far the greater part of this period the Reformed Church was predominant, and no other form of religion was tolerated. Men were coerced into uniformity as far as possible. Such was the principle of government universally accepted. It was during this time that the word "established" came into use. First, as to establishing the Prayer Book (5 & 6 Edw. VI. ch. 1), and the Articles (13 Eliz. ch. 12), and secondly, "the Church of England by law established" (Canons of 1603). Until the Reformation no liturgy had been enforced by law. There were various "Uses." Therefore, when it was intended to insist on the adoption of one liturgy throughout England, and to do so by Act of Parliament, "establishing" was a natural and accurate term to be employed. Tudor Acts usually begin, "Let be established and enacted" that, &c. Gradually, as the word in this context got more familiar, and the breach with Rome wider and more fixed, men began to talk of the Church itself as established by law, to denote, not any act or process by which the condition of establishment was produced, but the condition itself. The Church is, from the first employment of the word, described as *now* established, that is, as already in the condition of establishment. The meaning of the expression "established by law" during this period is that the Church, with its doctrine and its discipline, was established *by compulsion of law* as the only and national Church, *no other religious body being tolerated.* Two ideas are involved in the words "established by law." First, as we have said, that of compulsion, and secondly, that of contrast with other religious bodies. The enforcement of conformity by law was nothing new. Even before the Lollardy Acts, the Church Courts would at any time have punished heresy, and the State would have given its aid. But until the Church of England had rivals, and had, as it were, to struggle to keep its position, it did not enter into men's minds to lay stress upon the fact that the Church was established by law (see Canon 10). Until then this particular feature of its constitution was not prominent. The Church's claims were taken for granted. No one mentioned them, because no one questioned them.

III. From the Revolution to the present time, or the Era of Toleration. On the accession of William and Mary the Toleration Act "for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws" was passed. It is needless to trace the development of the policy thus inaugurated. From that time there has been no establishment of the Church of England by compulsion of law. The old meaning had obviously gone when the Toleration Act was passed, yet the word itself has come into more constant use than ever. "The Protestant Reformed religion established by law" (Coronation Oath, 1 W. & M. ch. 6); "such an establishment" (Bill of Rights, 1 W. & M. sess. 2, ch. 2); Church of England as by law established (Act of Settlement, 12 & 13 W. III. ch. 2; Treaty of Union between Scotland and England, 6 Anne, ch. 8, and ch. 11; Act of Union with Ireland, 39 & 40 Geo. III. ch. 67). The expression is retained in ecclesiastical legislation to this day. It cannot any longer be understood in the sense of legal compulsion. It must be taken to denote *special recognition.* This is then the developed meaning which the word has at the present time. It will be noticed that in this sense establishment does not point specially or exclusively to the Church of England, but is rather a generic title under which there may be many different species. And so it is. The Scotch, Spanish, German, and Italian Churches have all, at one time or another, been established, yet the variations and differences have been very great indeed. The only one feature which has been the same in all has been the fact of *special recognition by the State.* Again, establishment may be produced by definite act (as in Scotland by statute, or, as in several of the continental States, by concordat). On the other hand, Establishment may arise, as in England, out of the mutual relations of Church and State growing up side by side through long centuries. The two have become entwined together in the course of ages, but it is impossible to fix on any particular year or event, and to say that there and then the Church became established. All that is practicable is to take any particular epoch, either past or present, and to endeavour to ascertain in what the special recognition of the Church by the State at that time consists; in other words, to lay down the principal relations between Church and State, the resultant of which makes establishment. These relations have undergone considerable variation in the last 200 years. Some items of establishment (e.g. church rates) have vanished, and others have been altered, yet the condition of special recognition remains; just as you may change component forces without interfering with the general direction of their resultant. For the leading features of establishment at the present time, see Brewer's *Endowment and Establishment,* 3rd ed. p. 291, &c. [L. T. D.]

ENGLAND (See *Church of England*).

ENOCH, THE BOOK OF. An apocryphal book, of which there remain but a few fragments. It is quoted by St. Jude (14–15), and was apparently well known in the second and third centuries. Justin, Irenæus, Tertullian, Cyprian, Clement of Alexandria and others refer to it, but it was never included in the Canon of Scripture. St. Augustine says that Enoch wrote something divine because he is cited by St. Jude; but he adds, it was not without reason that this book was not inserted in the Canon, which was preserved in the temple of Jerusalem, and committed to the care of the sacrificators. St. Augustine sufficiently insinuates that the authority of this book is doubtful, and that it cannot be proved that it was really written by Enoch. Indeed the account it gives of giants engendered by angels, and not by men, has manifestly the air of a fable; and the most judicious critics believe it ought not to be ascribed to Enoch.—*De Habitu Mulier.* c. iii.; *De Civit. Dei*, lib. xv. c. 23.

This apocryphal book lay a long time buried in darkness; till Joseph Scaliger, circ. 1600, recovered a part of it. That author gives us some considerable fragments of it, in his notes on the chronicle of Eusebius; various suggestions have been made as to the authorship of this book (See Article by Canon Westcott in *Dictionary of the Bible*, i. 556).

ENTHRONIZATION (See *Bishop*). The placing of a bishop in his stall or throne in his cathedral.

Several forms relating to the enthronization of a bishop in the thirteenth century are extant: as also the summons to certain abbots by Archbishop Winchelsea to attend the solemnity in his own instance.—Wilkins, *Conc.* tom. ii. pp. 196, 214; Maskell, ii. cxliv.

EPACT. The age of the moon at the beginning of the solar year; i.e. of that tabular or calculated moon which is assumed throughout the Calendar (see *Easter*) whether it be the exact astronomical one or not. That age is eleven days at the end of any average year (of 365¼ days) when the new moon was on January 1, a lunar being 354⅓ days.

As a lunation is 29½ days, there may evidently be 29 days of epact in sufficient time; but there are only 19 in any given period by the rules of the Calendar, until they are shifted at the end of most centuries; for the same reason that there are only 19 Golden Numbers or possible days of equinoctial full moon in the Calendar for each century: viz., that the real full moons recur at the same days and hours every 19 average years very nearly, the error being only that which the Gregorian rules, made by Clavius the Jesuit and adopted here by Act of Parliament in 1752, were designed to correct by the shifts at the end of most centuries, though not perfectly. Certain epacts correspond to certain Golden Numbers; but the epacts are of no real use in the calculations for Easter as the Golden Numbers are, which indicate the days of the Paschal or equinoctial full moon, the Sunday after which is Easter. See Rees, *Cyclopædia* on the Epact, and Sir E. Beckett's *Astronomy* on the Calendar and Easter.

EPHOD. A sacred vestment originally worn by the high priest only, but afterwards worn by ordinary priests. Attached to the ephod of the high priest was the breastplate with the Urim and Thummim.

St. Jerome observes (vol. vi. col. 32, *Comment. in Hosea*) that the ephod was culiar to the priesthood (significat indumentum sacerdotale); and it was an opinion among the Jews, that no sort of worship, true or false, could subsist without a priesthood and ephod.

EPIGONATION (*ἐπιγονάτιον*, from *γόνυ*, a knee). An appendage of a lozenge shape, somewhat resembling a small maniple, worn on the right side, depending from the girdle. It is considered to represent the napkin with which our Blessed Lord girded himself at the last supper, and has embroidered on it either a cross or the head of our Lord. In the Roman Church its use is confined to the pope. In the Greek Church it is used by all bishops. The epigonation does not occur in the sacerdotal vestments of the English Church.—Palmer, *Orig. Liturg.* ii. *in fin.*; Ducange, *Gloss.*

EPIPHANY. (Derived from the compound verb *ἐπιφαίνειν*, to *manifest* or *declare.*) The Epiphany, or manifestation of Christ to the Gentiles, is commemorated in the Church on the 6th of January.

I. Epiphany was not originally a distinct festival, but made a part of that of the nativity of Christ. This was celebrated during twelve days, the first and last of which, according to the custom of the Jews in their feasts, were high or chief days of solemnity, and therefore either of these might fitly be called Epiphany, as that word signifies the appearance of Christ in the world (See *Christmas*).

Those who observed it as a distinct festival from the Nativity did it at first chiefly on account of our Saviour's baptism, and afterwards from the appearing of the Star which conducted the wise men of the East to the Saviour. Other reasons were also given, namely, the turning water into wine at Cana, and the feeding of the five thousand—thus "God manifesting Himself by miracles in human nature" (Aug. *Serm.* xxix. *de Tempore*). St. Jerome, indeed, insists only upon the commemoration of our Saviour's baptism (*in Ezek.* i.), and St. Chrysostom says, "Why is not the day on which Christ was born called Epiphany, but the day on which he was baptized? Because he was not manifested to all when he was born, but when he was baptized" (*Homil.* xxiv. *de Bapt. Christi*). So also Gregory Nazianzen: "This holy day of lights had its origin from the baptism of Christ, the true Light" (*Orat.* xxxix.). So in the Eastern Church this became one of the days for baptism, and was called also the day of light (*ἥμερα τῶν φώτων*), baptism being generally called *φῶς* and *φώτισμα*. And

St. Chrysostom tells us, that, this being likewise the day of our Saviour's baptism, it was usual to carry home water at midnight from the church, and that it would remain as fresh and uncorrupt for one, two, or three years, as if immediately drawn from the spring (*De Bapt. Christi*, ut supra). Dr. Neale supposes that it partly had this name from the great array of torches and tapers with which the benediction of the waters is performed on this day (*Hist. of Holy Eastern Church*); and reference is made to this by early writers. The primitive name of the day was Theophania, and both this and Epiphania are used in the Comes of St. Jerome and the Sacramentary of St. Gregory; but the former died out as the festival became more exclusively connected with the call and adoration of the Magi—the first-fruits of the Gentiles. The Western Church generally adopted the latter idea, and the eight homilies of Leo I. (A.D. 440) assign no other rationale for the observance of the Epiphany.

Theodosius the Younger gave this festival an honourable place among those days, on which the public games were not allowed; and Justinian made it a day of vacation from all pleadings at law, as well as from popular pleasures. It is to be observed, likewise, that those to whom the care of the Paschal cycle, or rule for finding Easter, was committed, were obliged, on or about the time of Epiphany, to give public notice when Easter and Lent were to be kept the ensuing year.—*Cod. Theod.* lib. xv. tit. 5, leg. 5; *Cod. Just.* lib. iii. tit. 12, leg. 6.

II. The Feast of Epiphany is mentioned in all the ancient liturgies, and generally there is also a form for the vigil. In the Sacramentary of Gregory there is also a form for the octave; it is from this sacramentary that our collect is taken. A Sunday before Epiphany is denoted in the Mozarabic or Spanish Missal, as in the Breviary. The three manifestations (to the Magi, at the Baptism, at the Marriage Feast) are generally indicated in the Scriptures appointed in the liturgies; and sometimes, as in the so-called Gothico-Gallic Missal, reference is made to the feeding of the five thousand. The second lessons for morning and evening service in our Prayer Book refer to the manifestation of our Lord's Divine Sonship at His baptism, and of his Divine Power ("manifesting forth his glory." St. John ii. 11) at the marriage in Cana.

III. It has always been the tradition that the Magi were three in number, and that the remainder of their lives after the visit to the Holy Land was spent in the service of God. They are said to have been baptized by St. Thomas, and to have died as martyrs for the Faith. Their supposed relics are in a gorgeous shrine at Cologne, the names given to them being Gaspar, Melchior, and Balthazar.

An interesting custom used to be observed at the Chapel Royal in St. James's Palace on this festival. The sovereign proceeded to the altar at the time of the offertory, and made an offering of gold, frankincense, and myrrh, which was laid upon the altar, commemorating the offerings of the Magi. An officer of the royal household now makes the offering in the name of the sovereign.—Bingham, bk. xx. c. iv.; Martene, *de Rit.* iii. 42; Suicer *in voc.* and p. 1196; Blunt's *Annot. P. B.* p. 83.

EPISCOPACY. The ancient apostolical form of Church government, consisting in the superintendency of one over several other church officers. Bishops were always allowed to be of an order superior to presbyters; and, indeed, having all the powers that presbyters have, and some more peculiar to themselves, they must be of a different order necessarily. It is their peculiar office to ordain, which never was allowed to presbyters; and, anciently, the presbyter acted in dependence upon the bishop in the administration of the Lord's supper and baptism, and even in preaching, in such manner that he could not do it regularly without the bishop's approbation.

Our Church asserts, in the preface to the Ordinal, that the order of bishops was "from the apostles' time;" referring us to those texts of Scripture occurring in the history of the Acts, and the apostolical Epistles, which are usually urged for the proof of the episcopal order (See *Bishop*, *Archbishop*, *Orders*).

EPISTLE. I. The Scriptural Epistles are letters which were addressed by the inspired Apostles to Churches or individuals.

Of these, the Apostle Paul wrote fourteen; if we include the Epistle to the Hebrews, about the authorship of which there is considerable doubt. St. James and St. Jude each wrote one, St. Peter two, and St. John three general Epistles.

II. But by the Epistle in the liturgy we mean the first lesson in the Communion Service, which is so styled because it is generally taken from the Epistles of the holy apostles. Sometimes, however, it is taken from the Acts, and occasionally from the prophets, but then it is termed the portion of Scripture appointed for the Epistle. Almost all the lessons now read as Epistles in the English liturgy have been assigned to their present place, and used by our Church, for many ages. They are found in all the liturgies of our Church used before the revision, in the reign of

Edward VI., and they also appear in all the monuments of the English liturgy before the invasion of William the Conqueror. It is, in fact, probable that they are generally as old as the time of Augustine, A.D 597. In this view, the lessons entitled Epistles in our liturgy have been used, with some alterations, for 1200 years by the Church of England. The most ancient collection of Epistles and Gospels is the "Comes of St. Jerome" (See *Comes*). It contains Epistles and Gospels for all the Sundays of the year, and most of the Festivals. The Roman lectionary differs considerably from it, but the English is generally in accord. In the Sarum Use, for instance, and in our Prayer Book, the Epistles and Gospels for the Sundays after Trinity are the same as those appointed in the Comes, but in the Roman rite they are different. The principle of selection is clear. From Advent to Trinity the leading events in our Lord's life, His Resurrection and Ascension, and the descent of the Holy Spirit, are commemorated on what are called the Great Festivals. From Trinity to Advent our practical duties as Christians are set forth.

EPISTOLARIUM. A service book in which are contained the Epistles for the office of Holy Communion (See *Evangelistarium*; Maskell, i. cl.).

EPISTOLER. The minister who reads the Epistle and acts as sub-deacon, or helper, at a celebration. In the 24th canon, and in the injunctions of Queen Elizabeth, we find that a special reader, entitled an epistoler, is to read the Epistle in collegiate churches, vested in a cope. The canon and the injunctions here referred to will be found under the head *Cathedral.*

Epistolers are still statutable officers in several cathedrals of the new foundation: though in most the institution has fallen into desuetude. It is retained at Durham. The epistoler and gospeller are sometimes called deacon and sub-deacon, in the cathedral statutes. By Archbishop Grindal's Injunctions in 1571, it was required that parish clerks should be able to read the first Lesson and Epistle.

EPITAPH (*ἐπι, τάφος*). An inscription on a monument in honour or memory of the dead. In the catacombs of Rome, inscriptions, sacred emblems, and marks of the sex or profession of the dead were carved or smeared on slabs which enclosed the tomb. Though, as a rule, each recess contained a single body, yet sometimes it was of a capacity to receive two, three, or more corpses. These were called *bisomi, trisomi, quadrisomi*, &c., and such epitaphs were engraved on them as "Hostavie coivgi neofite bisomv. maritus fecit;" "Seberus, Leontius Bictorinus, Trisomu" (Bosio, *Roma Sotteranea*, pp. 216, 507). Many slabs have been discovered bearing names such as Anteros (A.D. 236), Fabian (A.D. 251), Lucius (A.D. 253), and others, with the words "Episcopus," "Martyr" (in the case of Fabian), or other inscriptions in the Greek character (De Rossi, *Inscript. Christ.*). When St. Jerome visited the catacombs (c. A.D. 354), they seem not to have been used as the general cemeteries (Hieron. *in Ezech.* c. xl.), but the custom of putting epitaphs on tombs remained; and the tendency to raise very costly memorials was such that SS. Basil and Chrysostom inveighed against the reckless extravagance.

In England it was very often the case that standing stones, probably associated with idolatrous worship, were made use of, and Christianized by the engraving of a cross on them (See *Monuments*). In Wales and Brittany there are frequent examples of this. The earliest church tombs in this country are of the eleventh and twelfth centuries. They were ridged in form, and covered with a cross, or, in the the later period, a recumbent figure. Then came tombs recessed in the wall; and soon followed the high tomb and effigy detached from the wall, and placed under a canopy, from which the advance to chantry chapels was easy. In these the epitaph or inscription is sometimes placed round or at the back of the tomb, but often the effigy or monument was considered sufficient without an epitaph. In the ancient Latin inscriptions on tombs, either from carelessness or ignorance of the workmen, curious mistakes in orthography and grammar occurred. Thus we find *H*ossa for ossa, *H*ordine for ordine, *H*octobres and *H*eterna for Octobres and Eterna; on the other hand, oc appears for hoc, ic for hic, Onorius for Honorius. The cases also got confused, accusatives being used for ablatives, as for instance, "cum quem vixit;" "cum uxorem suam;" "pro nunc unum sobolem ora;" "decessit de saeculum," &c. (De Rossi, *Ins. Urb. Rom.* pp. 82, 103, 133). Similar ignorance or carelessness is displayed in many English churchyards in the eighteenth and beginning of the nineteenth centuries. It would appear that the clergy in that dull time of the Church did not care about the matter, or at all events did not use that power of veto which they possessed then, though the churchyards are now taken out of their hands. Such epitaphs as

> "Cease now dear friend, and weep no more,
> I are not dead but gone before,"
> (Porlock Churchyard,)

and

> "My dearest friends advised be,
> Weep for yourselves and not for we,"

are frequent in country churchyards. But such, in later years, have not been allowed, and at all events, grammar and orthography are regarded as essential in epitaphs.

EPOCH. A term in chronology signifying a fixed point of time from which the succeeding years are numbered. The first epoch is the creation of the world, which, according to the Vulgate Bible, Archbishop Ussher fixes in the year 710 of the Julian periods, and 4004 years before Jesus Christ. The second is the Deluge, which, according to the Hebrew text, happened in the year of the world 1656. Six other epochs are commonly reckoned in sacred history: the building of the tower of Babel; the calling of Abraham; the departure of the Israelites out of Egypt; the dedication of the temple; the end of the Babylonish captivity; and the birth of Jesus Christ. In ancient profane history four epochs are frequently reckoned: the "æra" of Nabonassar, or death of Sardanapalus; the reign of Cyrus at Babylon; the reign of Alexander the Great over the Persians; and the beginning of the reign of Augustus, in which our Saviour was born.

ERA. A term often used as synonymous with "epoch"; the difference really being that the latter implies some specified event, the former a succession of years reckoned on some common principle from that event. The idea of the Christian era, the epoch being the birth of Christ, was first introduced by Dionysius Exiguus about A.D. 532. He supposed Christ to have been born on the 25th December, in the year of Rome 753, Lentulus and Piso being consuls, and this computation has been followed to the present day. It is now generally acknowledged that this is not the true year of our Saviour's birth, but it has been used so long as an epoch for the Christian era that it could not be altered.—Bingham, bk. xx. c. 4; Stubbs' Mosheim (note), i. 31.

ERASTIANISM. A term derived from Erastus, a Grecised form for Lieber, the name of a physician of Heidelberg, who lived A.D. 1524–1583. His name and principles were brought into prominence in England at the time of the Great Rebellion. He had written a number of *Theses*, which he afterwards collected into a work called a *Book on Excommunication*, in which he opposed the rigid discipline of the Calvinists with great force, while at the same time he asserted that there was no authority over religion except the State. The pastoral office, according to him, was only persuasive, like that of a professor of science over his students. The minister might dissuade the vicious and unqualified from the communion, but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate. These principles were taken up by the Independents against the Presbyterians in 1643, the chief exponents being Selden, Coleman, vicar of Blyton in Lincolnshire, and Dr. Lightfoot. A tendency to resist all ecclesiastical authority, to assert individual opinion against the Church's doctrines, and to regard Parliament as the chief authority even in ecclesiastical matters, are the characteristics of Erastians. Hobbes expresses the idea by stating that Christianity is not obligatory on any one unless made so by Act of Parliament, or other competent authority.—Hobbes' *Leviathan*, iii. 42.

ESPOUSE, ESPOUSALS. I. A ceremony of betrothing, or coming under obligation for the purpose of marriage. It was a mutual agreement between the two parties, which usually preceded the marriage some considerable time. The distinction between *espousals* and *marriage* ought to be carefully attended to, as espousals in the East are sometimes contracted for years before the parties cohabit, and sometimes in very early youth. The two contracts have long been placed together by our Church (See *Betrothal*).

II. The ceremony is alluded to figuratively, as between God and His people (Jer. ii. 2), to whom He was a husband (Jer. xxxi. 32). The apostle St. Paul says that he acted as a kind of assistant (*pronuba*) to his Corinthian converts (2 Cor. xi. 2): "I have espoused you to Christ," that is, I have drawn up the writings, settled the agreements, given pledges, &c., of that union (See Isa. liv. 5; St. Matt. xxv. 6; Rev. xix.).

ESTABLISHMENT OF THE CHURCH (See *Endowment*).

ESTHER, The Book of, is a canonical book of Scripture. There has been some dispute whether it was a canonical book among the Jews. St. Jerome and other Christian writers maintain the affirmative, but St. Athanasius and some others incline to the opposite conclusion. It has, however, been received as canonical by the Church. The last six chapters, beginning at the fourth verse of the tenth chapter, are not in the Hebrew text. These are probably a collection of several pieces put together by the Hellenistical Jews, and are therefore deservedly thrown out of the canon of the sacred books by the Protestant Church; but the Latin and Greek Churches hold them canonical. As to the author of the Book of Esther, there is great uncertainty. Many of the Christian Fathers attribute this history to Ezra. Eusebius believes it to be more modern. Others ascribe it to Joachim the high priest, the grandson of Josedec. Most conceive Mordecai to have been the author of it, and join Esther with him in the composition of it. It has been remarked, as a singular circumstance, that the Divine name does not once occur in this book (See *Speaker's Commentary*).

ETERNITY. That mysterious attribute of God which implies his existence, as without end, so without beginning. The self-existent Being must of necessity be eternal. The ideas of eternity and self-existence are so closely connected, that, because something must of necessity be eternal, independently and without any outward cause of its being, therefore it must necessarily be self-existent; and, because it is impossible but something must be self-existent, therefore it is necessary that it must likewise be eternal. To be self-existent, is to exist by an absolute necessity in the nature of the thing itself. Now this necessity being absolute, and not depending upon anything external, must be always unalterably the same, nothing being alterable but what is capable of being affected by somewhat without itself. That being, therefore, which has no other cause of its existence but the absolute necessity of its own nature, must, of necessity, have existed from everlasting, without beginning, and must, of necessity, exist to everlasting, without end.

As to the manner of this eternal existence, it is manifest it herein infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever; that whereas it is not possible for their finite minds to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future, or to have entirely in their power anything that is to come, but their thoughts, and knowledge, and power, must, of necessity, have degrees and periods, and be successive and transient as the things themselves: the eternal, supreme cause, on the contrary, must of necessity have such a perfect, independent, unchangeable comprehension of all things, that there can be no one point or instant of his eternal duration, wherein all things that are past, present, and to come, will not be as entirely known and represented to him in one single thought or view, and all things present and future be as equally and entirely in his power and direction, as if there was really no succession at all, but all things were actually present at once.—Dr. Clarke, *Demonstration of the Being and Attributes of God.*

This is, in reality, the most incomprehensible of the divine attributes. God is without beginning; the Father, always a Father, without beginning; the Son, always the only begotten of the Father, without beginning; the Holy Ghost, always proceeding from the Father and the Son, without beginning; the one God, always existing in the Trinity of his persons, without beginning.

"There is but one living and true God, *everlasting*, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things visible and invisible; and in the unity of this Godhead, there be Three Persons, of one substance, power. and ***eternity***, the Father, the Son, and the Holy Ghost." —*Article I.*

ETHELDREDA, Virgin,—commemorated in the English Calendar on October 17. She was the daughter of an East Anglian king, and niece of St. Hilda, the Abbess of Whitby. For many years she was abbess of a convent at Ely, which she herself had founded. Her popular name was St. Audry, from which is said to be derived our word "taudry," because cheap finery was sold at "St. Audry's fair."—Stanley's *Canterbury Cathedral*, note, p. 236.

EUCHARIST. I. The word **εὐχαριστία**, *eucharist*, originally signified a "sense of gratitude or thankfulness" (2 Macc. ii. 27; Acts xxiv. 3). Such a sense of thankfulness may be expressed either in *word* or in *act*.

II. With the idea of verbal thanksgiving both the verb **εὐχαριστεῖν** and the substantive **εὐχαριστία**, are often used in the New Testament. Thus we find the verb applied (St. Luke xvii. 16) to the grateful leper who returned and *gave thanks* to our Lord; to St. Paul, who seeing the brethren at Appii forum, he *thanked God*, and took courage (Acts xxviii. 15); to the joy of the same Apostle when he *thanked* God for every remembrance of the believers at Philippi (Phil. i. 3); to our Lord, when at the feeding of the Four Thousand, He took the seven loaves and the fishes, and *gave thanks* (St. Matt. xv. 36).

Again, we find the substantive **εὐχαριστία** used of thanksgiving generally, as when Tertullus *thanks* Felix for his services to the Jewish nation (Acts xxiv. 3), and especially of thanksgiving in public worship, as when St. Paul says to the Corinthians "how shall he that occupieth the room of the unlearned say Amen at thy *giving of thanks*" (1 Cor. xiv. 16).

III. Not a few hold that here the Apostle is speaking of the thanksgiving offered to God at the Lord's Supper. That thankfulness in word soon merged into thankfulness in act, and so **εὐχαριστία** came to denote a *thank-offering*, is certain. For Philo describes it as including hymns, prayers, and sacrifices and speaks of thank-offerings expressed by sacrifices. But, whether the word in the above passage from 1 Corinthians is or is not to be applied to the Lord's Supper, it cannot be disputed that the verb *εὐχαριστεῖν* plays an important part in every account of its institution. Thus St. Paul and St. Luke alike tell us that at the Lord's Supper our Lord "took bread," and "when He *had given thanks*, He brake it" (1 Cor. xi. 24; St. Luke xxii. 19); and likewise we are told that after taking the cup *He gave thanks*, and gave to them (St. Matt. xxvi. 27). Thus giving thanks was one of His most significant actions; and Justin Martyr tells us in his *Apology* (i. 65) that the brother who presided at the primitive celebrations of the Lord's Supper, receiving bread and a cup of water and mixed wine, sends up praise and glory to the Father of all, through the Name of the Son and the Holy Spirit, and offers a thanksgiving (*εὐχαριστίαν*) at some length for that He hath vouchsafed to us these blessings."

IV. From the utterance of thanksgiving over the elements of bread and wine at the celebration of the Lord's Supper, the verb *εὐχαριστεῖν* came to denote further "to *consecrate*, or *hallow* by word of thanksgiving." Thus, in the passage quoted above, Justin Martyr, after mentioning the thanksgiving of the brother who presided, speaks of the bread and wine and water as made eucharistic, *εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος* (*Apol.* i. 65), and of the food as "consecrated" (*Apol.* i. 66); and Irenæus speaks of the bread after the *Epiclesis* or invocation, as no longer common bread, but *εὐχαριστία*, consisting of two parts, an earthly and a heavenly (*Hæres.* iv. 18, 5).

V. But Justin Martyr uses also language which shows that he regarded the elements as constituting in themselves a thank-offering, for in his dialogue with Trypho he speaks of the leper's offering of five flowers, a type of "the Bread of the Eucharist," "which the Lord commanded us to offer in thanksgiving." And similarly, when Celsus urged against the Christians that they were ungrateful in not paying due thank-offerings to the gods of the country, Origen replies that the bread called *εὐχαριστία* was the outward token of thankfulness toward God (c. *Celsum*, viii. 57).

VI. From all this it is easy to see how the Eucharist became one of the special names of the Lord's Supper. Thus in the Didache, or "Teaching of the Apostles" (c. A.D. 90–100), we read: "but with regard to the Eucharist, give thanks after this manner" (ix. 1); and again, "Let no one eat or drink of your *Eucharist* except those baptised into the name of the Lord" (ix. 5). And again we find Clement of Alexandria speaking of the priests as distributing "*the Eucharist*," i.e. the Elements, to the communicants (*Strom.* i. 5), and Eusebius speaks of sending "the Eucharist" to the neighbouring Churches (*H. E.* v. 24, 15). From the East the word found its way into the West, and the Latin Fathers adopted the same Greek word into their language. Thus Cyprian (*Epist.* xv. c. 1) explains "Eucharistia" as "Sanctum Domini Corpus," the sacred Body of the Lord, and Tertullian says that "in the Eucharist our Lord did not institute a figure of His Body."

VII. Having once been adopted by the Latin Fathers the word became common enough in the West, and hence the name *Sacramentum Eucharistiæ* is the name given to the Lord's Supper in the 28th Article, and in the same Article the words occur, "Panis et Vini transubstantiatio *in Eucharistia*."

VIII. The propriety of the name is obvious. It fitly denotes this Holy Service as a sacrifice of praise and thanksgiving. This aspect of it comes out in many portions of our own office. Thus in the Exhortation we are reminded that "above all things we must give most humble and hearty *thanks* to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Jesus Christ, both God and man;" and in the words preceding the Sanctus, after bidding those who are about to communicate to "*give thanks* unto our Lord God, the celebrant continues: "It is very meet, right, and our bounden duty, that we should at all times and in all places, *give thanks* unto Thee, O Lord, Holy Father, Almighty, Everlasting God." Again, in the Post-Communion Service he says: "O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;" and again: "Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries." Hence also Hymns of Thanksgiving after Holy Communion are so frequent in the ancient Liturgies, and in the *Gloria in Excelsis* "We praise, bless, worship, glorify and give thanks to our heavenly King, God the Father Almighty, for all His mercies in the redemption of the world." This completely agrees with the words of the Church Catechism, where one of the requisites for a meet participation of the Lord's supper is said to be "a lively faith in God's mercy through Christ, with a *thankful* remembrance of his death." [G. F. M.]

EUCHARISTIC. Belonging to the service of the holy Eucharist; or, in a larger sense, having the character of thanksgiving.

EUCHELAION (*Gr.*). The *oil of prayer*. To penitents (in the Greek Church) is administered the sacrament of τὸ εὐχέλαιον *Euchelaion*, which is performed by the bishop, or archbishop, assisted by seven priests, and begins with this prayer, "O Lord, who with the oil of thy mercies hast healed the wounds of our souls, do thou sanctify this oil, that those who are anointed therewith may be freed from their infirmities, and from all corporeal and spiritual evils." This *oil of prayer* is pure and unmixed oil, without any other composition; a quantity whereof, sufficient to serve for the whole year, is consecrated, on Wednesday in the Holy Week, by the archbishop, or bishop. The *Euchelaion* of the Greek answers to the *Extreme Unction* of the Western Church.—Ricaut, *Present State of the Greek Church;* Suicer's *Thesaurus* (s.v.).

EUCHITES (Εὐχῖται). A sect which arose in the fourteenth century. They maintained that prayer only was necessary to salvation. But it was not to be merely a habit of prayer, or a daily assigned time for prayer, but prayer was to be unceasing. Therefore they gave up all their work and pursuits. They were sometimes called Enthusiasts, in allusion to the perfection they professed to have attained in the religious life. Epiphanius (A.D. 400) treats of them last in his treatise on Heresies (*Hær.* lxxx.). "They were wandering beggars, who supposed that sins might be blotted out by incessant prayer, whilst they undervalued all public worship, and were led by the grossness of their imagination to the most absurd notions" (Gieseler, i. 275).

In the twelfth century there were some who called themselves Euchites, and Massalians, but the sect was obscure.

In the nineteenth century there is a sect (Salvation Army) which resembles in many points the Euchites. Of the Euchites it was said, "Their principles did not necessarily lead to vicious conduct, yet they might afford occasion for practising vice. And accordingly, it is but seldom that any impugners of their practices do more than accuse them of excessive frivolity in their services bordering on impiety. They did not openly separate from the Church, as they professed indifference. In some places they became the subjects of persecution."—Stubbs' Mosheim, vol. i. 316; ii. 247; Blunt's *Dict. of Sects*, 150.

EUCHOLOGION (From εὐχή, *preces*, and λόγος, *sermo*). The name of a liturgical book of the Greek Church, containing a collection of Divine services for the administration of the sacraments, conferring of orders, and other religious offices: it is properly their ritual, containing everything relating to religious ceremonies. Father Simon observes, that several of the most considerable divines of that Church, in Europe, met at Rome under Pope Urban VIII., to examine the Euchologion: Morinus, who was one of the congregation, mentions this ritual in his book *De Congregationibus:* the greatest part of the divines, being influenced by the sentiments of the schoolmen, were willing to reform this Greek ritual by that of the Church of Rome, as if there had been some heresies in it, or rather some passages which made the administration of the sacraments invalid; but some, who more perfectly understood the controversy, opposed the censure of the Euchologion: they proved this ritual was agreeable to the practice of the Greek Church before the schism of Photius, and that for this reason it could not be condemned, without condemning all the old Eastern communion.

In its simplest state the Euchologion is based on the liturgies of Chrysostom and Basil. It cannot be affirmed that the present book existed before the eighth century, though the Eastern Church must have had previously an office book corresponding to it. The standard authority is the edition of the Euchologion, with notes, by J. Goar, Paris, 1645, which has been frequently reprinted (Canon Venables in *Dict. of Christ. Ant.* 628). [H.]

EUDOXIANS. Certain heretics in the fourth century, whose founder was Eudoxius, bishop first of Germanicia in Syria, then of Antioch, and afterwards of Constantinople. They adhered to the errors of the Aëtians and Eunomians, affirming the Son to be differently affected in his will from the Father, and made of nothing, denying the doctrine of the Trinity.

Gibbon (*Decl. and Fall*, iii. 25, p. 250, note) speaks of Eudoxius as mild and timid. But the historian is led away by his dislike to the orthodox Christians. One who made plots to get his different bishoprics, and who on baptising the emperor Valens, before he started on his Gothic expedition in 367, extracted from him a promise that he would persecute the Catholics, could not be called mild or timid.—Nicephorus, *Eccles. Hist.* ix. 36: xi. 15; Tillemont's *Mémoires*, vi. art. lxx. p. 422.

EULOGIÆ (lit. "blessings"). A Greek liturgical word, in the Apostolic times probably synonymous with the Eucharist, from 1 Cor. x. 16; but very soon the term was applied to the consecrated pieces of bread which the bishops and priests sent to each other or to those absent for the keeping up a friendly correspondence (which was forbidden by the Council of Laodicea, A.D. 365): those presents likewise, which were made out of respect or obligation, were called *Eulogiæ*.

St. Paulinus, bishop of Nola, about the end of the fourth century, having sent five *Eulogiæ* at one time to Romanianus, speaks to him in these terms: "That I may not be wanting in the duties of brotherly love, I send you five pieces of bread, of the ammunition of the warfare of Jesus Christ, under whose standard we fight, following the laws of temperance and sobriety."—Paulin. *Epist.* vii. p. 27.

It is now used in the Roman and Eastern Churches as equivalent to the "Panis benedictus," or bread over which a blessing is pronounced, and which is distributed to those who are unqualified to communicate (See *Dict. of Christ. Ant.* i. 628; Neale's *Introd. Hist. East. Church*, 525).

EUNOMIANS. A sect, so called from Eunomius, who lived in the fourth century of Christianity; he was constituted bishop of Cyzicus, and at first stoutly defended the Arian heresy, but afterwards went beyond, and was rejected by those heretics. He maintained that the Father was of a different nature from the Son, because no creature could be like his creator: he held that the Son of God did not substantially unite himself to the human nature, but only by virtue of his operations: he affirmed blasphemously that he knew God as well as God himself; and those that were baptized in the name of the Holy Trinity he rebaptized, and was so averse to the mystery, that he forbade the trinal immersion at baptism. Upon divulging his tenets, he was deposed from his see, and afterwards sent into exile.—Socr. *Hist. Eccles.* ii. 35; Sozom. iv. 26: vi. 26.

"Eunomianism, as a cold logical system, wanted the elements of vitality, and notwithstanding its wide popularity at its commencement, did not very long survive its authors. In the following century the body had dwindled to a scanty remnant."—Smith and Wace, *Dict. Christ. Biog.* ii. 287.

EUNURCHUS (or Evortius), St., bishop of Orleans in the fourth century. Beyond certain legends nothing is known of him, except that he was present at the Council of Valentia in 374. Commemorated September 7.

EUSTATHIANS. A sect in the fourth century, who derived their name from Eustathius, bishop of Sebaste in Armenia. This man was not charged so much with unsoundness in the faith, as with ill-advised piety. He recommended divorce, disobedience of children, &c., and was the occasion of great disorders and divisions in Armenia, Pontus, and the neighbouring countries. In consequence, he was deposed and his principles condemned at the Council of Gangra, A.D. 380.—Socr. *Hist. Eccles.* ii. 33; Stubbs' Mosheim, i.

EUTYCHIANS. Heretics in the fifth century, the followers of the error of Eutyches, who being a Constantinopolitan abbot, and contending against Nestorius, fell into a new heresy. He and his followers affirmed that Christ was one thing, the Word another; they denied the flesh of Christ to be like ours, but said he had a celestial body, which passed through the Virgin as through a channel; that there were two natures in Christ before the hypostatical union, but that, after it, there was but one, compounded of both; and thence concluded that the Divinity of Christ both suffered and died. Being condemned in a synod at Constantinople, Eutyches appealed to the emperor; after which, by the assistance of Dioscorus, bishop of Alexandria, he obtained a synod at Ephesus, which was so unfairly packed, and the proceedings were conducted with such violence, that it was called Latrocinium, or the assembly of thieves and robbers, wherein he got his heresy to be approved; however, in the fourth general council, under Marcian, A.D. 451, his errors were a second time condemned.

EVANGEL (From εὐ, and ἀγγελία, "good tidings"). The Gospel of Christ. The revealed history of our Blessed Lord's life.

EVANGELICAL. Agreeable to the gospel, or "evangel." In the strict and proper sense of the word, he who is truly evangelical must be a true member of the Church, and every true member of the Church must be truly evangelical. But it has been used in a sectarian sense, and adopted by those who, taking the gospel according to their interpretation for their foundation, reject dogmatic and Church teaching—as by the Evangelical Association of America, which in 1871 numbered 60,241 members: the Evangelical Union, or Morisonians in Scotland: the Evangelical Lutherans in Germany, &c. The name has sometimes been given to those persons who conform to the Church, but whose notions are supposed more nearly to coincide with the opinions of Dissenters than with the doctrines of the Church; thereby implying that the principles of all consistent members of the Church are not according to the gospel. The party called "evangelical" in the Church of England did a good work, and the names of Scott, Newton, Simeon, Venn, and many others, will ever be revered for their piety and labour in the Church of Christ. The use of terms of distinction however, among members of the Church, is much to be reprobated: among sects it cannot be avoided.

EVANGELISTS. Persons chosen by the apostles to preach the gospel; it being impracticable for the twelve only to preach the gospel to all the world. Philip, among others, was engaged in this function. As for their rank in the Church, St. Paul places them after the apostles and prophets, but before the pastors and teachers (Eph. iv. 11), which makes Theodoret call them apostles of the second rank: they had no particular flock assigned, as bishops or ordinary pastors, but travelled from one place to another, according to their instructions received from the apostles, to whom they returned after they had executed their commission, so that, in short, this office, being extraordinary, expired with the apostles.

The title of Evangelists is now more particularly given to those four holy persons who wrote the history of our Saviour.

EVENS. Eves, or vigils. The nights or evenings before certain holy-days of the Church (See *Vigils*).

EVEN-SONG (See *Liturgy*). Evening prayer, which is appointed to be sung or said. The office of even-song, or evening prayer, is a judicious abridgment of the offices of vespers (i.e. even-song) and compline, as used in our Church before the Reformation; and it appears that the revisers of our offices formed the introduction to evening prayer from those parts of both vespers and compline which seemed best suited to this place, and which presented uniformity with the introduction to morning prayer.

Even-song occurs in the table of Proper Lessons for Sundays and Holy-days, and Proper Psalms. It is in fact the same as the old word vesper; and only differs from the other authorised expression, evening prayer, in having more special reference to the psalms and hymns, and the anthem, those holy *songs* which make up so large a portion of the service.

EXALTATION OF THE CROSS. A festival of the Greek and Roman Churches observed on the 14th of December. It is founded on the following legend:

In the reign of Heraclius (A.D. 614) Chosroes, king of Persia, sacked Jerusalem, and, together with other plunder, carried off that part of the cross left there in memory of our Saviour, by the empress Helena, which Chosroes sent into Persia. After many battles, in which the Persian was always defeated, Heraclius had the good fortune to recover the cross. This prince carried it to Jerusalem himself; and, laying aside his imperial ornaments, marched with it on his shoulders to the top of Mount Calvary, from whence it had been taken. The memory of this action was perpetuated by the festival of the re-establishment, or (as it is now called) the exaltation of the cross.

The latter name was given to this festival, because on this day they exalted or set up the cross in the great church at Constantinople, in order to show it to the people.

EXAMINATION FOR ORDERS. When a person presents himself for ordination, there are, besides the vocation and voluntary offer of the candidate, two preliminaries, (1) the testimony of the people, and (2) an examination by the bishop and clergy. The testimony of the people was always required, and in the Primitive Church an ἐπικήρυξις, or prædicatio, a proclamation, that is of the candidates, was made before the congregation (St. Cyprian, *Epist.* lxviii. 3; Lampridius, c. xlv.; Council of Chalcedon, c. 21). At the present time the "Si quis" has to be published in the parish where the candidate resides (See *Si quis*). An examination also was from early time deemed requisite, and is referred to by St. Chrysostom, St. Cyprian, Gregory I., and many others; besides being ordered by several councils. Justinian speaks of the scandal which had arisen from clerks having been ordained without due examination (*Novell.* 137, c. 1), and in order to make the examination more effective, Gregory the Great advised a bishop to associate with himself "graves expertosque viros" (*Ep.* iii. 49). This became the practice throughout the West, and was observed by the English Church (*Councils of Clovesho*, 747, c. vi.; *Cealchythe*, 787, c. vi.; Oxford, 1222; Lambeth, 1330; London, 1557). To ensure that such examination took place, and to prevent uncanonical intrusions, bishops are forbidden to ordain clerks out of their own diocese, unless with the consent and letters dimissory of the diocesan (See *Dimissory Letters*).

By our Canon 35 it is ordered: "The bishop, before he admit any person to holy orders, shall diligently examine him, in the presence of those ministers that shall assist him at the imposition of hands; and if the bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. . . . And if any bishop or suffragan shall admit any to sacred orders who is not so examined, and qualified as before we have ordained [viz. in Canon 34], the archbishop of his province, having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop or suffragan from making either deacons or priests for the space of two years."

EXAMINATION BEFORE INSTITUTION. In the first settlement of the Church of England, the bishops had their several dioceses under their own immediate care, and that of the clergy living in a community with them, whom they sent abroad to several parts of their dioceses, as they saw occasion to employ them; but by degrees they found it necessary to place presbyters within such a compass, that they might attend upon the service of God amongst the inhabitants. These precincts, which are since called parishes, were at first much larger; and when lords of manors were inclined to build churches for their own convenience, they found it necessary to make some endowments, to oblige those who officiated in their churches to a diligent attendance: upon this, the several bishops were very well content to let those patrons have the nomination of persons to those churches, provided they were satisfied of the fitness of those persons, and that it were not deferred beyond such a limited time. So that the right of patronage is really but a limited trust; and the bishops are still in law the judges of the fitness of the persons to be employed in the several parts of their dioceses. The patrons never had the absolute disposal of their benefices upon their own terms; but if they did not present fit persons within the limited time, the care of the places returned to the bishop, who was then bound to provide for them.

By the statute *Articuli cleri*, 9 Edward II. s. 1, c. 13, it is enacted as follows:—"It is desired that spiritual persons, whom our lord the king doth present unto benefices of the Church (if the bishop will not admit them, either for lack of learning, or for other cause reasonable), may not be under the examination of lay persons in the cases aforesaid, as it is now attempted, contrary to the decrees canonical; but that they may sue unto a spiritual judge for remedy, as right shall require." The answer is—Of the ability of a person presented unto a benefice of the Church, the examination belongeth to a spiritual judge; so it hath been used heretofore, and shall be hereafter."

"Of the ability of a person presented"—*De idoneitate personæ:* so that it is required by law, that the person presented be *idonea persona;* for so are the words of the king's writ, *præsentare idoneam personam.* And this *idoneitas* consists in divers expressions against persons presented:—1. Concerning the person, as if he be under age or a layman. 2. Concerning his conversation, as if he be criminous. 3. Concerning his inability to discharge his pastoral duty, as if he be unlearned, and not able to feed his flock with spiritual food. And the examination of the ability and sufficiency of the person presented belongs to the bishop, who is the ecclesiastical judge; and in this examination he is a judge, and not a minister, and may and ought to refuse the person presented, if he be not *idonea persona.*

"The examination belongs to a spiritual judge;" and yet in some cases, notwithstanding this statute, *idoneitas personæ* shall be tried by the country, or else there should be a failure of justice, which the law will not suffer; as if the inability or insufficiency be alleged in a man that is dead, this case is out of the statute; for in such case the bishop cannot examine him; and, consequently, though the matter be spiritual, yet shall it be tried by a jury; and the court, being assisted by learned men in that profession, may instruct the jury as well of the ecclesiastical law in that case, as they usually do of the common law.

By a constitution of Archbishop Langton:—"We do enjoin, that if any one be canonically presented to a church, and there be no opposition, the bishop shall not delay to admit him longer than two months, provided he be sufficient."

But by Canon 95—"Albeit by former constitutions of the Church of England, every bishop hath had two months' space to inquire and inform himself of the sufficiency and qualities of every minister after he hath been presented unto him to be instituted into any benefice, yet for the avoiding of some inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment we do ordain and appoint that no double quarrel (see *Duplex querela*) shall hereafter be granted out of any of the archbishops' courts, at the suit of any minister whatsoever, except he shall first take his personal oath, that the said eight and twenty days at the least are expired after he first tendered his presentation to the bishop, and that he refused to grant him institution thereupon; or shall enter into bond with sufficient sureties to prove the same to be true; under pain of suspension of the granter thereof from the execution of his office for half-a-year *toties quoties,* to be denounced by the said archbishop, and nullity of the double quarrel aforesaid so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days, the bishop shall not institute any other to the prejudice of the said party before presented, *sub pœna nullitatis.*

"To inquire and inform himself."—In answer to an objection made, that the bishop ought to receive the clerk of him that comes first, otherwise he is a disturber, Hobart saith, the law is contrary: for as he may take competent time to examine the sufficiency and fitness of a clerk, so he may give convenient time to persons interested, to take knowledge of the avoidance (even in case of death, and where notice is to be taken and not given), to present their clerks to it.

Canon 39. "No bishop shall institute any to a benefice, who hath been ordained by any other bishop, except he first show unto him his letters of orders; and bring him a sufficient testimony of his former good life and behaviour, if the bishop shall require it; and, lastly, shall appear upon due examination to be worthy of his ministry."

"Except he first show unto him his letters of orders."—And by the 13 & 14 Charles II. c. 4, no person shall be capable to be admitted to any parsonage, vicarage, benefice, or other ecclesiastical promotion or dignity whatsoever, before such time as he shall be ordained priest, and bring a sufficient testimony of his former good life and behaviour. By the ancient laws of the Church, and particularly of the Church of England, the four things in which the bishop was to have full satisfaction in order to institution, were age, learning, behaviour, and orders. And there is scarce any one thing which the ancient canons of the Church more peremptorily forbid, than the admitting clergymen of one diocese to exercise their function in another, without first exhibiting the letters testimonial and commendatory of the bishop by whom they were ordained; and the constitutions of the Archbishops Reynolds and Arundel show that the same was the known law of the English Church, to wit, that none should be admitted to officiate (not so much as a chaplain or curate) in any diocese in which he was not born or ordained, unless he bring with him his letters of orders, and letters commendatory of his diocesan.

And, lastly, "shall appear, upon due examination, to be worthy of his ministry."—As to the matter of learning, it hath been particularly allowed, not only by the courts of the King's Bench and Common Pleas, but also by the High Court of Parliament, that the ordinary is not accountable to any temporal court, for the measures he takes or the rules by which he proceeds, in examining and judging (only he must examine in convenient time, and refuse in convenient time); and that the clerk's having been ordained (and so presumed to be of good abilities) doth not take away or diminish the right which the statute above recited doth give to the bishop to whom the presentation is made to examine and judge (Burn and Phillimore, *Ecc. Law*, 411).

But these general enactments and dicta as to the bishop's absolute power of judging of qualifications and demanding testimonials have been a good deal qualified by modern decisions, and it is not very easy to define the actual limits. It was decided in *Bishop of Exeter* v. *Marshall*, 3 L. R., H. L., 17, that the bishop cannot reject a presentee for mere want of testimonials; and that he must state in what respect he finds him on examination to be unfit. It is very doubtful therefore whether a mere return of *minus sufficiens in literaturâ* would be sufficient now, though the King's Bench under Lord Ellenborough treated it so (15 East, 117) in the matter of Povah, who was presented as a lecturer in the City, and had to be licensed and approved by the bishop; and he speaks of a previous case of a living, viz., *Hele* v. *Bishop of Exeter* (Shower's Par. Cas. 88); and the whole of his reasoning goes to the legal impossibility of anybody but the bishop trying whether a presentee is *idoneus* or not, at least in literature. Probably the true solution is that the bishop's examination must be accepted as conclusive on the candidate's degree of knowledge; but that even the civil court on a *quare impedit* action will try whether it is a kind of knowledge which ought to be required. The Welsh bishops are authorised but not required by 11 & 12 Vict. c. 106, to require a knowledge of Welsh from presentees to benefices in their dioceses.

The more recent cases have all been on examination for what may shortly be called heresy, or maintaining doctrines or practising ritual contrary to the Prayer Book or Articles. The Gorham case throughout (Brodrick & Fremantle's *Ecc. Judgments*), and the late *quare impedit* case of *Heywood* v. *Bishop of Manchester* in 1884 have put an end to any doubt about the bishop's right to examine on such points. [G.]

EXARCH. Literally "one who leads." Originally applied to those prelates who presided over the dioceses which were formed on the lines of the civil dioceses of the Roman Empire. These included, each of them, several provinces, and the metropolitans of the provinces were subordinate to the exarchs. In later times the name was applied to an officer appointed by the Patriarch of Constantinople, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating Divine service; the administration of the sacraments, particularly confession; the observance of the canons; monastic discipline; affairs of marriages; divorces, &c.

Bingham (bk. ii. c. 17) speaks of the title "exarchs of the diocese" as being synonymous in primitive times with that of patriarchs: but it would seem that the title patriarch was reserved for the heads of the most important dioceses—Neale's *Holy E. Ch.*, Introd.; *Dict. Christ. Ant.* 637. [H.]

EXCOMMUNICATION is an ecclesiastical censure, whereby the person against whom it is pronounced is for the time cast out of the communion of the Church. In the earliest ages of the Church, excommunication appears to have been of one kind only, but afterwards it was of two kinds, the lesser and the greater: the lesser excommunication was the depriving the offender of the use of the sacraments and Divine worship; and this sentence was passed by judges ecclesiastical on such persons as were guilty of obstinacy or disobedience, in not appearing upon a citation, or not submitting to penance, or other injunctions of the court.

The greater excommunication was that whereby men were totally expelled the Church, and deprived of the society and conversation of the faithful. To these were added the "anathema," the greatest curse that could be laid upon man. To this latter apparently the office in the Sarum pontifical refers.—Maskell, *Mon. Rit. Ecc. Ang.* ii. clxv. seq.

After the Reformation there seems to have been considerable irregularity with regard to excommunications, for Archbishop Tenison required his suffragan to see that "none be instrumental in pronouncing sentences of excommunication and absolution, without such solemnity as that great and weighty matter requires." Archbishop Williams calls it that "rusty sword of the Church," yet in 1681 it was directed against "Popish recusants," and the year after against Dissenters.—Blunt's *Dict. Doct. Theol.*

[Excommunication has been considerably modified and reduced to such small dimensions by various modern Acts that one seldom hears of it now. The withdrawal of all the matrimonial and other partly civil matters from the ecclesiastical courts, and the substitution of a summary process for contempt of monitions, suspensions, and other orders, have almost extinguished this once formidable weapon of the Church, but not entirely. The extent to which it remains is substantially defined yet by the Act 53 Geo. III. c. 127, except in the matters altogether withdrawn from the ecclesiastical courts. That Act had already abolished it as a means of enforcing any civil process therefrom, and substituted signification for contempt, both in that and other cases of disobedience to lawful orders or decrees, as well final as interlocutory, which is to be followed by imprisonment until the party either submits or is discharged by the court under 3 & 4 Vict. c. 93, by consent of the other side; or, it has been held, where the object of the suit has been gained by some other decree, as in Mr. Green's case after he was deprived while in prison for contempt. The former Act (ss. 2 & 3) however in a complicated way reserved whatever power the ecclesiastical courts had before of excommunicating in definitive (or final) sentences as punishment for ecclesiastical offences, and also that such sentences may be followed by such imprisonment up to six months as the court directs, signifying the same into chancery as usual, but with power for the court to absolve at any earlier time at its discretion.

It seems that excommunication of this kind may be pardoned by the Queen, though contempt by disobedience cannot, any more than disobedience to any other court. 2 & 3 Will. IV. c. 93 extended the powers of signifying and imprisoning for contempt. Therefore, although matrimonial suits, for nullity of marriage and the like, are withdrawn from the ecclesiastical courts by the Divorce Act, 1857, nothing seems to have taken away their power to excommunicate—and even to order penance—for living in incest, adultery, or fornication. Sir R. Phillimore, while Chancellor of Chichester in 1856, in a very gross case of incest, abstained from ordering either penance or excommunication at once, but monished the parties to live apart and to cease such intercourse, and said that excommunication would follow if they did not (see his Ecc. Law, 1375). As the man was not a clergyman it was not a clerical offence, and therefore remained in the jurisdiction of the Diocesan Court notwithstanding the Clergy Discipline Act, 1840. It is quite settled that the ecclesiastical courts must certify the reason for an excommunication, and that they, and the bishops personally, while they could excommunicate, might be ordered by the superior civil courts to absolve the person if the reason was insufficient. A judgment of Lord Eldon's to that effect is cited in the Ecclesiastical Courts Report, i. 167, besides several others, in dealing with the question of the supremacy.

Several of the canons prescribe excommunication, and "*ipso facto* excommunication," for teaching or denying or doing various things; but the canons *proprio vigore* could give no such jurisdiction, even over the clergy (see *Canons*). And it may be mentioned, that the phrase "*ipso facto* excommunicated" was never allowed to mean "without a judicial sentence," which must be certified as aforesaid to have any civil effect. It is quite certain now that nobody can be punished for maintaining or doing anything merely contrary to the Canons and not to the Prayer Book or Articles, except so far as the Canons only repeat the older "King's ecclesiastical law"; which on questions of doctrine they do not. The only consequences of excommunication now, when lawful, are possible imprisonment under the Act of Geo. III., and liability to be refused the Communion and burial by a clergyman. It is said that under old law, if an excommunicated clergyman officiates in church he shall be deprived, but the lawfulness of such excommunication would have to be examined.] [G.]

EXEAT. The permission given by the authorities in a college, to persons *in statu pupillari*, to leave their college residence for a time.

EXEDRÆ, lit. covered walks or spaces in front of a house; but in ecclesiastical antiquity it is the general name of such buildings as were distinct from the main body of the *churches*, and yet within the bounds of the church, taken in its largest sense. Thus Eusebius, speaking of the church of Paulinus at Tyre, says, "When that curious artist had finished his famous structure within, he then set himself about the *exedræ*, or buildings that joined one to another by the sides of the church" (Eusebius, lib. x. c. 4). Among the *exedræ*, the chief was the *baptistery*, or place of baptism. Also the two vestries, or sacristies, as we should call them, still found in all Oriental churches; viz., the *Diaconicum*, wherein the sacred utensils, &c., were kept; and the *Prothesis*, where the side-table stood, on which the elements before consecration were placed.

EXEGESIS (ἐξηγήσις). An exposition or explanation. By theological writers it is used to comprehend not only the explanation of Scripture, but also of the history and establishment of the Canon of Scripture, and sacred philosophy generally.

EXEMPTION, in the ecclesiastical sense of the word, means a privilege given by the Pope to the clergy, and sometimes to the laity, to exempt or free them from the jurisdiction of their respective ordinaries.

When monasteries began to be erected, and governed by abbots of great quality, merit, and figure, these men, to cover their ambition, and to discharge themselves from the subjection which they owed to the bishops, procured grants from the court of Rome, to be received under the protection of St. Peter, and to be put immediately under subjection to the Pope. This request being for the interest of the court of Rome, inasmuch as it contributed greatly to the advancement of the papal authority, and all the monasteries were presently exempted. The chapters also of cathedral churches obtained exemptions upon the same score.

St. Bernard, who lived at the time when this invention was first put in practice, took the freedom to tell Pope Eugenius III. that it was no better than an abuse, and that it was by no means defensible, that an abbot should withdraw himself from the obedience due to his bishop; that the Church militant ought to be governed by the precedent of the Church triumphant, in which no angel ever said, "I will not be under the jurisdiction of an archangel."

In after ages this abuse was carried so far, that, for a small charge, private priests procured exemption from the jurisdiction of their bishop. The Council of Trent made a small reformation in this matter, by abolishing the exemption of particular priests and friars, not living in cloisters, and that of chapters in criminal causes.—Sarpi's *Council of Trent.*

EXHORTATION. By this general name, the addresses, or short homilies, of the minister to the people are called. The ancient Church had no such exhortations; and they were introduced, because of the great neglect of communion which had sprung up in the middle ages, and the irreverence which was displayed by the extreme reformers respecting it. The necessity of such exhortations was felt long before the Reformation. A long "exhortation before communion" is to be found in the Harleian MS. (2383) in the British Museum. It begins: "Good men and women, y charge you by the auctoryte of holy Churche, that no man nother woman that this day proposyth here to be comenyd (communicated) that he go note to Godds bord, lase than he byleue stedfastlyeh, that the sacrament that he ys avysyd here to reseue, that yt ys Godds body flesche and blode, yn the forme of bred; and that (which) he receyvythe afterwards, ys no thyng ells but wyne and water, for to clense your mowthys of the holy sacramant"; and it goes on to exhort the hearers to chastity and Christian consistency of life and due preparation.—Maskell, iii. 408.

The service of the Church of England is distinguished by the number and fitness of its exhortations. These are: one at the beginning of Morning and Evening Prayer; two in the Communion Service, when notice is given of the holy communion; another at the time of celebration. Five in the Baptismal Service; two in the office for receiving those into the Church who have been privately baptized; and five in the Baptism of those of Riper Years; one in the Confirmation Office; two in the Solemnization of Matrimony; two in the Visitation of the Sick; one in the Churching Service; two in the Commination Service; besides those in the Ordination Service. These may be considered as so many sermons of the Church, which assert her doctrines, and fully show what she expects from the faith and practice of her children. [H.]

EXODUS (From the Greek ἔξοδος, *going out*). The term generally applied to the departure of the Israelites from Egypt. The second book of the Bible is so called, because it is chiefly occupied with the account of that part of the sacred history. It comprehends the transactions of 145 years, from the death of Joseph in 2369 B.C. to the building of the Tabernacle in 2114.

EXORCISMS (from ἐξορκίζω, to *conjure*) were certain prayers used of old in the Christian churches for the dispossessing of devils. This custom of exorcism is as ancient as Christianity itself, being practised by the apostles, and the primitive Church; and the Christians were well assured of the prevalency of their prayers upon these occasions.—Tertul. *Apol.* c. 23.

Before baptism prayers for exorcism—the conjuring forth of the evil spirit—were always used. Thus in an old "form of the Greater Excommunication," these words occur:—"Clerkes seyh that a childe byfore it be cristned, it hath a wikked spirit dwelling in the soule. The wich wikkede spirit is conjured, and cast out thorough prayers of the prest, byfore the chirche close whance it shal be cristned," &c.—Maskell, iii. 310.

In the form of baptism, in the first Prayer Book of Edward VI., it was ordered thus:—"Then let the priest, looking upon the children, say, 'I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou came out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation; therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny towards these infants whom Christ hath bought with his precious blood, and by this his holy baptism called to be of his flock" (See *Baptism*).

This was taken from ancient uses, but because, in process of time, many superstitious and unwarrantable practices mixed with this ancient rite, especially in the Roman Church, our Reformers wisely thought fit to lay it quite aside, and to substitute in lieu of it these short prayers, wherein the minister and the congregation put up their petitions to Almighty God, that the child may be delivered from the power of the devil, and receive all the benefits of the Divine grace and protection, without the ancient ceremony attending it.

Canon 72. "No minister shall, without the licence of the bishop of the diocese, under his hand and seal, attempt, upon any pretence whatsoever, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, and deposition from the ministry."

EXORCISTS were persons appointed in the latter end of the third century, on purpose to take care of such as were demoniacs, or possessed with evil spirits. In the first ages of Christianity there were many persons who are represented as possessed with evil spirits, and exorcism was performed by a particular set of men. Afterwards it was judged requisite by the bishops to appropriate this office by ordination. They are still a separate order in the Church of Rome.—Tertul. *de Idol.* c. ii.; Epiphan. *Expos. Fid.* c. 21; Martene, t. i. 121.

An account of exorcising the evil spirit is given by Jer. Taylor, who adds, "From what principle it comes that they have made exorcists an ecclesiastical order; and that the words of ordination giving them power only over possessed Christians . . . we cannot guess at, except they have derived them from the Jewish Cabbala."—Works, vol. x. 238, Heber's ed.

EXPECTATION WEEK. The whole of the interval between Ascension Day and Whit-Sunday is so called, because at this time the apostles continued in earnest prayer and expectation of the Comforter.

EXPIATION. A religious act, by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punish cancelled (Lev. xv. 15).

EXPIATION, THE GREAT DAY OF. An annual solemnity of the Jews observed upon the 10th day of the month Tisri, which answers to our September. The Hebrews call it *Ceeper* (from כִּפֻּר), "pardon," because the sins of the whole people were then expiated or pardoned. It was a day of rest, and strict fasting, and on which all differences were put away, and reconciliations made.

It is of this fast we are to understand that passage of the Acts, where St. Luke says, that St. Paul comforted those who were with him in the ship, "when sailing was become dangerous, because the fast was already past" (Acts xxvii. 9). [H.]

EXTEMPORE PREACHING. Properly, preaching without any preparation. This none but enthusiasts uphold. Unpremeditated speech was promised to the apostles in their peculiar difficulties, beyond human resources (St. Luke xxi. 14; St. Matt. x. 9); but this does not imply that under ordinary circumstances ministers need not prepare (See 1 Tim. iv. 13). In its ordinary meaning the term refers to *unwritten* sermons whether previously prepared or not. Though the sermons in the early Christian times appear to have been generally written, there was no rule on the subject. Origen is said to have been the first who preached unwritten sermons, which were taken down by *ταχυγράφοι*, or short-hand writers, and so preserved. But this is mentioned as proof of his study of the Scriptures, which enabled him to do this, and write also laborious treatises (Euseb. lib. vi. c. 36). The two mightiest preachers of the East and West, SS. Chrysostom and Augustine, used both methods. The former after his return from banishment was forced to go up into his throne, so eager were the people to hear him, and deliver an "extempore" discourse, which is still extant (*Sermo post Reditum*, t. ii. p. 49), and he used often to speak his panegyrics on the Martyrs off-hand without hesitation.—Suidas, *voce Joannes*.

St. Augustine also often preached extempore, as when the reader had read another psalm than the appointed one, he preached upon it, instead of delivering his prepared address (Possid. *Vit. Aug.* c. 15). The care he would have all take in their sermons is shown in his essay on Christian doctrine (Bk. iv). From that time to this, the comparative advantages of extempore or written sermons have been a matter of discussion. In some Churches and by some sects the latter are forbidden, but the Church of England makes no rule. Archbishop Secker sums up: "After all, every man (as the Apostle saith on a different occasion) hath his proper gift of God, one after this manner, another after that. Let each *cultivate* his own and no one censure or despise his brother" (*Charges*, p. 290). It was necessary to speak of *cultivating:* for there had got "an ill habit of speaking extempore, and a loose and careless way of talking in the pulpit which is easy to the preacher, and plausible to less judicious people" (Stillingfleet, *Duties of Parochial Clergy*, p. 30). The great Roman orator recommends "much writing as the best preparation to good speaking," (Caput autem est, quod (ut vere dicam) minime facimus (est enim magni laboris, quem plerique fugimus), quam plurimum scribere" (Cic. *de Orat.*). And he observes that should the speaker use writing, the remainder of his speech (i.e. the unwritten part) would be more correct. This is, as Secker observes, "a middle way used by some of our predecessors (i.e. Bishops Burnet, Bull, &c.), which duly managed would be the best" (*Charges*, p. 287).—Bingham, bk. xiv. c. 4; Moule's *Christ. Orat. of First Four Centuries;* Cave, *Hist. Lit.* i. 78; *Bull's Life*, by Nelson, p. 59; Burnet's *Past. Care.* c. ix. [H.]

EXTRAVAGANTS (See *Decretals*). A name given to the decretal epistles of the popes after the Clementines. The first Extravagants are those of John XXIII., successor to Clement V.; they were so named because, at first, they were not digested, nor ranged with the other papal constitutions, but seemed to be, as it were, detached from the canon law; and they retained the same name when they were afterwards inserted into the body of the canon law. The collection of decretals, in 1483, were called the *Common Extravagants*, notwithstanding they were likewise embodied with the rest of the canon law.

EXTREME UNCTION. The apostles anointed the sick, and St. James recommends the practice (St. Mark vi. 13; St. James v. 14). It was followed in every part of the Church, and is mentioned, with directions, in all the old rituals, but it soon lost its primitive simplicity (Martene, tom. iv. 240; for history of, see *Dict. Christ. Ant.* ii. 2004). In the Greek Church the apostolic direction is still literally carried out, the priest anointing the sick as well as praying for them, but it is used by them solely for recovery from sickness, as the following prayer at the application of the oil clearly shows: "O holy Father, the physician of our souls and bodies, who didst send thine only-begotten Son, our Lord Jesus Christ, to heal all diseases, and to deliver us from death, heal this thy servant M. from the bodily infirmity under which he now labours, and raise him up by the grace of Christ." In the Prayer Book of 1549 there was no form or order of administering extreme unction; but it did not altogether "prevent people from receiving a consolation they had been accustomed to look for in sickness." "If the person desire to be anointed, then shall the priest anoint him on the forehead and breast only, making the sign of the cross, saying thus—As with this visible oil thy body outwardly is anointed," &c. This was omitted in 1552.—Maskell, *Mon. Rit. Eccl. Ang.* i. 100.

The reason of the omission was the undue prominence given to the practice by the Roman Church. They altered it into a sacrament. A work published on the eve of the Reformation asserts, "that all Christian men should account the same manner of anointing, among the other sacraments of the Church, forasmuch as it is a visible sign of invisible grace" (*Institution of a Christian Man*).

The Roman Council of Trent asserts, "The holy unction of the sick was instituted by our Lord Christ, as truly and properly a sacrament of the New Testament, as is implied, indeed, in St. Mark; but commended and declared to the faithful by James, the apostle and brother of the Lord. "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." From which words, as the Church hath learned from apostolic tradition handed down, she teaches the matter, form, proper minister, and effect of this wholesome sacrament; for the Church has understood that the matter is oil blessed by the bishop, for unction most aptly represents the grace of the Holy Spirit wherewith the soul of the sick man is invisibly anointed: then that the form consists of these words, "By this anointing," &c.

The first four canons of that council order that, "if any man say (1) that extreme unction is not a sacrament; (2) that it does not remit sins; (3) that the rite which the Roman Church observes may be changed; (4) that the elders mentioned by St. James were not duly ordained priests —let him be accursed."

"As for extreme unction," says Bishop Jeremy Taylor, "used in the Church of Rome, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing; for no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed; nor work by way of nature, or by charms, but morally, and after the manner of reasonable creatures . . . I will add this only, that there being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid as to the institution of it: for Suarez says (in part iii. disp. 39, sec. 1) that the unction used by the apostles is not the same with what is used in the Church of Rome; and that it cannot be plainly gathered from St. James. Cajetan (cited by Catherinus annot. Paris 1535, p. 31, &c.) affirms that it did belong to the miraculous gift of healing, not to a sacrament" (Works, vol. iv. p. cccxxvii. Ded. to Holy Dying).

"Now that this miraculous gift (of healing all manner of diseases) is ceased, there is no reason why the mere ceremony of anointing with oil should continue; which yet is still used in the Church of Rome, and made a sacrament; though it signify nothing; for they do not pretend to heal men by it, nay, they pretend the contrary, because they never use it but in extremity, and where they look upon the person as past recovery; and if they do not think so, they would not use it."—*Abp. Tillotson.* [H.]

EZEKIEL, THE PROPHECY OF. A canonical book of the Old Testament. Ezekiel was the son of Buzi, of the house of Aaron. He was carried captive to Babylon with Jechoniah. He began to prophesy in the fifth year of this captivity, which is the æra by which he reckons in all his prophecies. He continued to prophesy during twenty years. He was contemporary with Jeremiah, who prophesied at the same time in Judea. He foretold many events, particularly the destruction of the temple; the fatal catastrophe of those who revolted from Babylon to Egypt; and, at last, the happy return of the Jews into their own land. He distinctly predicts the plagues which were to fall upon the enemies of the Jews, as the Edomites, Moabites, Ammonites, Egyptians, Assyrians, and Babylonians. He foretells the coming of the Messiah, and the flourishing state of His kingdom. His eighteenth chapter contains the first definite announcement of future reward and punishment according to the condition in which a man dies.—Du Pin, *Canon of Scripture*, b. i. c. iii. § 20. See Smith's *Dict. of Bible.*

EZRA, BOOK OF. One of the canonical books of Scripture.

The book of Ezra was written in the latter end of the author's life, and comprehends the transactions of about eighty, or, as some say, a hundred years. It includes the history of the Jews from the time of Cyrus's edict for their return, to the twentieth year of Artaxerxes Longimanus.

Part of this book was written in the Chaldee language, namely, from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter; all the rest was written in Hebrew (See Smith's *Dict. of Bible*).

F.

FABIAN. Bishop and Martyr. He was bishop of Rome A.D. 236–250, having been elected, though a layman, in consequence of a dove alighting on his head while the election was going on (Euseb. *H. E.* vi. 29). He is mentioned by St. Cyprian as having improved the organization of the

Church, having ruled her with integrity (*Ep.* 30). He suffered martyrdom in the Decian persecution, and a tombstone bearing his name was recently found in the crypt of an ancient cemetery on the Appian Way. Commemorated in our calendar Jan. 20.—*Dict. Christ. Biog.* ii. 440. [H.]

FACULTY. A licence from the consistory court or Chancellor of a diocese to make alterations in or addition to a church, or to erect monuments, build vaults in an old churchyard, with the right of the man and his family to be buried there, or to erect and hold pews in an old church; which last two are never granted now, except in consideration of something else for the benefit of the parishioners. The expense of obtaining a faculty has been greatly reduced in most if not all dioceses to an average between £2 and £3, if the applicants take the proper course of applying themselves to the diocesan registrars, without the intervention of proctors or solicitors. It used to be ten times as much, even without any opposition. The work proposed must be described as circumstances admit, generally by plans and specification for all new architectural works, painted windows, organs &c. They are generally, if not always, submitted first to the bishop, except where some legal right is claimed; though strictly speaking he can only act through his court, and the chancellor may feel bound to grant a faculty even if the bishop disapproves, or one would probably be granted by the provincial Court on appeal. The bishop may however, and often does, express his opinion to the chancellor, or to the petitioners, who will then very seldom proceed against it. When the plans go to the chancellor he has to exercise a judicial discretion as to their sufficiency or expediency, and it has been held that he ought to regard the interests of future parishioners if he sees they are likely to be affected, and not to allow alterations without apparently good reasons, whether there is any opposition or not. In the great majority of cases there is none. The citation has to be stuck on the church door for a fortnight, as a notice to all persons having any interest, to object if they think fit: *i.e.* to all persons living or owning land or houses in the parish, and no others, unless they have some special or official connexion with the church. If there is no opposition, the faculty is decreed at the next court. If there is any, the cause is heard by the chancellor, unless the parties consent to his giving judgment on affidavits and statements sent to him, in order to save expense, which judgment is read by himself or a surrogate in court. The parties are generally glad to adopt that course except in cases of importance enough to be argued by counsel.

Care ought to be taken in all faculties that the architect's specification, and the contract, if there is one besides, shall contain a clause prohibiting any deviation from the sanctioned plans or specification without the written consent of the incumbent at a specified price, and also of the chancellor. The common architect's form of specification and contract legally amounts to a power to the architect to make any alteration or additions that he pleases and at the expense of his employers; and clergymen are too often unwilling to see that the clause abovementioned is for their protection. The legal form of it, and of others for the same purpose, is given in Sir Edmund Beckett's Book on Building. Some such provision is necessary to allow improvements suggested as the work goes on, and yet to keep them and the cost of them under control. It is not required that small improvements should be submitted to the chancellor. The Chancellor of York said, in a case of *Rhodes* v. *Wrangham* (clerk) in 1882, "matters of this kind must be governed by common sense, or church restoration would become intolerable to the clergy and impracticable," and dismissed the complaint against some trifling deviations as frivolous and vexatious. In deciding on opposed as well as unopposed cases the chancellor is bound to judge as well as he can whether the proposed works will be a real improvement to the church, and not merely to regard the perhaps temporary wishes and architectural fancies of the incumbent or the parishioners, or of those who offer to pay for the work. He is not at all bound by the opinion of the architect who has made the plans, but may consult any other competent person or his own knowledge. Deans of Arches have directed and made inquiries of their own. Where the building is in an unsafe condition, of course that is a substantial reason for sanctioning any apparently satisfactory design for what is called restoration, though opinions may be divided about it and though some persons prefer interesting ruins and "historical associations" to safe and useful churches. Lord Penzance recalled a faculty which had been granted by the Chancellor of London for what were objected to as merely fanciful alterations of a church with no practical advantage or evident improvement (See *Peek* v. *Trower*, 7 P. D. 21).

In some dioceses they adhere to the strict practice laid down in books of requiring security for completion of the alterations proposed, and especially of a total rebuilding, for fear the old fabric should be pulled down and the new one not rebuilt; but faculties would often not be taken on those terms, and they are probably only insisted on when there appears some special reason for it. Sometimes it is expedient to limit the time for a faculty to last, especially as they are irrevocable. But all these things depend on the circumstances, and what would accelerate the work in one case might prevent it altogether in another.

Though it is not usual to insist on faculties being taken for small alterations which cannot rationally be objected to, or such things as adding a few more bells or a clock (provided the dial does not spoil the tower, as at St. Mary's, Beverley) it should be understood that making important alterations without a faculty is a serious ecclesiastical offence (*Sieveking* v. *Kingsford*, 36 L. J. Ecc. 1866); and the person who does so, whether layman or clergyman, may be ordered to restore the church to its former condition, and signified for contempt and imprisoned if he disobeys the monition. And even if a confirmatory faculty is ultimately granted on some conditions short of entire removal, he is certain to be condemned in the costs of the suit. A man has been monished, i.e. prohibited, from building so near a church as to darken it; and on the other hand a neighbour to a churchyard was held to have an interest to oppose the building of a mortuary or dead-house close to him. Faculties have been granted for turning disused churchyards into gardens; but refused as *ultra vires* for throwing a part of the churchyard into a street. The Dean of Arches has refused to allow steps round a communion table as tending to make it imitate an altar, and also chancel gates, and high screens, and a crucifix anywhere, but not groups of statuary; both which decisions the Privy Council affirmed; and see *Ornaments* as to other things of the same kind. Faculties are also requisite to protect incumbents who want to remove useless buildings on their glebe from being charged for them as dilapidations if they do it without one. By an Act of 1882, it is unlawful to build anything except an enlargement of the church in a burial-ground that has been closed by order of Council (See *School*). [G.]

FACULTY COURT belongs to the Archbishop of Canterbury, and his officer is called the Master of the Faculties. His power is to grant dispensation to marry, to hold two or more benefices ordinarily incompatible, and such like. But the law of pluralities is all now regulated by Acts of Parliament, especially 1 & 2 Vict. c. 106; but still dispensations are requisite (See *Pluralities*).

FAITH (See *Grace*, *Justification*). "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."—*Article* XI.

Faith, in its generic sense, either means the holding rightly the creeds of the Catholic Church, or means that very Catholic faith, which except a man believe faithfully, he cannot be saved. Thus, when the priest is directed, in the office for the Baptism of those of Riper Years, to inquire into the faith of the candidate, he asks his assent to one of the creeds; and, in the office for the Visitation of the Sick, he is required to use the same test, and this of course agrees with St. Paul's statement: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

It should be noted, that we are justified *by* faith, not *because of* faith; for there is no more "merit" in our faith, than in our works. Faith therefore is not the cause, but the condition, of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ. —*Archdeacon Welchman.*

There is not any one word which has more significations than this has in the word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to heathenism; sometimes the Christian religion, in opposition to Judaism; sometimes the believing the power of Christ to heal diseases; sometimes the believing that he is the promised Messias; sometimes fidelity or faithfulness; sometimes a resolution of conscience concerning the lawfulness of anything: sometimes a reliance, affiance, or dependence on Christ either for temporal or spiritual matters; sometimes believing the truth of all Divine relations; sometimes obedience to God's commands in the evangelical, not legal sense; sometimes the doctrine of the gospel, in opposition to the law of Moses; sometimes it is an aggregate of all other graces; sometimes the condition of the second covenant in opposition to the first: and other senses of it also there are, distinguishable by the contexture, and the matter treated of where the word is used.—Hammond, *Practical Catechism.*

With regard to the phrase, "Instrumentality of Faith," Waterland says that some very eminent men have expressed a dislike of it; and have also justly rejected the thing, according to the false notion which some had conceived of it. It cannot, with any tolerable sense or propriety, be looked upon as an instrument of conveyance in the hand of the efficient or principal cause; but it may justly and properly be looked upon as the instrument of reception in the hand of the recipient. It is not the mean by which the grace is wrought, effected, or conferred; but it may be, and is, the mean by which it is accepted or received: or, to express it a little differently, it is not the instrument of justification in the active sense of the word, but it is in the passive sense of it. It cannot be for nothing that St. Paul so often and so emphatically speaks of man's being justified by faith, or through faith in Christ's blood; and that he particularly notes it of Abraham, that he believed, and that his faith was counted to him for justification; when he might as easily have said, had he so meant, that man is justified by faith and works, or that Abraham, to whom the gospel was preached, was justified by gospel faith and obedience. Besides, it is certain, and is on all hands allowed, that, though St. Paul did not directly and expressly oppose faith to evangelical works, yet he comprehended the works of the moral law under those works which he excluded from the office of justifying, in his sense of justifying, in those passages; and further, he used such arguments as appear to extend to all kinds of works: for Abraham's works were really evangelical works, and yet they were excluded. Add to this, that if justification could come even by evangelical works, without taking in faith in the meritorious sufferings and satisfaction of a mediator, then might we have "whereof to glory" as needing no pardon; and then might it be justly said, that "Christ died in vain." I must further own, that it is of great weight with me, that so early and so considerable a writer as Clemens of Rome, an apostolical man, should so interpret the doctrine of justifying faith, so as to oppose it plainly even to evangelical works, however exalted. It runs thus: "They (the ancient patriarchs) were all, therefore, greatly glorified and magnified; not for their own sake, or for their own works, or for the righteousness which they themselves wrought, but through his good pleasure. And we also, being called through his good pleasure in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in holiness of heart, but by that faith by which Almighty God justified all from the beginning." Here it is observable, that the word *faith* does not stand for the whole system of Christianity, or for Christian belief at large, but for some particular self-denying principle by which good men, even under the patriarchal and legal dispensations, laid hold on the mercy and promises of God, referring all, not to themselves or their own deservings, but to Divine goodness, in and through a mediator. It is true, Clemens elsewhere, and St. Paul almost everywhere, insists upon true holiness of heart, and obedience of life, as indispensable conditions of salvation or justification; and of that one would think there could be no question among men of any judgment or probity: but the question about conditions is very distinct from the other question about instruments; and, therefore, both parts may be true, viz. that faith and obedience are equally *conditions*, and equally indispensable where opportunities permit; and yet faith over and above is emphatically the *instrument* both of receiving and holding justification, or a title to salvation.

To explain this matter more distinctly, let it be remembered, that God may be considered (as has been before noted) either as a party contracting with man, on very gracious terms, or as a judge to pronounce judgment upon him.

Man's first coming into covenant (supposing him adult) is by assenting to it, and accepting of it, to have and to hold it on such kind of tenure as God proposes: that is to say, upon a self-denying tenure, considering himself as a guilty man, standing in need of pardon, and of borrowed merits, and at length resting upon mercy. So here the previous question is, whether a person shall consent to hold a privilege upon this submissive kind of tenure or not? Such assent or consent, if he comes into it, is the very thing which St. Paul and St. Clemens call faith; and this previous and general question is the question which both of them determine against any proud claimants who would hold by a more self-admiring tenure.

Or, if we next consider God as sitting in judgment, and man before the tribunal, going to plead his cause; here the question is, What kind of plea shall a man resolve to trust his salvation upon? Shall he stand upon his innocence, and rest upon strict law; or shall he plead guilty, and rest in an act of grace? If he chooses the former, he is proud, and sure to be cast; if he chooses the latter, he is safe so far, in throwing himself upon an act of grace. Now this question also, which St. Paul has decided, is previous to the question, what conditions even the act of grace itself finally insists upon? A question which St. James in particular, and the general tenor of the whole Scripture, has abundantly satisfied; and which could never have been made a question by any considerate or impartial Christian. What I am at present concerned with is to observe, that faith is emphatically the instrument by which an adult accepts the covenant of grace, consenting to hold by that kind of tenure, to be justified in that way, and to rest in that kind of plea, putting his salvation on that only issue.* It appears to be a just observation which Dr. Whitby makes (*Pref. to the Epist. to Galat.* p. 300), that Abraham had faith (Heb. xi. 8) before what was said of his justification in Gen. xv. 6, and afterwards more abundantly, when he offered up his son Isaac; but yet neither of those instances was pitched upon by the apostle as fit for his purpose, because in both, obedience was joined with faith: whereas, here was a pure act of faith, without works, and of this act of faith it is said, "it was imputed to him for righteousness." The sum is, none of our works are good enough to stand by themselves before Him who is of purer eyes than to behold iniquity. Christ only is pure enough for it at first hand, and they that are Christ's at second hand, in and through Him. Now, because it is by faith that we thus interpose, as it were, Christ between God and us, in order to gain acceptance by Him; therefore faith is emphatically the instrument whereby we receive the grant of justification. Obedience is equally a condition or qualification, but not an instrument, not being that act of the mind whereby we look up to God and Christ, and whereby we embrace the promises.—Waterland *on Justification.*

FAITH, IMPLICIT (See *Implicit Faith*).

FAITHFUL (**πίστοι**: fideles). This was the name uniformly used in the primitive Church, to distinguish those who had been instructed in the Christian religion, and received by baptism into the full communion of the Church from the catechumens and penitents.

The Holy Eucharist was called **λειτουργία τῶν πιστῶν**; missa fidelium; in distinction to the **λειτουργία τῶν κατηχουμένων**, missa catechumenorum, which consisted of reading of the Scriptures, prayers and hymns. The faithful were allowed to join in all the prayers of the Church, and the Lord's Prayer is called by St. Chrysostom "*εὐχὴ πιστῶν*," and by St. Augustine "oratio fidelium." The apostolical epistles are all addressed to the "faithful," that is, to those who being admitted to the full communion of the Church were privileged to hear discourses upon the most profound mysteries of religion.—St. Chrys. *Hom.* ii. *in* 2 *Cor.*: *Hom.* x. *in Colos.*; St. August. *Hom.* xxix. *de verb. Apost.*; *Serm.* i. *ad Neophytos*; St. Ambrose, *de his qui mysteriis initiantur*, c. 1.

Other names were at different times, and in different places, given to the faithful, as Θεοφόροι, Ecclesiastici, &c., all these names expressing *some relation to God or to Christ*, and *none of them taken from the names of men, as was and is the case with the heresies and sects.*"—Bingham, i. c. iv.; *Dict. Christ. Ant.*, s.v.; see *Methodists, Independents*, &c. [H.]

FALDISTORY. (*Faldestolium; Faldistorium.*) A low crossed or folding stool which might be used either to kneel at or to sit upon. It is derived "a longo tardico *falden*, plicare; et *stoul*, sedes" (Ducange). In ecclesiastical use it became limited to the episcopal seat within the chancel; but more particularly, the bishop's chair, which was generally a folding one, near the altar, mentioned in the Ordination Service, in which he sits, while addressing the candidates for orders, &c.

FALDSTOOL is the English form of the Faldestolium. In the "Order of Her Majesty's Coronation" the rubric speaks of a *Fald-stool* at which the sovereign shall kneel. But this, according to pictures of late coronations, has lost its original shape, and is merely a kneeling stool (Maskell, *Mon. Rit.* ii. 92). And this is generally the case, for the word has come to mean a small desk, at which the Litany is enjoined to be sung or said. In the rubric before the 51st psalm in the Commination Service, a peculiar place distinct from that in which the ordinary offices are performed, is implied. The Injunctions of Edward, followed in this case by those of Elizabeth, specified the midst of the church. Bishop Andrewes had in his chapel a faldstool (faldistory) between the western stalls and the lectern. Bishop Cosin in his first series of notes on the Common Prayer says, "the priest goeth from out his seat into the body of the church, and at a low desk before the chancel door, called the faldstool, kneels and says or sings the Litany."—Blunt's *Annot. P. B.* i. 48. [H.]

FALL OF MAN. (*See Original Sin.*) The loss of those perfections and that happiness which his Maker bestowed on man at his creation, for the transgression of a positive command, given for the trial of his obedience. This doctrine is stated in the language of our ninth Article,—"On original sin."

FAMILIARS OF THE INQUISITION (See *Inquisition*). In order to support the cruel proceedings of the Inquisition in Spain, great privileges were bestowed upon such of the nobility as were willing to degrade themselves so far as to become familiars of the holy office. The king himself, Philip II., assumed the title, and was protector of the order.

The business of these familiars was to assist in the apprehending of such persons as were accused, and to carry them to prison; upon which occasion the unhappy person was surrounded by such a number of these officials that, though he was neither fettered nor bound, there was no possibility of escaping out of their hands. As a reward of this base employment, the familiars were allowed to commit the most enormous actions, to debauch, assassinate, and kill with impunity. If they happened to be prosecuted for any crime, the Inquisition took upon itself the prosecution, and immediately the familiar entered himself as their prisoner; after which he was at liberty to go where he pleased, and act in all things as if he were free.

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* [The verses in St. James i. of which Luther spoke so disrespectfully assert the necessity of faith as much as any in St. Paul's epistles. Works were not to be a substitute for faith, but a proof of it, when there is time to do them.] [G.]

FANATICISM. Such an excessive enthusiasm and zeal for the cause which they believe to be the cause of truth as induces men to pursue their ends by violent or fraudulent means, and to violate the Christian law of charity and forbearance.

FARSE. An addition, used before the Reformation, in the vernacular tongue, to the Epistle in Latin, anciently used in some churches, forming an explication or paraphrase of the Latin text, verse by verse, for the benefit of the people. The subdeacon first repeated each verse of the epistle or *lectio* in Latin, and two choristers sang the farse or explanation (See Burney's *Hist. Music*, ii. 256).

FASTING (See *Abstinence* and *Fasts*). Total or partial abstinence from food.

By the regulations of the Church, fasting, though not defined as to its degree, is inculcated at seasons of peculiar penitence and humiliation, as a valuable auxiliary to the cultivation of habits of devotion and self-denial. Respecting its usefulness, there does not appear to have been much diversity of opinion until late years. Fasting was customary in the Church of God long before the introduction of Christianity, as may be seen in the Old Testament Scriptures. It was sanctioned by our blessed Lord, who gave his disciples particular instruction respecting it, and it was afterwards practised by the apostles, especially before entering upon any solemn act or duty (St. Matt. vi. 16; Acts xiii. 3, &c.).

From the days of the apostles to the present time, fasting has been regarded under various modifications as a valuable auxiliary to penitence. In former times, Christians were exceedingly strict in their fasting for nearly the whole of the appointed days, receiving only at stated times what was actually necessary for the support of life. "There are those," says St. Chrysostom, "who rival one another in fasting, and show a marvellous emulation in it; some, indeed, who spend the whole day without food; and others who, rejecting from their tables not only the use of wine and of oil, and of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." And the historian Socrates gives a similar account: "some abstain from every creature that has life: others eat fish only: others birds, because they too at the creation sprang from water: others abstain from eggs," &c.—*H. E.* v. 22.

At the season of Lent, it was always the custom to observe the duties of mortification and open confession of sin, accompanied by those outward acts which tend to the control of the body and its appetites; a species of godly discipline still associated with the services of that solemn period of the ecclesiastical year. There were eight rules enjoined by the Fathers of the Church at different times with regard to fasting, (1) that it should be joined with repentance, (2) a real abstinence from all forms of indulgence (3) joined with watchings, with (4) undoing heavy burdens, with (5) alms-deeds (6) subservient to prayer, with frequent hearing of God's word (7) used as a preparation for receiving (baptism), absolution, or the eucharist (8) free from hypocrisy (St. Chrysostom, *Hom. εἰς τοὺς τὰ πρῶτα πάσχα νηστεύοντας*, vol. i. p. 611; see Gunning's *Lent Fast*, pp. 132–159). Our Church lays down no definite rules on the mode of fasting, but leaves it for each individual to settle for himself. In the Homily "Of Good works, and of Fasting," three objects are mentioned—to chastise the flesh; to make the spirit fervent in prayer; to be a testimony of our submission to God. In the practice of fasting, the Christian will not rest in the outward act, but regard it only as a means to a good end. This being understood, fasting will be approved of God, and made conducive to a growth in spiritual life.

The distinction between the Protestant and the Roman view of fasting is this, that, the Roman regards the use of fasting as a means of grace; the Protestant, only as a useful exercise. It is *not* a means of grace, for it is nowhere ordained as such in the Scriptures of the New Testament; but it is a useful preparation for the means of grace, and as such the Scriptures have assumed that it will be resorted to by Christians.

FASTING BEFORE COMMUNION. I. There is no doubt that in the primitive times the Holy Communion was not received fasting. It often accompanied or followed an agape, or a common meal. But this was soon found to be inexpedient, and in the time of Tertullian and St. Cyprian there seems to have been different order, the latter speaking of the advantage of morning over evening communion (*Ep.* lxiii. c. 15, &c.; Tertull. *de Orat.* c. 14). Still the rule of communicating fasting does not appear to have been recognised before the fourth century. St. Basil speaks of no one celebrating the mysteries otherwise than fasting (*Hom.* ii.—*De Jejuniis*). St. Augustine says, "It is plain that when the disciples first received the Body and Blood of the Lord, they received it not fasting. Does any one then on this account blame the Universal Church because it always received fasting? Nay, for it hath pleased the Holy Ghost that, in honour of so great a Sacrament, the Body of the Lord should enter the mouth of the Christian before any other food, for it is the custom observed throughout the world. . . He Himself abstained from ordering in what manner it should be received, so it was left for His Apostles, by whom He was about to arrange His Church" (*Ep.* cxviii. *ad Januar.*). St. Chrysostom, when charged with administering the Holy Communion to those who were not fasting, indignantly denied the charge; and he elsewhere refers to the subject (*Ep.* cxxv. p 683; *in* 1 *Cor.*, *Hom.* xxvii. See Stephens' Life, p. 314, 2nd Ed.). An exception was made on the day when the institution of the Lord's Supper was commemorated. Socrates speaks of certain congregations in Egypt, near Alexandria, who communicated occasionally after their evening meal (*H. E.* v. 22). But this was an exceptional case. The rule was that celebrant and communicants alike should receive fasting, and this was confirmed by many councils, such as that of Carthage, A.D. 397 (iii. c. 29).

II. But there is no rule given as to how long before, there must have been fasting, and it would seem only to be implied that the Holy Communion was not to be celebrated after the principal meal was taken. Thus it was ordered by the Council of Macon (ii. c. 6), that no presbyter with a full stomach or having indulged in wine shall presume to celebrate: this implying that it was forbidden to celebrate directly after the meal; nor does it appear that either the early Fathers of the Church, or the early Canons prohibited such small quantities of food as might be necessary to enable persons to go through their duties without exhaustion, which however should be taken as long time as possible before celebrating or communicating, as a matter of reverence.

The Council of Constance (A.D. 1414) declared that "after much and mature deliberation had of many who are learned both in Divine and human law, although Christ instituted this venerable sacrament after supper, and administered it to His disciples under both kinds of bread and wine, yet, notwithstanding this, the laudable authority of the sacred canons, and the approved custom of the Church has observed, that this sacrament ought not to be performed after supper, nor be received by the faithful unless fasting, except in the case of sickness, or any other necessity, either duly conceded or admitted by the Church."

The Council held at Mayence in 1549 forbad the ministers of Churches to give the Eucharist to any except those who are fasting and have made confession. The Church of England, like the primitive Church, has no such laws; and as confession is left to the discretion of individuals (see first exhortation in the Communion Service), so it is in the case of fasting Communion. [H.]

FASTS. Those days which are appointed by the Church as seasons of abstinence and peculiar sorrow for sin. These are the forty days of Lent, including Ash Wednesday and Good Friday; the Ember days, the three Rogation days, and all the Fridays in the year (except Christmas Day), and the eves or vigils of certain festivals.

The Ember days are the Wednesday, Friday, and Saturday before the first Sunday in Lent; Trinity Sunday: Sept. 14; Dec. 13 (See *Ember Days*). The Rogation days are the three days preceding Ascension Day (See *Rogation Days*). The eves or vigils to be observed are those before the Nativity of our Lord, the Purification of the Blessed Virgin Mary, the Annunciation of the Blessed Virgin, Easter Day, Ascension Day, Pentecost, St. Matthias, St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, St. Thomas, All Saints. And if any of these feasts fall upon a Monday, then the vigil or fast day shall be kept upon the Saturday, and not upon the Sunday, next before it (See *Vigils*).

By Canon 72. "No minister shall, without the licence and direction of the bishop under hand and seal, appoint or keep any solemn fasts, either publicly, or in any private houses, other than such as by law are, or by public authority shall be, appointed, nor shall be wittingly present at any of them; under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third" (See *Fasting*).

FATHERS, THE. A term of honour applied generally to all the ancient Christian writers, whose works were in good repute in the Church, and who were not separated from its communion or from its faith. St. Bernard, who flourished in the twelfth century, is reputed to be the last of the Fathers. The Christian theologians after his time, adopted a new style of treating religious matters, and were called scholastics. Those writers who conversed with the apostles are generally called apostolical Fathers, as Ignatius, &c. (See *Apostolic Fathers*).

Of the other Fathers the chief were Justin Martyr (A.D. 103–164); St. Irenæus, bishop of Lyons (140–202), a disciple of St. Polycarp, called by Tertullian "Omnium doctrinarum curiosissimus explorator;" St. Clement of Alexandria (d. circ. 216); Tertullian (circ. 194–216); Origen (185–265); St. Cyprian, bishop of Carthage (200–258); St. Gregory Thaumaturgus, bishop of Neo-Cæsarea (d. 265); St. Dionysius, bishop of Alexandria (247); Lactantius (320); Eusebius, bishop of Cæsarea (d. 338); St. Athanasius, bishop of Alexandria (d. 373); St. Cyril, bishop of Jerusalem (d. 386); St. Hilary, bishop of Poictiers (d. 367); St. Basil, bishop of Cæsarea (326–380); St. Gregory Nyssen, brother of St. Basil, bishop of Nyssa (332–396); St. Gregory Nazianzen—so called from Nazianzus, which was near his birthplace—patriarch of Constantinople (329–389); St. Ambrose, bishop of Milan (340–396); St. John Chrysostom (347–407); St. Jerome (345–420); Ruffinus; St. Augustine, bishop of Hippo (354–430); St. Cyril, bishop of Alexandria (d. 444) Socrates (380–440); Sozomen, about same date; Theodoret, bishop of Cyrus (386–430); St. Leo, bishop of Rome (d. 461).

Of the authority of the Fathers, the Rev. Geo. Stanley Faber observes: "Among certain persons of the present somewhat confident age, it is not an uncommon saying, that THEY *disregard the early Fathers;* and that THEY *will abide by nothing but the Scriptures alone.* If by *a disregard of the early Fathers,* they mean that they allow them not individually that personal authority which the Romanists claim for them, they certainly will not have *me* for their opponent. And accordingly I have shown, that in the interpretation of the Scripture terms, *Election* and *Predestination,* I regard the insulated individual authority of St. Augustine just as little as I regard the insulated individual authority of Calvin.

"But if by *a disregard of the early Fathers,* they mean that they regard them not as evidence of the FACT of *what* doctrines were or were not received by the primitive Church, and from her were or were not delivered to posterity, they might just as rationally talk of the surpassing wisdom of extinguishing the light of history, by way of more effectually improving and increasing our knowledge of past events; for, in truth, under the aspect in which they are specially important to *us,* the early Fathers are neither more nor less than so many historical witnesses.

"And if, by *an abiding solely by the decision of Scripture,* they mean that, utterly disregarding the recorded doctrinal system of that primitive Church which conversed with, and was taught by, the apostles, they will abide by nothing save their own arbitrary private expositions of Scripture; we certainly may well admire their intrepidity, whatever we may think of their modesty; for in truth, by such a plan, while they call upon us to despise the sentiments of Christian antiquity, so far as we can learn them, upon distinct historical testimony, they expect us to receive, without hesitation, and as undoubted verities, *their own* more modern speculations upon the sense of God's holy word; that is to say, the evidence of the early Fathers, and the hermeneutic decisions of the primitive Church, we may laudably and profitably contemn, but *themselves* we must receive (for they themselves are content to receive themselves) as well-nigh certain and infallible expositors of Scripture."

(There is a chronological account or short lives of all the Fathers in a book called *Church Memorials,* by the late W. Roberts, M.A.) [H.]

FEASTS, FESTIVALS, or HOLY-DAYS. Among the earliest means adopted by the holy Church for the purpose of impressing on the minds of her children the mysterious facts of the gospel history, was the appointment of a train of anniversaries and holy days, with appropriate services commemorative of all the prominent transactions of the Redeemer's life and death, and of the labours and virtues of the blessed apostles and evangelists.

The Church begins her ecclesiastical year with the Sundays in Advent, to remind us of the coming of Christ in the flesh. After these, we are brought to contemplate the mystery of the Incarnation; and so, step by step, we follow the Church through all the events of our Saviour's pilgrimage, to His Ascension into heaven. In all this the grand object is to keep Christ perpetually before us, to make Him and His doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our Lord, or the redemption achieved by Him, or the mystery of mercy carried on by the blessed Trinity. Thus every year brings the whole gospel history to view; and it will be found as a general rule, that the appointed portions of Scripture, in each day's service, are mutually illustrative; the New Testament casting light on the Old, prophecy being admirably brought in contact with its accomplishment, so that no plan could be devised for a more profitable course of Scripture reading than that presented by the Church on her holy-days.

The festivals ordered to be observed in the Church of England are: "All Sundays in the year, the Circumcision of our Lord Jesus Christ, the Epiphany, the Conversion of St. Paul, the Purification of the Blessed Virgin, St. Matthias the Apostle, the Annunciation of the Blessed Virgin, St. Mark the Evangelist, St. Philip and St. James the Apostles, the Ascension of our Lord Jesus Christ, St. Barnabas, the Nativity of St. John Baptist, St. Peter the Apostle, St. James the Apostle, St. Bartholomew the Apostle, St. Matthew the Apostle, St. Michael and all Angels, St. Luke the Evangelist, St. Simon and St. Jude the Apostles, All Saints, St. Andrew the Apostle, St. Thomas the Apostle, the Nativity of our Lord, St. Stephen the Martyr, St. John the Evangelist, the Holy Innocents, Monday and Tuesday in Easter week, Monday and Tuesday in Whitsun week." There are other *minor* festivals, on which are commemorated certain saints, martyrs, or confessors who lived after the apostles' time, and which are called "black letter days" (See *Sunday, Saint Days, Black Letter Days*).

Rubric after the Nicene Creed. "The curate shall then declare to the people what holy-days or fasting days are in the week following to be observed."

Canon 64. "Every parson, vicar, or curate shall, in his several charge, declare to the people every Sunday, at the time appointed in the communion book, whether there be any holy-days or fasting days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it."

Canon 13. "All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's day, commonly called Sunday, and other holy-days, according to God's will and pleasure, and the orders of the Church of England prescribed on that behalf; that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the body and blood of Christ, in visiting of the poor and sick, using all godly and sober conversation."

In the Injunctions of King Henry VIII., and the convocation of the clergy, A.D. 1536, it was ordered, that all the people might freely go to their work upon all holidays usually before kept, which fell either in the time of harvest (counted from the 1st day of July to the 29th of September) or in any time of the four terms, when the king's judges sat at Westminster. But these holidays (in our book mentioned) are specially excepted, and commanded to be kept holy by every man.—Cosin's *Notes*; Hook's *Archbishops*, vol. ix. 310.

By statute 5 & 6 Edward VI. ch. 3, it was provided, that it should be "lawful for every husbandman, labourer, fisherman, and every other person of what estate, degree, or condition they be, upon the holidays aforesaid, in harvest, or at any other time in the year when necessity shall require, to labour, ride, fish, or work any kind of work, at their free wills and pleasure." This was repealed by Queen Mary, but revived by James I. Queen Elizabeth, in the meanwhile, however, declared in her "injunctions," that the people might "with a safe and quiet conscience, after their common prayer," (which was then at an early hour,) "in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent" (See *Calendar*).

The moveable feasts are those which depend upon Easter, and consequently do not occur on the same day every year; such as the Sundays after the Epiphany, Septuagesima Sunday, the Sundays of Lent, Rogation Sunday (i.e. the Sunday before the Ascension), Ascension Day, Whitsunday, Trinity Sunday, the Sundays after Trinity, and Corpus Christi, the Thursday in Trinity week. Advent Sunday is the nearest to Nov. 30. [H.]

FELLOWSHIP. An establishment in one of the colleges of an university, or in one of the few colleges not belonging to universities, with a share of its revenues, if any, e.g. King's College, London, has fellowships but no divisible revenues. And there are now "Honorary Fellowships" in the two Universities. Such Fellows are no part of the governing body of the college.

FERIAL. According to the derivation (*feriæ*) this term would apply only to festival; but in the Christian Church it has been used from early times to denote the days of the week, as feria secunda, feria tertia for Monday, Tuesday, &c. Tertullian uses the term "feria quarta," and "feria sexta," for Wednesday and Friday, therefore it cannot have originated, as has been suggested, from the emperor Constantine appointing the week following Easter-day to be observed as a continuous festival, giving each day the festal name (Ducange, Gloss.). The use of the word probably originated from the Sunday being called the Feria and the other days of the week taking their name from it, as the 2nd day from Sunday (secunda feria, &c.). Then the name Dominica was given to the Sunday; but the old name clung to the week days, hence they were called ferial days, as distinguished from the Dominica and festival days. [H.]

FEUILLANS. A congregation of monks, settled towards the end of the 15th century, by John de la Barriere; he was a Cistercian, and the plan of his new congregation was a kind of a reformation of that order. His method of refining upon the old constitution was approved of by Pope Sixtus V.; the Feuillantines are nuns, who followed the same reformation.

FIFTH MONARCHY MEN were a set of enthusiasts in the time of Cromwell, who expected the sudden appearance of Christ to establish on earth a new monarchy or kingdom.

FILIATION OF THE SON OF GOD (See *Generation*, *Eternal*).

FILIOQUE. This phrase, which involves the doctrine of what is called the Double Procession of the Holy Ghost was inserted in the Creed at the Council of Toledo A.D. 589, and became one of the main causes of the great schism between the Eastern and the Western Churches. It was from the first adopted generally through Gaul and Germany, and was upheld by Charles the Great, who convoked a council at Aachen in 809 to consider it, and referred the question for the Papal decision. The Pope refused to sanction it. Afterwards however Pope Nicholas I. insisted on its insertion, in spite of the protests of the Greeks, and the rupture was completed when on July 16, 1054, the legates of Pope Leo IX. laid on the altar of St. Sophia at Constantinople a writ of excommunication against Michael Cerularius the patriarch, which was answered by an anathema on the part of the patriarch and his clergy. The Eastern Church objected to the phrase on two grounds: (1) that it went beyond the language of Scripture; and (2) that it was not sanctioned by a general council. The controversy has been kept up to the present time; but in the Western Church the phrase has always been used; and at the English Reformation the question was not raised, but the creed remained in accordance with the Western usage. [H.]

FINAL APPEAL. COURT OF. The Judicial Committee of her Majesty's Privy Council (See *Courts Ecclesiastical*).

FINIAL, (in church architecture,) more anciently *Crop*. The termination of a pinnacle, spire, pediment, or ogeed hood-mould. Originally the term was applied to the whole *pinnacle*.

FIRST FRUITS. In the earliest times these were offerings made to God, and Origen and Irenæus so speak of them (Orig. *cont. Cels.* lib. viii. p. 4, &c.; Iren. lib. iv. c. 32). Then they were looked upon also as part of the maintenance of the clergy (*Apost. Const.* ii. c. 25; viii. c. 30, Canon 4). And as the clergy were to the Christians, as the Levites had been to the Jews, so the offering of the first fruits was deemed obligatory in the former case as it had been in the latter (St. Jerome *on Ezek.* xliv.–xlv.; Greg. Naz. *Epist.* lxxx., *Orat.* 15). But in the middle ages, the Pope, claiming the disposition of all ecclesiastical livings within Christendom, demanded a year's value of each living, under the name of first fruits. This was, as Blackstone says, "a part of the usurpation over the clergy of these kingdoms, first introduced by Pandulph, the Pope's legate, during the reigns of John, and Henry III., in the see of Norwich, and afterwards attempted to be made universal by Pope Clement V., and John XXII. about the beginning of the 14th century.—Phillimore's Burn, ii. 274.

The Pope during the period of his usurpation over our Church, bestowed benefices of the Church of England upon foreigners, upon condition that the first year's produce was given to him, for the regaining of the Holy Land, or for some similar pretence: next, he prevailed on spiritual patrons to oblige their clergy to pay them; and at last he claimed and extorted them from those who were presented by the king or his temporal subjects. The first *Protestant* king, Henry VIII., took the first fruits from the Pope, but instead of restoring them to the Church, vested them in the Crown. Queen Anne restored them to the Church, not by remitting them entirely, but by applying these superfluities of the larger benefices to make up the deficiencies of the smaller. To this end she granted her royal charter, whereby all the revenue of first fruits and tenths is vested in trustees for ever, to form a perpetual fund for the augmentation of small livings. This is usually called Queen Anne's Bounty (See *Annates*, and *Q. A. B.*).

FISTULA. Also called canna, calamus, siphon, pipa, &c. A tube through which it was at one time customary to suck the wine from the chalice at the Holy Eucharist. Its use arose from dread lest any wine should be spilled. It is still retained in solemn Papal celebrations for the communion of the Pope. In the Eastern Church a spoon was made use of for communicating, not the fistula.—*Dict. Christ. Ant.* i. 675. [H.]

FIVE POINTS (see *Arminian* and *Calvinism*) are the five doctrines controverted between the Arminians and Calvinists; relating to, 1. Particular Election; 2. Particular Redemption; 3. Moral Inability in a Fallen State; 4. Irresistible Grace; and 5. Final Perseverance of the Saints.

FLAGELLANTS A name given, in

the 13th century, to a sect of people among the Christians, who made a profession of disciplining themselves: it was begun in 1260, at Perugia, by Raineras, a hermit, who exhorted people to do penance for their sins, and had a great number of followers. In 1349, they spread themselves over all Poland, Germany, France, Italy, and England, carrying a cross in their hands, a cowl upon their heads, and going naked to the waist; they lashed themselves twice a day, and once in the night, with knotted cords stuck with points of pins, and then lay grovelling upon the ground, crying out "mercy:" from this extravagance they fell into a gross heresy, affirming that their blood united in such a manner with Christ's that it had the same virtue; that after thirty days' whipping they were acquitted from the guilt and punishment of sin, so that they cared not for the sacraments. They persuaded the common people that the gospel had ceased, and allowed all sorts of perjuries. The frenzy lasted a long time, notwithstanding the censures of the Church, and the edicts of princes, for their suppression.

FLAGON. A vessel used to contain the wine, before and at the consecration, in the Holy Eucharist. In the marginal rubric in the prayer of consecration, the priest is ordered "to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated," but in the same prayer he is told to take the cup only in his hand; and the rubric before the form of administering the cup stands thus, "the minister that delivereth the cup." The distinction then between the flagon and the cup or chalice is, that the latter is the vessel in which the consecrated wine is administered; the flagon, that in which some of the wine is placed for consecration, if there be more than one vessel used.

FLORID STYLE OF GOTHIC ARCHITECTURE. The later division of the Perpendicular style, which prevailed chiefly during the Tudor æra, and is often called the Tudor style.

FLOWERS. Adorning with flowers is a very simple and most innocent method of ornamenting the Christian altar, which is enjoined indeed by no law, but which is sanctioned by the custom of some churches in this kingdom, in which also the Protestant churches in Germany agree. This way of bringing in the very smallest of God's works to praise Him is extremely ancient, and is several times alluded to by the Fathers; especially by St. Jerome, who thinks it worth while to mention in the panegyric of his friend Nepotian, that his pious care for the Divine worship was such that he made flowers of many kinds, and the leaves of trees, and the branches of the vine, contribute to the beauty and ornament of the church. These things, says St. Jerome, were, indeed, but trifling in themselves; but a pious mind, devoted to Christ, is intent upon small things as well as great, and neglects nothing that pertains even to the meanest office of the Church. This custom has been immemorially observed in some English churches. It has also been the custom in some places, on Easter morning, to adorn with flowers the graves of those at least who died within the year.

FONT (*Fons*, a fountain). The large basin, or vessel which holds the water for baptism. The rites of baptism in the first times were performed in fountains and rivers, both because the converts were many, and because those ages were unprovided with other baptisteries. These were placed at first at some distance from the church (see *Baptistery*), afterwards in the church porch, and that significantly, because baptism is the entrance into the Church mystical, as the porch of the temple. At last fonts were introduced into the church itself, being placed at the west end, near the south entrance. They were not admitted in the first instance into every church, but into the cathedral of the diocese, thence called "the mother church," because it gave spiritual birth by baptism. Afterwards they were introduced into rural churches. Wheresoever they stood, they were always held in high estimation by true Christians. A font preserved in the royal jewel-house, and formerly used for the baptism of the infants of the royal family, is of silver. In England, the fonts are generally placed near the west door, or south-western porch.

By the Constitutions of Edmund, A.D. 1236, there was to be "a font of stone or other competent material in every church, which shall be decently covered and kept, and not converted to other uses. And the water shall not be kept above seven days in the font" (Linwood's *Constit.*).

By Canon 81. "According to a former constitution, too much neglected in many places, there shall be a font of stone in every church and chapel where baptism is to be ministered, the same to be set in the ancient usual places; in which only font the minister shall baptize publicly."

"When there are children to be baptized, the parents shall give knowledge thereof over-night, or in the morning before the beginning of morning prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water), and standing there, shall say."—*Rubric to the Ministration of Public Baptism of Infants, to be used in Church.*

In which rubric it may be observed, that there is no note of a pewter, crockery, wedgewood, or other such like basin within the font, to hold the water, which the carelessness or irreverence of some has permitted of late; but that *the font* is to be filled with pure water: and also that it is *then* to be filled, and not just at the convenience of the clerk at any time previous; the like reverence being shown herein as in the parallel order about the elements in the other holy sacrament. "The priest shall *then* place upon the table," &c.

"And if they shall be found fit, then the godfathers and godmothers (the people being assembled upon the Sunday or holy-day appointed) shall be ready to present them at the font, immediately after the second lesson, either at morning or evening prayer, as the curate in his discretion shall think fit."

"Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask the godfathers and godmothers the name? and then shall dip him in the water, or pour water upon him, saying."—*Rubrics in the Ministration of Baptism to such as are of Riper Years.*

FORMATÆ (See *Literæ Formatæ*).

FORMS OF PRAYER, *for Special Occasions.* Besides the great festivals and fasts of the Church universal, there will be, in each Church, continually recurring occasions of thanksgiving or humiliation, and some events of importance, which ought to be thus celebrated, and for which forms of prayer will be accordingly appointed by competent authority. The days thus set apart in the Church of England for the celebration of great events in our history were four: the 5th of November, the 30th of January, the 29th of May, and the 20th of June; but of these the first three—the thanksgiving for deliverance from the "gunpowder plot," the day of fasting "in commemoration of the martyrdom of Charles I.," and the thanksgiving for the Restoration, were abolished by order of Council in 1859. There is still "A Form of Prayer with Thanksgiving to Almighty God, to be used in all churches and chapels within this realm, every year, upon the 20th day of June, being the day on which her Majesty began her happy reign."

When passing events, such as a pestilence, or its removal, call for humiliation or thanksgiving, it is usual for the Crown to require the archbishop of Canterbury to prepare a form of prayer for the occasion, which is then sent through the several suffragan bishops to the clergy in their respective dioceses, with the command of the archbishop and bishop that it shall be used on certain fixed days, so long as the occasion shall demand.

But it is not very clear under what authority this is done, except long usage, which is probably sufficient evidence of the law in such a matter. Some other forms of prayer have a kind of general recognition; such as the Coronation Service, which is printed in Phillimore's *Ecc. Law:* the usual forms of service at the consecration of a church, or churchyard. But it should be understood that they do not constitute the legal consecration, which is done before or during the service by the bishop accepting the petition and signing the decree for consecration, which is to be registered in the registry of the diocese. No particular form of that is requisite (See *Consecration*). And in like manner the religious service is optional with the bishop, and may well be used on the reopening of a church after rebuilding on the consecrated ground, though the legal ceremony then means and does nothing, and ought not to be used.

The Short Services Act of 1872, called the Act of Uniformity Amendment Act, authorises the bishop to allow any special form of service approved by him to be used on any special occasion, so that there be not introduced anything that is not in the Bible or the Prayer Book, except hymns and anthems (and anthems are in the Bible). [G.]

FORMULARY (See *Common Prayer, Liturgy*). A book containing the rites, ceremonies, and prescribed forms of the Church. The formulary of the Church of England is the Book of Common Prayer.

This may be a convenient place to treat of forms of prayer generally.

To the illustrious divines who conducted the reformation of our Church, in the reigns of Henry, Edward, and Elizabeth, any abstract objections to a prescribed form of prayer seem never to have occurred, for these were all the inventions of a later period. Ridiculous it would be, if we were going to address a human sovereign, to permit one of our number to utter in the royal presence any unpremeditated words, which might chance, at the time to come into his head; and not less ridiculous,—if it be allowable to use such an expression under such circumstances,—would they have thought it to permit the priest to offer at the footstool of the King of kings, a petition in the name of the Church, of which the Church had no previous cognizance; to require the people to say "Amen" to prayers they had never considered, or to offer as joint prayers what they had never agreed to offer.

But, as has been observed, it was not upon the abstract question that they were called to decide. In their Church, the Church of England, when they were appointed to preside over it, they found prescribed forms of prayer in use. They were not rash innovators, who thought that whatever is must be wrong; but, on the contrary, they regarded the fact that a thing was already established as an argument *a priori* in its favour; and therefore they would only have inquired, whether prescribed forms of prayer were *contrary* to Scripture, if such an inquiry had been necessary. We say, if such an inquiry had been necessary, because the slightest acquaintance with Scripture must at once have convinced them that contrary to Scripture could not be that practice, for which we can plead the precedent of Moses and Miriam, and the daughters of Israel, of Aaron and his sons when they blessed the people, of Deborah and Barak; when the practice was even more *directly* sanctioned by the Holy Ghost at the time he inspired David and the psalmists; for what are the psalms but an inspired form of prayer for the use of the Church under the gospel, as well as under the law? The services of the synagogue, too, it is well known, were conducted according to a prescribed form. To those services our blessed Lord did Himself conform: and severely as He reproved the Jews for their departure, in various particulars, from the principles of their fathers, against their practice in this particular never did He utter one word of censure; nay, He *confirmed* the practice, when He Himself gave to His disciples a form of prayer, and framed that prayer too on the model, and in some degree in the very words, of prayers then in use. Our Lord, moreover, when giving His directions to the rulers of His Church, at the same time that He conferred on them authority to bind and to loose, directed them to agree touching what they should ask for, which seems almost to convey an injunction to the rulers of every particular Church to provide their people with a form of prayer.

The fact that we *find* this injunction in Scripture, renders probable the universal tradition of the universal Church, which traces to the apostles, or apostolic men, the four great liturgies (which have, in all parts of the Church, afforded the model according to which all others have been framed), and which affirms that the apostles instituted a form of worship wherever they established a Church. It would be easy, if the occasion required it, to show, from a variety of passages in holy writ, that while much can be adduced in corroboration of this tradition, *nothing* but *conjecture* can be cited against it. With respect to those passages which, referring prayer to the influence of the Holy Spirit upon the soul of man, are sometimes brought forward as militating against the adoption of a form, they cannot have fallen under the notice of our reformers, since the application of them to this purpose was never dreamt of till about 200 years ago, when men, having determined in their wilfulness to reject the liturgy, searched for every possible authority which might, by constructions the most forced, support their determination; and the new interpretation they thus put upon Scripture may be considered as rather the plea of their wishes than the verdict of their conviction. The adduction, indeed, of such passages for such a purpose is a gratuitous assumption of the question in dispute, and will not for a moment hold weight in the balance of the sanctuary. According to the interpretation of those ancients, whose judgment is the more valuable because (living before any controversy was raised on the subject) they were little likely to be warped, or their opinions determined, by the prejudices of sect, or the subtleties of system, what these passages of Scripture mean is *this*, and simply this: that the Holy Ghost, who is the author and giver of every good and perfect gift, must stir up in our hearts that spirit of devotion and holiness of temper, without which the service we render is but the service of the lips, and is useless, if not profane.

It is, then, to the *mind* with which we *pray*, not to the words which we adopt, that those passages of Scripture refer, in which we are exhorted to pray in the Spirit. But admitting, for the sake of argument, that where we are told that the Spirit will teach us to pray, the promise is applicable to the very expressions, even this cannot be produced as an argument against a form of prayer. For, whatever may be a man's imaginary gift of prayer, this is quite certain, that his thoughts must precede his tongue; that before he speaks he must think. And not less clear is it, that after he has conceived a thought, he may, for a moment, restrain his tongue, and set down that thought upon paper. To suppose that the intervention of the materials for committing his thoughts to writing must, of necessity, drive away the Holy Spirit, would not only in itself be absurd, but it would be tantamount to a denial of the inspiration of the written Scriptures. If the first conceptions were of God and God's Spirit, then, of course, they are so still, even after they have been written;—the mere writing of them, the mere committing of them to paper, can have nothing whatever to do with the question of inspiration, either one way or the other. If a man, therefore, asserts that his extemporary prayers are to be attributed to the inspiration of the Holy

Ghost, we can at once reply that our prayers, in our Prayer Book, are, on his own principles, quite as much so, with this further advantage, that they have been carefully compared with Scripture, and tested thereby. No Scriptural Christian, no one not mad with folly, will contend that, on that account, they are less spiritual; though, on the other hand, we may fairly doubt whether an extemporiser is not acting in direct opposition to Scripture, for Scripture says (Eccles. v. 2), "Be not rash with thy mouth to utter anything before God, for God is in heaven, and thou upon earth:" and who in the world is hasty to utter anything before God, if it be not the man who prays to him extemporally?

Again, the bishops and divines, by whom our Church was reformed, recognised it as the duty of the Church to excite emotions of solemnity rather than of enthusiasm, when she leads her children to the footstool of that throne which, if a throne of grace, is also a throne of glory. And, therefore, when discarding those ceremonies which, not of primitive usage, had been abused, and might be abused again, to the purposes of superstition, they still made ample provisiov that the services of the sanctuary should be conducted with decent ceremony, and orderly form, and impressive solemnity, and in our cathedrals and the royal chapels with magnificence and grandeur. They sought not to annihilate; they received with the profoundest respect those ancient ceremonials and forms of prayer which had been used in their Church from the first planting of Christianity in this island. These ancient forms, however, had been used in many respects, though gradually corrupted. In every age, men had made the attempt to render them more and more conformable to the spirit of the age, and (in ages of darkness) superstitions in *practice*, and novelties, and therefore errors in *doctrine*, had crept in. Our wise-hearted reformers, intent, not on pleasing the people, nor regaining popularity, nor on consulting the spirit of the age, but simply and solely on ascertaining and maintaining the truth as it is in Jesus, having obtained a commission from the Crown, first of all compared the existing forms of worship with the inspired word of God, being determined at once to reject what was plainly and palpably at variance therewith. For example, the prayers before the Reformation had been offered in the Latin language, a language no longer intelligible to the mass of the people, but to pray in a tongue not understood by the people, is plainly and palpably at variance with Scripture; and, consequently, the first thing they did was to have the liturgy translated into English. Having taken care that nothing should remain in the forms of worship contrary to Scripture, they proceeded (by comparing them with the most ancient rituals) to renounce all usages not clearly primitive; and, diligently consulting the works of the Fathers, they embodied the doctrines universally received by the early Church in that book which was the result and glory of their labours, the Book of Common Prayer. The work of these commissioned divines was submitted to the convocations of the other bishops and clergy, and being approved by them, and authorised by the Crown, was laid before the two houses of parliament, and was accepted by the laity, who respectfully thanked the bishops for their labour. And thus it is seen, that the English Prayer Book was not composed in a few years, or by a few men; it has descended to us from the first ages of Christianity. It has been shown by Palmer (*Orig. Liturg.*) that there is scarcely a portion of our Prayer Book which cannot, in some way, be traced to ancient offices. And this it is important to note; first, because it shows that as the Papist in England is not justified in calling his the old Church, since *ours* is the old Church reformed, *his* a sect, in this country, comparatively new; so neither may he produce his in opposition to ours as the old liturgy. All that is really ancient we retained, when the bishops and divines who reformed our old Church corrected, from Scripture and antiquity, our old liturgy. What they rejected, and the Papists adhered to, were innovations and novelties introduced during the middle ages. And it is important to observe this, in the next place, since it is this fact which constitutes the value of the Prayer Book, regarded, as we do regard it, not only as a manual of devotion, but also as an interpreter of Scripture. It embodies the doctrines and observances which the early Christians (having received them from the apostles themselves) preserved with reverential care, and handed down as a sacred deposit to their posterity.

FRANCISCANS, or MINORITES (*Fratres Minores*, as they were called by their founder). I. An order of friars in the Romish Church, and so denominated from St. Francis, their first founder in 1206, who prescribed the following rules to them: That the rule and life of the brother minors (for so he would have those of his order called) was to observe the gospel under obedience, possessing nothing as their own, and to live in charity; then he showed how they should receive novices after a year's noviciate, after which it was not allowed them to leave the order; he would have his friars make use of the Roman breviary, and the converts or lay-brethren to recite every day, for their office, seventy-six Paternosters; besides Lent, he ordered them to fast from All-saints to Christmas, and to begin Lent on twelfth-tide; he forbade them to ride on horseback without some urgent necessity; and would have them in their journeys to eat of whatsoever was laid before them: they were to receive no money, either directly or indirectly; he taught them that they should get their livelihood by the labour of their hands, receiving for it anything but money; that they ought to possess nothing of their own, and when their labour was not sufficient to maintain them, they ought to go a-begging, and, with the alms so collected, to help one another; that they ought to confess to their provincial ministers those sins, the absolution of which was reserved to them, that they might receive from them charitable corrections; that the election of their general ministers, superiors, &c., ought to be in a general assembly; that they ought not to preach without leave of the ordinaries of each diocese, and of their superiors. Then he prescribed the manner of admonition and correction; that they ought not to enter into any nunnery, to be godfathers to any child, nor to undertake to go into any foreign countries to convert infidels, without leave of their provincial ministers; and then he bids them ask of the pope a cardinal for governor, protector, and corrector of the whole order.

Francis, their founder, was born in 1182, at Assisi, in the province of Umbria, in Italy, of noble parentage, but much more renowned for his holy life. His baptismal name was John, but he assumed that of Francis, from having learnt the French language. He renounced a considerable estate, with all the pleasures of the world, to embrace a voluntary poverty, and live in the practice of the greatest austerities. Going barefoot, and embracing an apostolical life, he performed the office of preacher on Sundays and other festivals, in the parish churches. In the year 1206, or 1209, designing to establish a religious order, he presented to Pope Innocent III. a copy of the rules he had conceived, praying that his institute might be confirmed by the holy see. The pope, considering his despicable appearance, and the extreme rigour of his rules, bid him go find out swine, and deliver them the rule he had composed, as being fitter for such animals than for men. Francis, being withdrawn, went and rolled himself in the mire with some swine, and, in that filthy condition, again presented himself before the pope, beseeching him to grant his request. The pope, moved hereby, granted his petition, and confirmed his order.

From this time Francis became famous throughout all Italy, and many persons of birth, following his example, forsook the world, and put themselves under his direction. Thus this order of friars, called Minors, spread all over Europe; who, living in cities and towns, by tens and sevens, preached in the villages and parish churches, and instructed the rude country people. Some of them likewise went among the Saracens, and into Pagan countries, where many obtained the crown of martyrdom. Francis died at Assisi in 1226. He never received higher orders than the diaconate.

It is pretended that, a little before the death of St. Francis, there appeared wounds in his hands and feet, like those of our Saviour, continually bleeding, of which, after his death, there appeared not the least token. He was buried in his own oratory at Rome, and his name was inserted in the catalogue of saints.

II. The first monastery of this order was at Assisi, in Italy, where the Benedictines of that place gave St. Francis the church of St. Mary, called Portiuncula. Soon after, convents were erected in other places; and afterwards St. Francis founded others in Spain and Portugal. In the year 1215, this order was approved in the general Lateran council. Then St. Francis, returning to Assisi, held a general chapter, and sent missions into France, Germany, England, and other parts. This order made so great a progress in a short time, that, at the general chapter held at Assisi, in 1219, there met 5000 friars, who were only deputies from a much greater number. There were in the middle of the last century above 7000 houses of this order, and in them above 115,000 monks: there were also above 900 monasteries of Franciscan nuns. This order has produced four popes, forty-five cardinals, and an infinite number of patriarchs, archbishops, and two electors of the empire; besides a great number of learned men and missionaries.

III. The Franciscans came into England during the life of their founder, in the reign of King Henry III. Their first establishment was at Canterbury. They zealously opposed King Henry VIII. in the affair of his divorce; for which reason, at the suppression of the monasteries, they were expelled before all others, and above 200 of them thrown into gaols; thirty-two of them coupled in chains like dogs, and sent to distant prisons; others banished, and others condemned to death. Whilst this order flourished in England, they divided the kingdom into seven parts or districts, called *custodies*, because each of them was governed by a provincial, or superior, called the *custos*, or guardian of the district. The seven custodies were, that of London, consisting of nine monasteries; that of York, consisting of seven monasteries; that of Cambridge, containing nine monasteries; that of Bristol, containing nine monasteries; that of Oxford, in which were eight monasteries; that of Newcastle, in which were nine monasteries; and that of Worcester, in which were nine monasteries; in all, sixty monasteries.

The first establishment of Franciscans in London was begun by four friars, who hired for themselves a certain house in Cornhill, of John Travers, then sheriff of London, and made it into little cells; where they lived till the summer following, when they were removed, by John Iwyn, citizen and mercer of London, to the parish of St. Nicholas in the Shambles. There he assigned them land for the building of a monastery, and entered himself into the order.

FRANK ALMOIGNE. "Tenant in frank almoigne is when an abbot or prior, or other man of religion, or of holy Church, holdeth of his lord in frank almoigne; that is to say in Latine *in liberam eleemosinam*, that is 'in free almes.' And such tenure beganne first in olde time. When a man in olde time was seized of certain lands or tenements in his demesne as of fee, and of the same land infeoffed an abbot or his convent, or prior, and his convent, to have and to hold them, and their successors in pure and perpetual almes, or in frank almoigne; or by such words, to hold of the grantor, or of the lesser and his heirs, in free almes; in such case the tenements were holden in frank almoigne" (Littleton, sec. 133). On this Coke says, "Since Littleton wrote, the liturgie or book of Common Praier of celebrating Divine service is altered. This alteration notwithstanding, yet the tenure in frank almoigne remaineth; and such prayers and divine service, shall be said and celebrated as now is authorized." "And albeit the tenure in frank almoigne is now reduced to a certaintie, contained in the book of Common Prayer, yet seeing the original tenure was in frank almoigne, and the change is by generall consent by authority of Parliament (2 Ed. VI. c. 1; 5 & 6 Ed. VI. c. 11; 1 Eliz. c. 2), whereunto every man is party, the tenure remains as it was before" (Coke, s. 135). The statute 12 Car. II., which abolishes military tenure, expressly excepts tenure in frank almoigne. [H.]

FRATERNITIES. Brotherhoods or societies generally for the improvement of devotion. Monasteries are really fraternities; but besides them, either connected with them or entirely separate, there have always been associations called by this name. The Parabolani and Copiatæ (which see) of the early Church were sometimes considered members of a fraternity (*Muratori aut Med. Ævi.* vol. vi.); and that there were many unauthorized associations is evident from the fact that at the Council of Chalcedon clerics were forbidden to form "*συνωμοσίας ἢ φρατρίας.*" In the 8th and 9th centuries there were Anglo-Saxon fraternities of a lay constitution but of a more or less religious character (Brentano *on Gilds*, p. 11 *seq.*). In the Roman Church there are many, the most celebrated perhaps being the fraternity of the Rosary, established by Dominic. Guilds and fraternities are synonymous terms, the former being generally used in England at present (See *Guilds*).

FRATRICELLI. *Fratres de paupere vitâ.* Little Brothers. Certain fanatics of Italy, who had their rise in the Marquisate of Ancona about 1294. They were monks who had detached themselves from the Franciscans, but still professed to follow the Franciscan rule. But the accounts of them are confused and contradictory, probably because the term "fratricellus" (little brother) was a term of reproach among the Italians of that age, and was applied to any one who assumed the appearance of a monk without belonging to the approved monastic sects. Pope John XXII. condemned the Fratricelli in a Bull A.D. 1317.—Wadding. *Annales Minorum*, vi. 279; Stubbs' Mosheim, ii. 206; Gieseler, iii. 92.

FREEMASONS. An ancient guild of architects, to whom church architecture owes much, and to whom is to be attributed a great part of the beauty and uniformity of the ecclesiastical edifices of the several well-marked architectural eras of the middle ages.

The Freemasons at present arrogate to themselves a monstrous antiquity; it is certain, however, that they were in existence early in the tenth century, and that before the close of that century they had been formally incorporated by the pope, with many exclusive privileges. But the Roman Church now disavows and prohibits them. The society consisted of persons of all nations and of every rank; and being strictly an ecclesiastical society, the tone of the architecture to which they gave their study became distinctively theological and significant. The principal ecclesiastics of the day were ranked among its members, and probably many of its clerical brethren were actually and actively engaged in its practical operations. In the present day, it is quite certain that freemasons have no special knowledge of architecture, or of anything else except their secret signs of brotherhood of different degrees.

FREE WILL. Since the introduction of Calvinism, many persons have been led into perplexity on this subject, by not sufficiently distinguishing between the free will of spontaneous mental preference, and the good will of freely preferring virtue to vice.

By the ancients, on the contrary, who were frequently called upon to oppose the mischievous impiety of fatalism, while yet they stood pledged to maintain the vital doctrine of Divine grace, this distinction was well known and carefully observed.

The Manichæans so denied free will, as to hold a fatal necessity of sinning, whether the choice of the individual did or did not go along with the action.

The Pelagians so held free will, as to deny the need of Divine grace to make that free will a good will.

By the Catholics, each of these systems was alike rejected. They held, that man possesses free will; for, otherwise, he could not be an accountable subject of God's moral government. But they also held, that, in consequence of the fall, his free will was a bad will: whence, with a perfect conscious freedom of choice or preference, and without any violence put upon his inclination, he, perpetually, though quite spontaneously, prefers unholiness to holiness; and thus requires the aid of Divine grace to make his bad will a good will.

The reader may see this point established by quotations from the Fathers in Faber's work on "Election," from which this article is taken. He shows also that the doctrine taught by Augustine and the ancients is precisely that which is maintained by the reformers of our Anglican Church.

Those venerable and well-informed moderns resolve not our evil actions into the compulsory fatal necessity of Manichæism, on the one hand; nor, on the other hand, according to the presumptuous scheme of Pelagianism, do they claim for us a spontaneous choice or preference of good independently of the Divine assistance.

The simple freedom of man's will, so that, whatever he chooses, he chooses not against his inclination, but through a direct and conscious internal preference of the thing chosen to the thing rejected: this simple freedom of man's will they deny not.

But, while they acknowledge the simple freedom of man's will, they assert the quality of its choice or preference to be so perverted by the fall, and to be so distorted by the influence of original sin, that, in order to his choosing the good and rejecting the evil, the grace of God, by Christ, must both make his bad will a good will, and must also still continue to co-operate with him even when that goodness of the will shall have been happily obtained.

In the tenth Article of the English Church, it is often not sufficiently observed, that our minutely accurate reformers do not say, that the grace of God, in the work of conversion, gives us free will, as if we were previously subject to a fatal necessity; but only that the grace of God, by Christ, prevents us that we may have a good will, and co-operates with us when we have that good will.

The doctrine, in short, of the English Church, when she declares that fallen man cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God, is not that we really prefer the spiritual life to the animal life, and are at the same time by a fatal necessity prevented from embracing it; but it is that we prefer the animal life to the spiritual life, and through the badness of our perverse will, shall continue to prefer it, until (as the Article speaks) the grace of God shall prevent us that we may have a good will, or until (as Holy Scripture speaks) the people of the Lord shall be willing in the day of his power.

FRIAR (From *frater*, brother). A term common to monks of all orders: founded on this, that there is a kind of brotherhood presumed between the religious persons of the same monastery. It is however commonly confined to monks of the mendicant orders. Friars are generally distinguished into these four principal branches:—1. Franciscans, Minors, or Grey Friars; 2. Augustines; 3. Dominicans, or Black Friars; 4. Carmelites, or White Friars. From these four the rest of the orders in the Roman Church descend. In a more particular sense the term Friar is applied to such monks as are not priests; for those in orders are usually dignified with the appellation of Father.

FRIDAY. Friday was, both in the Greek Church and Latin, a Litany or humiliation day, in memory of Christ crucified: and so is kept in ours. It is our weekly fast for our share in the death of Christ, and its gloom is only dispersed if Christmas day happens to fall thereon (See *Stations; Week-days*).

FRONTAL. The *antependium* or vestment that hangs around and in front of the altar.

FUNERAL SERVICES (See *Burial of the Dead*, and *Dead*). The office which the English Church appoints to be used at the burial of the dead is, like all her other offices, of most ancient date, having been used by the Church in the East and the West from the remotest antiquity, and having been only translated into English by the bishops and divines who reformed our Church. But against this office, as against others, objections have been raised; chiefly against saying that we commit our brother's "body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ," over persons who have notoriously lived and died in sin and unbelief. But the "sure and certain hope of the resurrection" is general and not applied to that person, and it is impossible in a prescribed service to allow the clergyman to use his own judgment as to the degree of hope that may be entertained; though by the strange kind of legislation that takes place now, a dissenting minister may use that judgment in burying in our churchyards, under the Burial Act, though, a clergyman may not, except at the request of relations and the leave of the bishop; and that must be for a general alteration of the service, not a special one. [G.]

G.

GALILEE. An appendage of some of our large churches is traditionally known by this name, and is supposed to be connected with some purposes of discipline, and to have borrowed its name from the words of the angel at the sepulchre to the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you" (St. Mark xvi. 7). The churches where a Galilee occurs are Durham, Lincoln, and Ely; but they have little in common except the name. That at Ely agrees with that at Durham in being at the west end of the church, but it differs in being to all appearance a mere porch of entrance, while that at Durham is a spacious building with five aisles and three altars; and, so far from its use being as a porch of entrance, the great west entrance was actually closed in the fifteenth century, while the Galilee in all probability retained its original use. That at Lincoln is at the south-west corner of the south transept; it is cruciform in plan, and has over it another chamber of the like size, once apparently arranged as a court of judicature, which favours the idea that the Galilee had some connexion with discipline. This was certainly the case at Durham, for there the consistory court was held from time immemorial till 1796, when it was moved into the north transept. The Galilee is now used as a chapel. Cardinal Langley erected a font there for the children of persons who were excommunicate. But this was nearly 300 years after the building of the Galilee, which was certainly erected by Hugh Pudsey in the twelfth century, that women, who were allowed to proceed but a short distance into that particular church, might have a place where they might frequent the Divine ordinances; and this in itself had something of the nature of discipline. It may be worth noticing in addition, that all the three Galilees still remaining were erected between the middle of the twelfth and the middle of the thirteenth century. [H.]

GALLICAN CHURCH (See *Church of France*).

GALLICAN LITURGY. The Liturgy of Ephesus, which is generally supposed to owe its origin to St. John or St. Paul, was the foundation of that used in Gaul, England, and Spain, in the early times. Missionaries from the Church of Ephesus had formed a centre at Lyons; and from thence the doctrines of Christianity had spread throughout Gaul. Thus the primitive Liturgy of Ephesus became that of Gaul, and remained so for many years. Additions were indeed made by Musæus, Sidonius, and St. Hilary of Poictiers, but they consisted merely of extra Introits, and Collects, not interfering with the general form of the Canon. This Liturgy was in use among the British Christians in England, where Augustine, when he went on his mission thither in 596, found the remnant of an ancient and organised Church, with many usages however different from those to which he had been accustomed. He by the advice of Gregory introduced some changes to bring it nearer to the Roman rite; but it always retained its Gallican characteristics, derived from the East. In fact "the Roman Liturgy was never used by the Church of England; and it was only adopted by the English sect of Romanists about 150 years ago." The Liturgy thus derived through the Gallican from the Ephesine Liturgy was revised by Osmund, bishop of Salisbury, A.D. 1085, and was the basis of the different "Uses," of which the "Salisbury Use" is the best known, and eventually supplanted the others. For it is the principal basis of our Prayer Book.

The Gallican Liturgy was abrogated by Charles the Great in Gaul, and by Alphonso VI. in Spain, and all priests were ordered to celebrate according to the Roman manner only.—*Introd. to Liturg.* Blunt's *P. B.* ii. 147; Freeman's *Princ. Div. Serv.* II. ii. 405; Palmer's *Orig. Liturg.* i. 143–165. [H.]

GANG DAYS. In the laws of King Alfred and of Athelstan the rogation days are called *gebeddægas*, or prayer days, and also *gang dægas*, or days of perambulation. The name "gang days" is still used in parts of the north of England (See *Bounds, Beating the*).—Blunt's *P. B.* i. 111. [H.]

GARGOYLE, or GURGOYLE. A projecting stone water-spout, usually in Gothic buildings formed of some grotesque figure.

GEHENNA (גֵּי־הִנֹּם: *γεέννα*: in LXX.

γαιέννα) the vale of Hinnom, S.E. of Jerusalem, in which human sacrifices were offered to Molech, after the introduction of fire-gods by Ahaz. The Rabbis say, that the idolaters were wont to beat a drum, lest the people should hear the cries of the children that were thrown into the fire when they sacrificed them to idols. This valley was, in consequence of these abominations, polluted by Josiah (2 Kings xxiii. 10); and afterwards was the place for casting out and burning all offal, and the corpses of criminals. The awfulness of the place, and the ever-burning fires, caused it to be used in later times as the image of hell, "where their worm dieth not and the fire is not quenched." The ancient writers did not make use of this word, and it was first used in the gospel.—Alford's *G. T.*, St. Matt. v. 22; *Dict. of Bible.* [H.]

GELASIAN SACRAMENTARY (See *Sacramentaries*).

GENERAL CONFESSION. So called (1) because it is for use on general occasions as distinguished from particular occasions. (2) Because it is for all persons. The general confession in the morning and evening service was probably composed, or rather compiled, by some of the revisers of 1552. The other general confessions in our Prayer Book are in the office for Holy Communion, and the Commination service. These are more fervent, as would be expected from their position, but not so complete.—Bishop Barry's *P. B.* (See *Confession*). [H.]

GENERAL THANKSGIVING, distinguished from thanksgivings for special benefits. The form of general thanksgiving in our Prayer Book was composed by Bishop Reynolds and inserted in 1662. The custom of repeating this thanksgiving after the minister is common in America, and in English churches on the Continent; but though this may seem to harmonize with the meaning of the word "general," it was not so intended, and is not authorised by the rubrics. [H.]

GENERATION, THE ETERNAL (See *Eternity*). It is thus that the filiation without beginning of the Only Begotten of the Father is expressed.

The distinction of a threefold generation of the Son is thus explained:—1. The first and most proper filiation and generation is His eternally existing in and of the Father, the eternal Λόγος of the eternal Mind. In respect of this, chiefly, He is the *only begotten*, and a distinct person from the Father. His other generations were rather condescensions, first to creatures in general, next to men in particular. 2. His second generation was His *condescension*, *manifestation*, *coming forth*, as it were, from the Father (though never separated or divided from Him), to create the world: this was in time, and a voluntary thing; and in this respect, properly, He may be thought to be first born of every creature, or before all creatures. 3. His third generation, or filiation, was when He condescended to be born of a pure virgin, and to become man also without ceasing to be God.—*Waterland.*

God the Father from all eternity communicated to His Son His own individual nature and substance; so that the same Godhead which is in the Father originally and primarily, is also in the Son by derivation and communication. By this communication there was given to the SON all those attributes and perfections which do simply and absolutely belong to the Divine nature; there was a communication of all the proproties which naturally belong to the essence communicated; and hence it is that the Son is eternal, omniscient, omnipresent, and the like, in the same infinite perfection as His Father is. The natural properties were thus communicated; but we cannot say the same of the personal properties, it being impossible they should be communicated, as being inseparable from the person: such are, the act of communicating the essence, the generation itself, and the personal pre-eminence of the Father, founded on that generation. These were not communicated, but are proper to the Father; as, on the other hand, the personal properties of the Son (filiation and subordination) are proper to the Son, and do not belong to the Father. And although in this incomprehensible mystery we use the term *generation* (the Scripture having given us sufficient authority to do so, by styling Him God's Son, His proper Son, and His only begotten Son), yet, by this term, we are not to understand a proceeding from non-existence to existence, which is the physical notion of generation; nor do we understand it in that low sense in which it is agreeable to creatures; but as it is consistent with the essential attributes of God, of which necessary existence is one. Nor, further, are we in this generation to suppose any division of the essence, or any external separation. The communication of the nature was not a separate one, like that of finite beings, but merely internal: and, though the Son be generated from the substance of the Father (and thence be a distinct person from Him), yet He still continues to be *in* the Father, and the Father *in* Him; herein differing from the production of all created beings, that in them the producer and the produced become two distinct individuals, which in this generation cannot be affirmed. The term used by the Greek Fathers to express this internal or undivided existence in the same nature, *ἐμπεριχώρησις*; that of the

Latin Fathers, *circumincessio;* and that distinction of the schoolmen, *generatio ab intra;* are terms which are as expressive as any words can be of a mystery so far above our comprehension. The Father and the Son by this communication do not become two Gods (as Adam and Seth are two men), but are only one God in the same undivided essence. The communication of this nature neither did nor could infringe the unity of it, because the Divine essence is simply one, and therefore cannot be divided; is absolutely infinite, and therefore incapable of being multiplied into more infinities. And this, by the way, sufficiently shows the weakness and falseness of that charge which has been so often thrown on the orthodox scheme of the Trinity, namely, that it is downright tritheism, and that to maintain that the three persons are each of them God, is in effect to maintain three Gods; a charge which is so far from being a just consequence of our principles, that it is manifestly inconsistent with them, and impossible to be true upon them. We hold the Divine essence to be one simple, indivisible essence; we assert that the Father communicated to the Son, without division, this His individual substance; and therefore, upon these our principles, the unity of the Divine essence must still unavoidably be preserved; and upon this scheme the three distinct persons neither are, nor can be (what is falsely suggested against us) three distinct Gods. This communication of the Divine substance to God the Son was not a temporary one, but strictly and absolutely eternal; eternal in the proper sense of that word; in the same sense in which eternity is ascribed to the Divine nature itself; and eternal in the same sense as God the Father Himself is so.

GENESIS. The first book of the Bible. The Hebrews call it בְּרֵאשִׁית (from בָּרָא, to mould by cutting, then to create; see Davidson on *Bib. Crit.* app. p. 399, *seq.*); this being the first word of the book. The Greeks gave it the name of *Genesis*, or Generation, because it contains the genealogy of the first patriarchs from Adam to the sons and grandsons of Jacob; or because it begins with the history of the creation of the world. It includes the history of 2369 years, from the beginning of the world to the death of the patriarch Joseph. [H.]

GENTILE (From *Gentes*). All the people in the world, except the Jews, were called Gentiles.

GENTLEMEN OF THE CHAPEL ROYAL. The lay singers of the Royal Chapel are so called; and their duty is to perform with the priests, in order, the choral service there, which was formerly daily. According to the present rule, they attend in monthly courses of eight at a time. In ancient times this body was more numerous: Edward VI.'s chapel had thirty-two gentlemen; Queen Elizabeth's thirty; James I.'s twenty-three.

GENUFLECTENTES (γονυκλίνοντες: *prostrati*). An order of penitents in the primitive Church. They ranked above the audientes and below the consistentes. A form of prayer for the penitents is preserved in the Apostolic Constitutions (viii. 9, 10). They were allowed to stay in the church kneeling while prayers were offered for them, and their names read out, so that each might be remembered by the faithful. They then received benediction and were dismissed before the celebration.—St. Chrys. *Hom.* xviii. *in* 2 *Cor.*; *Hom.* lxxii. *in Matt.*; Bingham, x. c. 2: xviii. c. i.

GENUFLEXION. Literally, bending the knee. Kneeling, or even prostration, was the posture of the early Christians in prayer. "Let us fall down before the Lord," says Clemens Romanus (*Ep.* i. *ad Cor.* c. 48); and many early writers, too numerous to mention, refer to this attitude in prayer. St. Augustine distinguishes between kneeling and prostration; "they who pray," he says, "do with the members of their body that which befits suppliants, when they fix their knees, stretch both their hands, or even prostrate themselves upon the ground" (*De Curâ pro Mortuis*, c. v.). And St. Chrysostom speaks of lying on the floor—ἐπ' ἐδάφους κείμεθα—when the most solemn part of the service, those who could not partake of the Holy Table being shut out, was solemnized. But this may refer to kneeling, and there is no doubt kneeling was the ordinary attitude of prayer; "κείμενος ἐπὶ τοῖς γόνασι" is the phrase used by Eusebius, from whom also we learn that St. James's knees, from continual kneeling, became hard as those of a camel (Euseb. *H. E.* ii. c. xxiii. and also v. c. 5). But the ancients allowed of no light or extravagant gestures. They required a grave deportment in those who were met together to worship God. Tertullian speaks of modesty and humility even in lifting up the hands in prayer (Tertul. *de Orat.* c. 13); and St. Chrysostom strongly inveighs against "mimic or theatrical gestures" (*Hom.* i. *de verb. Esai.* tom. 3; also 19 *in St. Matt.*). The mediæval custom of just touching the ground with one knee, at certain times, which goes by the name "genuflexion," would seem to have no primitive authority. —*Dict. Christ. Ant.*; Bingham, xiii. 8. [H.]

GEOMETRICAL. The style of Gothic architecture which succeeded the Early English about 1245, and gave place to the Flowing Decorated about 1315. In this style window tracery was first introduced, and it is distinguished from the tracery of the succeeding style by the use of simple geometrical forms, each in general perfect on itself, and not running into one another (See *Tracery*). (See my note on them: they are useless). From the use of tracery large windows naturally followed, sometimes even extending to eight or nine lights; and from these larger openings in the walls some constructive changes followed, especially in the greater weight and projection of the buttresses. The doors are often, as in the Early English, divided by a central shaft. The piers very soon lose the detached shafts, and are rather formed of solid clusters. In early Decorated the triforium is still retained as a distinct feature; in later, it is treated as a decorative band of panelling. Vaulting hardly advances upon the simple forms of the preceding style. All decorative features are of the very highest order of excellence, and are far more natural than either before or after, without losing in grace, or force, or character. There is no single decoration peculiar to this style, except perhaps the ball-flower. And crockets first appear in it; on the other hand, the dog-tooth is quite given up. Sir Gilbert Scott pointed out that this, which he considered the only complete style, was the only one common to England and the Continent. From it they declined in different directions here and abroad. [G.]

GESTURES. Motions of the body or limbs expressive of sentiment. There has always been, especially in times of revival, a tendency to exaggeration in this respect. Thus St. Chrysostom speaks of "waving of hands, beating of feet, and agitation of the body," as being in some places introduced into the services (*Hom.* i. *de verb. Esai.*). Against such extravagances many of the early Fathers inveighed. Tertullian, for instance, requires a "modesty and humility, even in lifting up the hands in prayer, that they should not be tossed up indecently on high;" "ne vultu quidem in audaciam erecto," &c. (*de Orat.* c. 13). St. Cyprian, too, urges quietness and modesty in the public worship (*de Orat. Dom.* p. 140, old ed.); and St. Chrysostom, as quoted above, speaks strongly about the extravagant gestures that some brought into the church, as if they were mimics and dancers. But expressive gestures were always observed in the ancient times. Thus Tertullian says, "nos vero (manus) non attollimus tantum, sed etiam expandimus, et Dominica passione modulantes, et orantes Christo confitemur" (*De Orat.* c. 11). The arms were extended so as to be like to the cross, and St. Ambrose is described as praying "expansis manibus in modum crucis" (Paulin. *Vit. Ambros.* p. 12). "As the ancients were in no way averse to any rites and ceremonies, habits or gestures, that were decent and significant in their own nature, and had any real tendency towards piety; so they were utter enemies to such as were insignificant and trivial, light and theatrical, and discountenanced them as the effects of superstition or vanity, arising from misapprehension of religion which they laboured to extirpate, but could not always conquer; men's corrupt inclinations disposing them to commute the great things of religion for those that were small in comparison, and sometimes for those which were a real detriment and disadvantage to it." (Bingham, bk. xiii. c. 8). The Church of England has no rules with regard to "gestures," except about kneeling and standing, at different parts of the service. A rubric in King Edward VI.'s first book says, "as touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth without shame." "Kneeling in prayer," says Dr. Dykes, "standing to sing praise, turning towards the east when saying the creeds, humbly bowing the head at the name of Jesus or of the Blessed Trinity:—these are all significant gestures of reverence towards One who is really and truly present to accept the worship which they offer; One Who accepts such reverence from the holy angels and the glorified saints, and Who will not be otherwise than willing to receive it from His ministers and members in the Church on earth."—Blunt's *P. B.* l. 1. [H.]

GHOST (Sax. *gast*; Ger. *geist*). (1) A spirit: the soul of man. It is rarely used in this sense, but to this may be referred the phrase "giving up the ghost." (2) The soul of a deceased person separate from the body: an apparition. St. Athanasius says "visions and shades of the saints, which appear at the temples and in the tombs, are not the souls of the saints themselves, but the good angels appearing in their shapes" (*οἱ ἐν τοῖς ναοῖς*: Athanasius, tom ii. p. 34). (3) The third Person in the ever blessed Trinity is spoken of as the HOLY GHOST (See *Holy Ghost*). [H.]

GILD. A corporation (See *Guild, Fraternities*).

GIRDLE (*Cingulum*; the Eastern *Póyass*). A cincture binding the alb round the waist. Formerly it was flat and broad, and sometimes adorned with jewels; in the Roman Church it has been changed into a long cord with dependent extremities and tassels. The zone is fancifully regarded by some ritualists as a type of purity: also it is supposed to signify the close mind which the minister ought to have at prayers when he celebrates. According to the "Rationale" it signifies the scourge with which Christ was scourged (See *Vestments*).

GLEBE. Every church is of common right entitled to house and glebe.

These are both comprehended under the name of *manse*, and the rule of the canon law is, "Sancitum est, ut unicuique ecclesiæ unus mansus integer, absque ullo servitio, tribuatur." This is repeated in the canons of Egbert; and the assigning of these was of such absolute necessity, that without them no church could be regularly consecrated. The fee simple of the glebe is in *abeyance*, from the French *bayer*, to expect, i.e. it is only in the remembrance, expectation, and intendment of law.

After induction, the freehold of the glebe is in the *parson*, but with these limitations: (1) That he may not alienate, nor exchange, except upon the conditions set forth in the statutes cited below; (2) that he may not commit waste by selling wood, &c. But it has been adjudged that the digging of mines in glebe lands is *not* waste; for the court said, in denying a prohibition, "if this were accounted waste, no mines that are in glebe lands could ever be opened."

Glebe lands in the hands of the parson do not pay tithe to the vicar, though endowed generally of the tithes of all lands within the parish; nor being in the hands of the vicar, do they pay tithe to the parson. This is according to the known maxim of the canon law, that "The Church shall not pay tithes to the Church;" but otherwise if the glebe be leased out, for then it is liable to pay tithes respectively as other lands are. By a statute of Henry VIII., if the parson dies in possession of glebe, and another is inducted before severance of the crop from the ground, his executor shall have the corn, but the successor shall have the tithes: the reason is, that, although the executor represents the testator, yet he cannot represent him *as parson;* inasmuch as another parson is inducted. By 13 Eliz. c. 10, the term for leasing glebe is limited to twenty-one years, or three lives. The 55 Geo. III. c. 147, 56 Geo. III. c. 52, 1 Geo. IV. c. 6, are Acts for "enabling spiritual persons to exchange their parsonage houses or glebe lands" (See also 6 Geo. IV. c. 8; 7 Geo. IV. c. 66; 1 & 2 Vict. c. 23; 2 & 3 Vict. c. 49; 5 & 6 Vict. c. 27; 1 & 2 Vict. c. 106, s. 93).

Canon 87. *A Terrier of Glebe lands, and other Possessions belonging to Churches.*—"We ordain that the archbishops and all bishops within their several dioceses shall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, lying out of their parishes (which belong to any parsonage, or vicarage, or rural prebend), be taken by the view of honest men in every parish, by the appointment of the bishop (whereof the minister to be one), and be laid up in the bishop's registry, there to be for a perpetual memory thereof."

By 1 & 2 Vict. c. 106, the bishop may assign four acres of glebe to the curate, occupying the house of a non-resident incumbent, at a fixed rent, to be approved of by the bishop.

GLORIA IN EXCELSIS. "Glory be to God on high." One of the doxologies of the Church, sometimes called the angelic hymn, because the first part of it was sung by the angels at the birth of our Lord. This first part is found in the Liturgies of St. James, and that of St. Chrysostom. The latter portion of this celebrated hymn is ascribed to Telesphorus, bishop of Rome, about the year of Christ 137; though there is no evidence that he did more than order its use in the Liturgy, if even that. The whole hymn, with very little difference, is to be found in the Apostolical Constitutions (vii. 47); it also exists in MS. in the Alexandrine Codex, is quoted by Athanasius in his treatise on Virginity (tom. ii. p. 122. Bened., but this is said to be spurious), and was established to be used in the Church service by the fourth Council of Toledo, A.D. 633. It is used by both the Greek and Latin Church, but in the former, except among the Nestorians, as a part of a morning canticle, not in the Holy Eucharist. In an early English Psalter going by the name of Athelstan it is called a Sunday morning hymn. "In the Eastern Church," says Palmer, "this hymn is more than 1500 years old, and the Church of England has used it, either at the beginning or end of the Liturgy, for above 1200 years." It is now used at the conclusion of the Communion Service; but in the First Book of King Edward VI. was placed near the beginning (See *Hymn*).—Palmer, *Orig. Liturg.* ii. 158, &c.; Blunt, *Dict. Doct. Theol.* 291; *Annot. P. B.* 194. See article by Dr. Swainson in *Dict. Christ. Antiq.* [H.]

GLORIA PATRI. "Glory be to the Father." The Latin title of one of the primitive doxologies of the Church, sometimes called the lesser doxology, to distinguish it from the *Gloria in excelsis*, or angelic hymn. From the times of the apostles it has been customary to mingle ascriptions of glory with prayer, and to conclude the praises of the Church, and also sermons, with glory to the Father, to the Son, and to the Holy Ghost. The first part of the *Gloria Patri* is traced by St. Basil to the apostolic age (*Ep.* lxiii.). He believes it to be one of the "traditions" which St. Paul praises the Corinthians for keeping, and exhorts the Thessalonians to hold (1 Cor. xi. 2; 2 Thess. ii. 15). In the writings of the Fathers, doxologies are of very frequent occurrence, and in the early Church they appear to have been used as tests, by which orthodox Christians and Churches were distinguished from those which were infected with heresy. The doxologies then in use, though the same in substance, were various in form and mode of expression. The Arians soon took advantage of this diversity, and wrested some of them so as to appear to favour their own views. One of the doxologies which ran in these words, "Glory be to the Father, *by* the Son, *in* the Holy Ghost," was employed by them in support of their heretical opinions. In consequence of this, and to set the true doctrine of the Church in the clearest light, the form, as now used, was adopted as the standing doxology of the Church (See *Doxology*).

It was a hymn of most general use, and a doxology offered to God in the close of every solemn office. The Western Church repeated it at the end of every psalm, and the Eastern Church at the end of the last psalm.—The whole commonly running thus: "To Father, Son, and Holy Ghost, be all glory, worship, thanksgiving, honour, and adoration, now and for ever, throughout all ages, world without end. Amen."—Bingham, bk. xiv. c. 1; Routh, *Reliq. Sac.* iii. 299. Reverence was enjoined at these words, not only in the choirs of abbeys and convents, but by provincial canons. "Quoties dicitur G. P. . . . ad eadem verba Deo humiliter se inclinent."—Wilkins, *Concil.* tom. iii. p. 30; Maskell, *Mon. Rit. Eccl. Ang.* iii. 3, 4, 94 (See *Bowing*). [H.]

GLOSS. A comment.

GNOSTICS (*γνῶσις*, *knowledge*). I. The word *Gnostic* properly signifies a *learned* or *enlightened person;* and thus Clement of Alexandria uses it throughout his Stromata (i. 6, &c.) to denote the *perfect Christian*, who is the true Gnostic. But in its more common use, the term signifies a class of heretics, who, in the earliest times, pretended to superior knowledge, and mixed up some Christian ideas and terms with systems based on Platonism, Oriental philosophy, or corrupt Judaism. Thus the term is used by Irenæus in the 2nd century, and Hippolytus early in the 3rd century (Iren. *adv. Hær.* iii. 4; Hippol. *Philos.* v.). To this class most of the earliest sects belonged. Simon Magus may be considered as the forerunner of Gnosticism, but it seems more in accordance with historical evidence to consider it as the natural outcome of the combined Jewish and Gentile intellect when reasoning on the philosophy of Christianity, and of other religions. In the second century there were many varieties of Gnostics—as the followers of Basilides Saturninus, Carpocrates, Valentinus, &c. Of these the Carpocratians alone are said to have *assumed* the name.

II. The Gnostic systems held in common a belief in one supreme God, dwelling from eternity in the *Pleroma*, or fulness of light. From Him proceed successive generations of spiritual beings—called by Valentinus *Æons*. In proportion as these emanations are more remote from the primal source, the likeness of His perfections in them is continually fainter. *Matter* is regarded as eternal, and as inherently evil. Out of it the world was formed, not by the Supreme God, but by the *Demiurge*—a being who is represented by some heresiarchs as merely a subordinate and unconscious instrument of the Divine will, and by others as positively malignant, and hostile to the Supreme. The Demiurge, it was said, was the national God of the Jews—the God of the Old Testament; according, therefore, as *he* is viewed, the Mosaic economy is either recognised as preparatory, or is rejected as evil. The mission of Christ was for the purpose of delivering man from the tyranny of the Demiurge. But the Christ of Gnosticism was neither very God nor very man. His spiritual nature, being an emanation from the Supreme God, was necessarily inferior to its original; and, on the other hand, an emanation from God could not dwell in a material, and consequently evil, body. Either, therefore, *Jesus* was a mere man, on whom the Æon *Christ* descended at his baptism, to forsake Him again before His crucifixion; or the body with which Christ seemed to be clothed was only a phantom, and all His actions were only in appearance (See *Docetæ*).

The same view as to the evil nature of matter led the Gnostics to deny the resurrection of the body. They could admit no other than a spiritual resurrection: the object of their philosophy was to emancipate the soul from its gross and material prison at death; the soul of the perfect Gnostic, having already risen in baptism, was to be gathered into the bosom of God, while such souls as yet lacked their full perfection, were to work it out in a series of transmigrations.

Since matter was evil, the Gnostic was required to overcome it. But here arose an important practical difference; for, while some sought the victory by a high ascetic abstraction from the things of sense, the baser kind professed to show their superiority and indifference by wallowing in impurity and excess. The Gnostics are little heard of after the 2nd century; but their principles survived among the Manichæans. For a very full account of Gnosticism see *Dict. Eccl. Biog.* (See *Bardesanists*, *Basilidians*, *Carpocratians*, *Marcionites*, *Ophitæ*, *Valentinians*).

GOD. The name we give to that eternal, infinite, and incomprehensible Being, the Maker and Preserver of all things, who exists One Being in a Trinity of persons. The word is found with only slight variations in Anglo-Saxon, Danish, Dutch, Icelandic, Gothic, and German: all from a Teutonic base, Gutha, of unknown origin.

Article I. "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." Athanasian Creed—"The Father is God: the Son is God: and the Holy Ghost is God."

The Father is God.

God the Father (St. John vi. 27; Gal. i. 1, 3; 1 Thess. i. 1). God, even the Father (1 Cor. xv. 24; 2 Cor. i. 3; St. James iii. 9). One God and Father (Eph. iv. 6). One God the Father (1 Cor. viii. 6); and the passages where God is spoken of as the Father of our Lord Christ, the Son of the living God (St. Matt. xvi. 16; St. John iii. 16; vi. 27; Rom. v. 10; viii. 3; xv. 6).

The Son is God.

I. So expressly declared.

The mighty God (Isa. ix. 6). Make straight—a highway for our God (xl. 3). Thy throne, O God, is for ever and ever! (Ps. xlv. 6, with Heb. i. 8). I will save them by the Lord their God (Hosea i. 7). Immanuel, God with us (Isa. vii. 14; St. Matt. i. 23). The Word was God (St. John i. 1) My Lord and my God (xx. 28; see Ps. xxxv. 23). Feed the Church of God which he has purchased with his own blood (Acts xx. 28). They stoned Stephen, calling upon God, and saying, Lord Jesus, &c. (vii. 59). Christ is over all, God blessed for ever (Rom. ix. 5). God was manifest in the flesh, &c., believed on in the world, received up into glory (1 Tim. iii. 16). God our Saviour (Titus ii. 10). The great God (13). Our God and Saviour, Jesus Christ (Gr.) (2 St. Pet. i. 1, with Titus ii. 13). Hereby perceive we the love of God, because he laid down his life for us (1 St. John iii. 16). The true God, and eternal life (v. 20).

II. By necessary implication.

The angel Jehovah is God (Gen. xxxi. 11, with 13; and xxxv. 9–13, and 15; xvi. 9, with 13; Ex. iii. 2, with 4, and 6). I am Alpha and Omega—he that overcometh—I will be his God (Rev. xxi. 6, 7). We must all stand before the judgment seat of Christ, for,—every tongue shall confess to God (Rom. xiv. 10, 11). I saw the dead, small and great, stand before God, &c. (Rev. xx. 12). Many shall he (John the Baptist) turn to the Lord their God, for he shall go before him (St. Luke i. 16, 17; with St. Matt. iii. 11, and xi. 10). The Lord God of the holy prophets sent his angel (Rev. xxii. 6, with 16). I Jesus have sent mine angel to testify, &c. They tempted the most high God (Ps. lxxviii. 56), applied to Christ (1 Cor. x. 9). Behold the Lord God will come—behold his reward is with him (Isa. xl. 10, with Rev. xxii. 12, 20). Behold, I come quickly, and my reward is with me—I am Alpha and Omega. Surely I come quickly. Amen. Even so, come, Lord Jesus. —To the only wise God our Saviour, be glory, &c. Amen. (St. Jude 25.)

III. From his attributes.

As He is *wisdom* itself (Prov. viii. throughout; St. Luke xi. 49, with Col. ii. 3).—As He is the *holy* one (Ps. xvi. 10); the most holy (Dan. ix. 24, with Rev. iii. 7).—As He is the *truth* (St. John xiv. 6, and Rev. iii. 7, with 1 St. John v. 20).—As He is *eternal*.—Eternal life (1 St. John i. 1, 2, and v. 20). —From his *unchangeableness* (Heb. i. 11, 12, and xiii. 8, with Mal. iii. 6).—His *omnipresence* (St. John iii. 13; St. Matt. xviii. 20; xxviii. 20; Eph. i. 23; iv. 10).—His *omniscience* (Rev. ii. 23; St. John ii. 24, 25; v. 42). Knowing the thoughts (St. Matt. ix. 4; xii. 15, 25; St. Mark ii. 8; St. Luke v. 22; vi. 8; ix. 47; xi. 17; St. John vi. 61, 64; xvi. 19; xxi. 17, with 1 Cor. iv. 5; this with 1 Kings viii. 39). Thou, even thou only (O Lord God), knowest the hearts of all the children of men.—*Omnipotence:* The works of creation. All things were made by Him; and without Him was not anything made that was made (St. John i. 3, with Ps. cii. 25; Col. i. 16, and Jer. x. 10, 11).—And *providence*. By him all things consist (Col. i. 17). Upholding all things by the word of His power (Heb. i. 3) —*Judging* the world. The Lord Jesus Christ, who shall judge the quick and the dead (2 Tim. iv. 1, &c., with Gen. xviii. 25, and Ps. l. 6). God is judge Himself.—Raising the dead (St. John vi. 40, 54; v. 28, 29; with Deut. xxxii. 39). I, even I, am He, and there is no God with me; I kill, and I make alive.—The *forgiveness* of sins (St. Mark ii. 10, 11, &c., with Isa. xliii. 25). I, even I, am He that blotteth out thy transgressions, and St. Mark ii. 7.

IV. As Divine worship is due, and paid to Him.

Being directed by prophecy. All kings shall fall down before Him (Ps. lxxii. 11).

All dominions shall serve and obey Him (Dan. vii. 27). Kiss the Son, lest He be angry, and ye perish from the way (Ps. ii. 12). He is thy Lord, and worship thou Him (xlv. 11). Let all the angels of God worship Him! (Heb. i. 6). All men should honour the Son, even as they honour the Father. External worship was paid by the wise men (St. Matt. ii. 11)—by the leper (viii. 2)—by the ruler (ix. 18)—by the disciples in the storm—(xiv. 33)—by the woman of Canaan (xv. 25)—by the blind man (St. John ix. 38)—by the Marys, &c. (St. Matt. xxviii. 9), and by His disciples (Rev. i. 17). At the name of Jesus every knee should bow in heaven and in earth (Phil. ii. 10; compare this with St. Matt. iv. 10, Thou shalt worship the Lord thy God, and Him only shalt thou serve; and Neh. ix. 6, Thou, even thou, art Lord alone; Thou hast made heaven, &c., and the host of heaven worshippeth Thee!).

V. As there must be faith, and hope, and trust in him.

See St. John iii. 15, 16; xiv. 1; xii. 44; Rom. x. 11; xv. 12; Acts xvi. 31; Eph. i. 12, 13, with Jer. xvii. 5. Cursed be the man that trusteth in man; whose heart departeth from the Lord; but blessed are they that put their trust in him.

VI. As praise and thanksgiving are offered to him.

Daily shall He be praised (Ps. lxxii. 15). Unto Him that loved us, and washed us from our sins, be glory and dominion for ever and ever! (Rev. i. 5, 6; compare Ps. cxlviii. 13). Let them praise the name of the Lord, for His name alone is excellent. Whosoever shall call on the name of the Lord shall be saved. Saints, with all that in every place call upon the name of Jesus Christ (1 Cor. i. 2, and Rev. v. 11–13). Worthy is the Lamb that was slain, to receive honour, and glory, and blessing—blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Salvation to our God, who sitteth upon the throne, and unto the Lamb. Blessing, &c., be unto our God for ever and ever. Amen. (Rev. vii. 10–12.)

The Holy Ghost is God.

I. In regard to title.

The Spirit of the Lord spake by me—the God of Israel said, the Rock of Israel spake (2 Sam. xxiii. 2, 3). That holy thing which shall be born of thee shall be called the Son of God (St. Luke i. 35). She was found with child of the Holy Ghost (St. Matt. i. 18). Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (St. Matt. xxviii. 19); which proves equality of the three Persons. Why has Satan filled thine heart to lie to the Holy Ghost—thou hast lied unto God (Acts v. 3, 4). Born of the Spirit (St. John iii. 6). Be born of God (1 St. John v. 4). Consider, too, no man taketh his honour to himself, but he that is called of God (Heb. v. 4). The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—So they, being sent forth by the Holy Ghost, departed (Acts xiii. 2, 4). They shall be all taught of God (St. John vi. 45). Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth (1 Cor. ii. 13). Ye are the temple of God (1 Cor. iii. 16). Your body is the temple of the Holy Ghost (vi. 19). The hand of the Lord God fell there upon me, and he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lifted me up (Ezek. viii. 1–3).

See also the following passages, as respectively explaining each other: St. Luke ii. 26, with St. John xiv. 16, 17, and 1 Cor. xiv. 25.—St. Matt. iv. 1, with St. Luke xi. 4.—2 Cor. i. 3, with Acts ix. 31 St. John xiv. 26, &c.—1 Cor. ii. 11, with 14; 1 Cor. iii. 16.—St. Matt. iv. 7, with Acts v. 9.—Gen. vi. 3, with 1 St. Pet. iii. 20.—St. Luke xi. 20, with St. Matt. xii. 28.—Acts iv. 24, 25, with i. 16,—and St. Luke i. 68, 70, with Acts xxviii. 25; and various others that might be noticed.

GOD-PARENTS. Those who take the child to the baptismal font and answer for him or her. They are also called Sponsors, and Sureties; and are of three sorts: those who at a Baptism answer—1. For an infant; 2. For an adult person who through sickness or other impediment cannot speak for himself; 3. Who are witnesses at the Baptism of an adult person who can answer for himself. They are called Godfather and Godmother "that the New Birth may be better represented by new and spiritual relations": Sponsors, from making the responses on behalf of the infant; Sureties, from the surety or pledge they give that the child shall know its obligations and be put in the way of fulfilling them (Comber, Works, vol. iii.).

The custom of having God-parents or Sponsors for children is of very ancient date in the Church, though the number required has varied: Tertullian (A.D. 192) refers to it. In the office for Publick Baptism of Infants the third Rubric directs, "There shall be for every male child to be Baptized two Godfathers and one Godmother, and for every female one Godfather and two Godmothers." The 29th Canon directs that, "No parent shall be urged to be present or admitted to answer as Godfather for his own child; nor any Godfather or Godmother shall be suffered to make any other answer or speech than by the Book of

Common Prayer is prescribed in that behalf. Neither shall any person be admitted Godfather or Godmother to any child at Christening or Confirmation before the said person so undertaking hath received the Holy Communion." "In 1865 the Convocation of the Province of Canterbury, with the Royal licence, framed a new canon which repealed the prohibition to parents of being God-parents to their children. This canon has, however, never been ratified by the Crown; and no such canon was passed by the York Convocation" (Phillimore, *Eccles. Law*, i. 642). In the Eastern and in the Latin Church one Sponsor only was required though two were allowed, and this appears to have been the early practice of the Church in England. The present rubric was inserted by Bp. Cosin in 1661. Up to the time of the Council of Mainz, A.D. 813, parents were not forbidden to act as Sponsors for their children.

The God-parents' duties with regard to their God-children are set out in the exhortation addressed to them at the end of the Baptismal Service, and are briefly these, to see that the child is brought up as a faithful, well-instructed member of the Catholic Church, and that, when he is come to a competent age, and is so instructed, he is brought to the Bishop to be confirmed by him. One of the God-parents is further required to attend the Confirmation as a witness. With the Confirmation of the child, the Sponsor's duty is finished. It may be worth mentioning a common error, viz., that the God-parent is responsible for all the sins of the God-child up to the time of his confirmation. It is evident that there is nothing in the Prayer Book to sanction this idea, which nevertheless holds back many persons from undertaking "this charitable work." [L. P.]

GOD'S BOARD. A term used formerly for the altar. "y charge yow that no man nother woman, that he goe note to *Godd's bord*, lase than he byleue stedfastlych that the sacrament that he ys avysyd here to receue, that yt ys Godd's body flesche and blode, yn the forme of bred, and *that* he receyvythe afterward, ys no thyng ells but wyne and water, for to clense your mowthys of the holy sacrament" (Harleian MS. 2383). It is so called in the rubrics of all the Prayer Books before 1662. [H.]

GOLDEN NUMBER (See *Calendar*). The Golden Numbers run from 1 to 19, and are placed in the calendar for every century against some 19 days out of the 35 from March 21 to April 25, on which the Paschal moon or the first full moon after March 20 can fall. Those days vary now in different centuries since the change of style. Before that they were fixed, as may be seen in the Table of Calendars in Sir E. Beckett's *Astronomy without Mathematics*. The Golden Number for the year is found by the Gregorian rule:—add 1 to the year and divide by 19, and the remainder is the Golden Number, 0 corresponding to 19; and that with the table shows the day of Easter. The Prayer Book tables are wrong for Old Style. [G.]

GOOD FRIDAY. I. "The Friday in Holy week received this name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things He hath purchased for us by His death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of His own blood, obtained eternal redemption for us." The day has been distinguished at different times by various appellations, as *ἡμέρα τοῦ σταυροῦ*; *πάσχα σταυρωσίμον*—the Paschal Day of the Crucifixion, as Easter Day was called *πάσχα ἀναστάσιμον*; *παρασκευή*; dies Parasceves (the day of preparation); Feria Sexta Parasceves; dies Dominicæ Passionis. In early English times it was called Long Friday (Ælfric's Can. 37, A.D. 957), probably on account of the long fasting used; but its present appellation is the one by which it has been popularly known for many centuries.

The commemoration of our Saviour's sufferings has been kept from the very first age of Christianity, and was always observed as a day of the strictest fasting humiliation. The fast was general, not confined to those who professed to lead a life of closer devotion. "On the Paschal Day," says Tertullian, "the strict observance of the fast is general, and as it were public" (*de Orat.* xviii.); and it was extended: for persons were enjoined to fast, if they could endure it, beyond midnight on the following day (*Apost. Constit.* v. 18.). The rigidity of the fast was in after times broken, "Quidam in die ejusdem dominicæ passionis ab hora nona jejunium solvunt . . . . illi jejunium tanti diei polluunt, epulisque inserviunt." And they were to be punished by being expelled from the "sacramental delight of Easter" (a paschali gaudio depellentur). The very young, the very old, and the sick were of course excepted (*Conc. Tolet.* iv. viii.). Other observances were adopted to mark the solemnity of the day. The kiss of peace, an emblem used in the early Church, was omitted (Tertull. *u. s.*): the altar was made bare: no chanting was used in the processions: the bells were not sounded from the Wednesday till the Easter morn; the Reproaches were said (see *Reproaches*): and a cross, blessed and adored, was placed in front of the altar. Muratori, *Ordo Rom.* ii. 714; *ibid. Sacram.*

Gelas. i. 559). The cross, after much ceremonial, was held before the altar by two deacons; "præparetur crux ante altare, interposito spatio inter ipsam et altare, sustentata hinc inde a duobus Diaconibus" (Martene, *de Ant. Mon. Rit.* tom. iv. lib. iii. c. 14). This custom was observed in the English Church up to the time of the Reformation (see *Creeping to the Cross*); but it was then abolished as tending to superstition.

II. There was in early times no celebration on Good Friday: but a portion of the sacrament in one element only having been reserved from a previous celebration, was placed in a chalice of unconsecrated wine, and partaken of by the faithful. This was called the mass of the pre-sanctified. The reservation was in the Western Church generally from the celebration on the Maundy-Thursday, which on that day alone was at a late service (see *Fasting before Communion*), but in the Eastern Church no celebration was allowed during Lent except on Saturday, the Lord's Day, and the Feast of the Annunciation (*Conc. Laodicea*, c. 49, circ. A.D. 353; *Trull.* c. 52). (See *Missa Præsanctificatorum*). In the Roman Church the omission of celebration is limited to Good Friday and Easter Eve; and the Priest alone partakes at the Missa Præsanctificatorum. In the Church of England there is no restriction; and the fact of the appointment of epistle and gospel seems to show that a consecration on Good Friday to supersede the Mass of the Presanctified was intended by the Reformers. And that this was the practice is evident from Bishop Andrewes' sermon on the Passion.

III. Of the collects for Good Friday the first is from the Sacramentary of Gregory; the second from that of Gelasius; the third is based upon three collects found in both Sacramentaries. The epistle (Heb. x. 1–25) proves from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did, as on this day, offer up, and by one oblation of himself then made upon the cross, complete all the other sacrifices (which were only shadows of this), and made full satisfaction for the sins of the whole world. In imitation of which Divine and infinite love, the Church endeavours to show her charity to be boundless and unlimited, by praying in one of the proper collects, that the effects of Christ's death may be as universal as the design of it, namely, that it may tend to the salvation of all, Jews, Turks, infidels, and heretics.

In St. Augustine's time the history of the Passion was read from St. Matthew's Gospel. St. John's account was probably substituted for the Gospel of the day because he was the only one that was present, and stood by the cross while others fled: and therefore, the Passion being as it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the cross of Christ. The proper psalms (the 22nd, as St. Augustine tells us, having been always used on this day in the African Church) and both the second lessons for Good Friday were added at the revision of 1662. [H.]

GOOD WORKS. "That we are justified by faith, St. Paul tells us; that we are also justified by works, we are told in St. James ii. 24; and both may be true. But that this justification is wrought by faith without works 'to him that worketh not but believeth,' saith St. Paul: that this is not wrought without works, St. James is as express for his negative as St. Paul was for his affirmative; and how both these should be true, it is something harder to unriddle. But 'affirmanti incumbit probatio,' therefore St. Paul proves his doctrine by the example of Abraham, to whom faith was imputed for righteousness; and, therefore, not by works. And what can be answered to this? Nothing but this, that St. James uses the very same argument to prove that our justification is by works also; 'for our father Abraham was justified by works when he offered up his son Isaac.' Now which of these says true? Certainly both of them; but neither of them have been well understood; insomuch that they have not only made division of heart among the faithful, but one party relies on faith to the disparagement of good life, and the other makes works to be the main ground of our hope and confidence, and consequently to include the efficacy of faith; the one makes the Christian religion a lazy and inactive institution; and the other a bold presumption on ourselves; one looking on Christ only as a lawgiver, and the other only as a Saviour. The effects of these are very sad, and by all means to be diverted by all the wise considerations of the spirit" (Jeremy Taylor, Sermon on Faith: "Fides Formata," Works, vi. p. 268, Heber's Ed.).

The controversies on this subject have been too numerous to be entered on here: the doctrine of the Church of England is stated in Articles X.–XVI.: especially XII.

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

Good works are inseparable from our

union with Christ; but then as effects of that union, not as causes or instruments.—*Heurtley* (See *Faith*, *Freewill*, *Grace*, *Justification*).

GOSPEL. I. A word compounded of two Saxon words, *god*, "God," and *spell*, a story, or history, and so God's narrative, i.e. the life of Christ; or possibly the story (sc. of salvation) sent from God. It has been commonly understood as "GOOD spell," "good tidings," and so equivalent to εὐαγγέλιον; but this is not correct.

II. In a stricter sense, the word means each of the four histories of our Saviour, written by the Evangelists: in a more confined sense still, it means that portion of Scripture which is read immediately after the Epistle in the ante-communion service, and which is taken from one of the four Gospels. A Gospel is also read in the Baptismal Service.

III. In the English Church before the Reformation there were peculiar ceremonies used in honour of the Gospel, as for instance, the bringing special lights even during day-time, placing the book of the Gospels reverently on the altar, incensing it, &c., though St. Jerome says that in his time there was no carrying of lights before the Gospel in the *Western* Church.

The versicle "Glory be to Thee, O Lord," sung before the reading of the Gospel, was printed in the first Prayer Book, of 1549 (but in no other), having been traditionally retained from the ancient Church.

IV. It was always the rule and the rubric directs the people to stand at the reading of the Gospel; which rule is mentioned by the author of the Apost. Constit. (ii. 57); and St. Chrysostom speaks of "standing up with attentive ears when the letters, not of an earthly king, but of the Lord of Angels, are read to us (*Hom.* i. *in Matt.*). St. Augustine also refers to the custom (*Hom.* xxvi), but he speaks of all the people standing whenever any Scripture was read. In Egypt the monks sat during the reading of the Gospel; but this was allowed because of their excessive fastings and watchings; and it was remarked as an isolated and strange case that the Bishop of Alexandria did not rise at that time (Soz. vii. 19). With regard to this custom Hooker says: "It showeth a reverend regard to the Son of God above all other messengers, although speaking as from God also. And against Infidels, Jews, Arians who derogate from the honour of Jesus Christ, such ceremonies are most profitable." —Bingham, bk. xiv. c. 3; *Annot. P. B.* ii. 160. [H.]

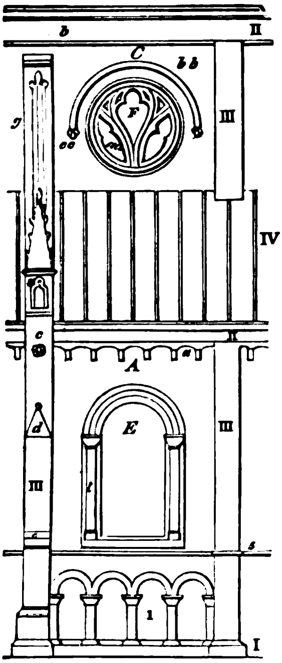
GOSPELLER. The minister who in the Communion Service reads the Gospel, standing at the north side of the altar, facing the people (See *North Side*). In some cathedrals one of the clergy is so designated, and has this special duty among others to perform. In primitive times the Epistle and Gospel were read from pulpits called Ambones which stood on opposite sides of the choir immediately within the entrance. By the 24th Canon, in cathedral and collegiate churches, a Gospeller (as well as an Epistoler) is to assist the priest, vested in a cope. Gospellers are statutable members of the several cathedrals of the new foundation, and an officer so called still officiates at Durham; contrary to the ancient universal usage of the Church, even when many priests and deacons are present, it was usual, till lately, for but two ministers to attend at the first part of the Communion Service; the principal minister reading the Gospel. But generally the ancient custom is being revived. In the ordering of deacons, authority is given them to "*read the Gospel in the Church of God.*"—Jebb, *Choral Service*, p. 480 (See *Epistoler*).

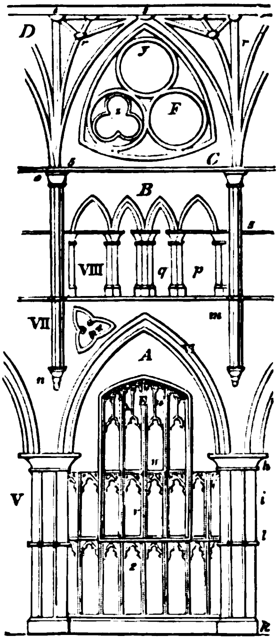
GOSSIP. A sponsor for an infant in baptism, from God and *sib*, a Saxon word, which signifies kindred, affinity: kin in God. All god-children of one person, or even of a man and his wife, were called God-sib, and within the prohibited degrees of the Roman Church, so far as to have to buy a dispensation to enable them to marry (See *God-parents*).

GOTHIC. A general term for that style of mediæval architecture of which the pointed arch is the most prominent character. Together with *Romanesque* (an equally general term for that style of which the round arch is the most prominent character) it comprehends all mediæval ecclesiastical architecture in England. The substyles with their dates may be roughly stated as follows:

Romanesque—	
Saxon	1066
Norman	1066–1145
Transition	1145–1190
Gothic—	
Early English	1190–1245
Geometrical	1245–1315
Decorated	1315–1360
Perpendicular	1360–1550

The more minute characteristics must be sought under these several names, and it must be obvious that the accounts given within the small limits we can devote to the subject must be very superficial. The subject may be pursued in a number of works now before the public, as, first in date and not last in importance, Rickman's "Attempt to distinguish the Styles of Architecture in England," and Sharpe's "Seven Periods of English Architecture." Sir G. Scott advocated the Early Decorated style as the climax to which all other styles converged, and from which they diverged again. The following diagrams will be useful as giving generally the terms used in Gothic Architecture.





Exterior.

A. Aisle.
- **I. Basement.**
- **II. Parapet.**
  - *a.* Corbel table.
  - *b.* Cornice.
  - *c.* Gurgoyle.
- **III. Buttress.**
  - *d.* Pedimental set-off.
  - *e.* Plain set-off.
  - *f.* Finial.
  - *g.* Flying-buttress, or arch-buttress.
- **IV. Aisle roof.**

C. Clearstory.

Interior.

A. Aisle.
- V. Pier.
  - *h.* Capital. *i.* Shaft
  - *k.* Base. *l.* Band.
- VI. Pier arch.
  - *m.* Spandril.
- VII. Vaulting shaft.
  - *n.* Corbel. *o.* Capital.

B. Triforium.
- VIII. Triforium arcade.
  - *p.* Blank arches.
  - *q.* Pierced arches.

C. Clearstory.

D. Vault.
  - *r.* Groining ribs.
  - *s.* Bosses.

Common to Exterior and Interior.

E. Aisle windows.
  - *t.* Jamb shafts.
  - *u.* Tracery (Perpendicular).
  - *v.* Mullions. *w.* Transom.
  - *x.* Basement lights.

F. Clearstory windows.
  - *y.* Tracery (Geometrical.)
  - *z.* Cusping or foliation.
  - *aa.* Tracery (Flowing).
  - *bb.* Hood in the exterior, more correctly dripstone.
  - *cc.* Corbel, or label.

Decorations common to both.

1. Arcading (Norman to Decorated).
2. Panelling (Perpendicular).
3. Nich. 4. Panel. 5. String.

GOWN. It is odd that among the many ritualistic questions that have been litigated and decided, that of gown *v.* surplice in preaching has not yet been tried: consequently we do not profess to state the law upon it with confidence. We are inclined to repeat the conclusions of the *Quarterly Review* of Jan. 1881, p. 207, that if it did come to be litigated the Privy Council would probably find its way to deciding that either garment is legal; but that "the current has now run so long and increasingly in favour of the surplice among clergymen who are not the least ritualistic, that those who find themselves at last the champions of the Act of Uniformity had better drop that odd compound of Popery and Puritanism (the preaching gown) and so establish uniformity in the only way now possible," instead of keeping up a very doubtful piece of ritualism of their own, which is unquestionably not prescribed anywhere, if it is permitted by silence. The principal argument against it and *primâ facie* conclusive, is, that according to the decision in the Ridsdale case the surplice (with hood and tippet of the Canons) is the only vestment to be worn in all times of their ministrations in church; and it is difficult to make out that a part of the prescribed service in church is not "a time of their ministration." The arguments against this are in fact so minute and ingenious that we could not represent them in any language but their authors', which is too long to quote, and so we refer to Archdeacon Harrison's and Canon Robertson's books on the Liturgy for them. Historically they have a more intelligible case, and one of no small weight, in the fact that for a long time, at any rate, none but members of a cathedral or collegiate corporation ever preached in such churches in a surplice. But, *per contra*, they very seldom preached at all there until quite recent times. The same custom prevailed in nearly all town churches till lately. But again, in those times the preacher generally took no part in the service before the sermon, but sat in a pew like the rest of the congregation. The fact that preachers in the University churches always wore a gown goes for nothing, because those sermons were not part of the church service, but rather of the nature of the sermons at Paul's Cross and any similar places. There were multitudes of country churches where long before modern ritualism no one ever saw the single clergyman change his surplice for a gown. That might be accounted for by either poverty or laziness, no doubt; but until some general injunction or early universal use of the gown is established, it is illogical to impute the absence of it to those causes. It is much more probable evidence of ancient use never superseded.

Another difficulty, to which we have never seen any answer, is that no single rubric, canon, Act of Parliament, Injunction or Advertisement, ever recognised the gown as a ministering or church dress. They were prescribed as walking dress, and used so until modern times; and it is remarkable that what used to be called the "preaching gown," with "pudding sleeves," is still the Court dress for clergymen, who are not received there in M.A. gowns; and the Cambridge LL.D. gown only appears at Court on Queen's Counsel and Judges. Consequently, if a gown is a lawful dress in the pulpit, we do not see how any special dress at all is compulsory there. On the whole we can come to no other conclusion, except from the usage which has nearly disappeared again, than that the gown in the pulpit is what the *Quarterly Review* called it, a compound of Popery (for Popish priests sometimes at least use it) and the old puritanical animosity against the surplice as a ministering dress at all. [G.]

GRACE. This word is used in a variety of senses in Holy Scripture: but the general idea, as it relates to God, is His free favour and love; as it relates to men, the happy state of reconciliation and favour with God, wherein they stand, and the holy endowments, qualities, or habits of faith, hope, and love, which they possess.

The most pious of those who lived under the Mosaic dispensation, often acknowledge the necessity of assistance from God. David prays to God to "open his eyes, to guide and direct him" (Ps. cxix. 18, 32–35); to "create in him a clean heart, and renew a right spirit within him" (Ps. li. 10). And Solomon says, that God "directeth men's paths, and giveth grace to the lowly." Even we, whose minds are enlightened by the pure precepts of the gospel, and influenced by the motives which it suggests, must still be convinced of our weakness and depravity, and of the necessity of Divine grace to regulate and strengthen our wills, and to co-operate with our endeavours after righteousness, as is clearly asserted in the New Testament. See the texts above cited, which sufficiently prove that we stand in need both of a preventing and of a co-operating grace; or, in the words of the Article, that "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

Dr. Nicholls, after quoting many authorities to show that the doctrine of Divine grace always prevailed in the Catholic Church, adds, "I have spent perhaps more time in these testimonies than was absolutely necessary; but whatever I have done is to show, that the doctrine of Divine grace is so essential a doctrine of Christianity, that not only the Holy Scriptures and the primitive Fathers assert it, but likewise that the Christians could not in any age maintain their religion without it; it being necessary, not only for the discharge of Christian duties, but for the performance of our ordinary devotions." And this seems to have been the opinion of the compilers of our most excellent liturgy, in many parts of which both a preventing and co-operating grace is unequivocally acknowledged; particularly in the second collect for Evening Service, in the fourth collect at the end of the Communion Service, and in the collects for Easter Day, for the fifth Sunday after Easter, and for the 3rd, 9th, 17th, 19th, and 25th Sundays after Trinity.

"This assistance of Divine grace is not inconsistent with the free agency of men (see *Free Will*): it does not place them under an irresistible restraint, or compel them to act contrary to their will. Though human nature is greatly depraved, yet every good disposition is not totally extinguished, nor is all power of right action entirely annihilated. Men may therefore make some spontaneous, though feeble, attempt to act conformably to their duty, which will be promoted and rendered effectual by the cooperation of God's grace; or the grace of God may so far 'prevent' our actual endeavours, as to awaken and dispose us to our duty; but yet not in such a degree, that we cannot withstand its influence. In either case our own exertions are necessary to enable us to 'work out our own salvation,' but our 'sufficiency' for that purpose is from God. The joint agency of God and man in the work of human salvation is pointed out in the following passage: 'Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure' (Phil. ii. 12, 13); and therefore we may assure ourselves that free will and grace are not incompatible, though the mode and degree of their co-operation be utterly inexplicable."—Bishop Tomline's *Elements of Christ. Theol.* vol. ii. p. 250 *seq.*

GRACE AT MEALS. A short prayer, invoking a blessing upon our food, and expressive of gratitude to God for supplying our wants. The propriety of this act is evident from the traditional custom of the Church, and from the Divine command, as interpreted by this custom (1 Thess. v. 18; 1 Cor. x. 31; 1 Tim. iv. 5), and from the conduct of our Lord (Mark viii. 6, 7).

GRADUAL, or GRAIL. A psalm or portion of a psalm, sung after the Epistle. Then the book containing these anthems was called the Gradale, or Graduale; which term was afterwards extended and included other portions of the service of the Holy Eucharist. A Gradale was one of the books ordered in the Constitution of Archbishop Winchelsey. It is to be distinguished from the Antiphoner, the latter belonging to the service of the Hours, the former to the Mass. —Maskell, *Mon. Rit.* i. xxxix.

GRADUAL PSALMS. Psalms of degrees, or the "15 Psalms" (119–134). Several reasons have been given for the term (Pole, tom. ii. 1318), but the most common is that they were sung on the fifteen steps of the Temple. "They were probably written by David as part of that preparation which he made for the building of the Temple, and for the Divine service to be carried on there."—Blunt's *P. B.* ii. 496; Maskell, *Mon. Rit.* iii. 95. The explanation however adopted by the majority of critics now is that they were sung by Israelites "going up" to Jerusalem, either on their return from exile, or on the pilgrimage for the national festivals. In the revised version of the Old Testament they are termed "Songs of Ascents." [H.]

GRAVE. The resting-place of a dead body. The spoliation and desecration of ancient sepulchres is as much an ecclesiastical offence as the robbing of a more recent grave; but where none feel themselves especially aggrieved, there are none to seek redress, and to bring offenders to justice. The law upon the subject seems to stand thus: a corpse once buried cannot legally be taken up to be deposited in another place, without a licence from the ordinary, or an order of the Secretary of State in some cases. But in case of a violent death the coroner may order the body to be disinterred, if it has been buried before he has had an opportunity of taking a view for the purposes of his inquest. If the body be disturbed or removed, it is a subject of ecclesiastical cognizance: yet the common law also protects the corpse; for the taking up of dead bodies, for the purposes of dissection, is an indictable offence, as highly indecent, and *contra bonos mores.*[*] The property of things deposited with the dead, as the grave-clothes, &c., is in him that had property therein when the dead body was wrapped therewith, and the taking them is felony. The property in hatchments, or other ensigns of honour, is in the heir, or the person concerned in the hereditary distinction (See *Burial*, and the list of Acts of Parliament appended to the word *Cemetery*).

GREEK CHURCH (See *Church, Greek*).

GREGORIAN CHANT (See *Chant*). This general designation is given to the collection of chants compiled by Gregory the Great, bishop of Rome, about A.D. 600. These chants have continued to be in use from that time to the present day, in the Western Church, and form the basis of our cathedral music. It is known that Gregory merely collected, arranged, and improved the chants which had already been used for centuries before his time. They are derived from those introduced by St. Ambrose into his church, at Milan, about A.D. 384. Great improvements, however, having been made in the science of music, subsequently to the time of St. Ambrose, Gregory took advantage of those improvements, and increased the number of ecclesiastical tones. The four scales admitted by Ambrose called the Dorian, Phrygian, Lydian, and Mixo-Lydian, modifications of the Greek scales, correspond to our scales of D, E, F, G, without any accidentals: the melodies written in each ranging only from the key-note to its octave ending properly on the keynote thence called the *final.* To each of these Gregory added a subordinate scale, with the prefix ὑπο—hypo, *e.g.* hypo-Dorian, &c., each being a fourth below the original. The only *accidental* admitted was the B flat. The four original tones are called authentic, the others plagal. All the eight are now used in some parts of the Greek Church, as in Russia, doubtless adopted from the West. They have been harmonized according to the more recently discovered laws of music, and thus harmonized possess a singular gravity, which character would alone justify their retention in the Church as the basis of church music.

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[*] It has been decided that dead bodies are not property. [G.]

The Gregorian chant is not limited to psalm chants; it includes the antiphons, versicles, graduals, &c.,—in short, all the hymns at the various services of the Roman Church. The eight tones (which are by some multiplied to twelve) are in fact so many scales, and all the Gregorian hymns or anthems must be written in one or other of these tones. The ancient Gregorian scale admitted no half notes, with the exception of B flat. The psalm chants had considerable variation in each tone; these variations occurring in the second part of the chant: thus one tone may have three or four endings; which in fact form so many separate chants (See *Chant*). Much of the old English church music, since the Reformation, is based upon the Gregorian chant: though none of our standard musicians were ever servile followers of a system, which, though very venerable, is imperfect.

It may be as well to subjoin a simple rule for ascertaining the *tones* in which the Gregorian music is written in the old books. In the ancient breviaries and antiphonaries, &c., the word EVOVAE frequently occurs, written under certain notes preceding the psalms appropriated to certain offices. This word contains the vowels of the concluding words of the Gloria Patri; viz. sEcVlOrVm AmEn: and by this is meant, that the notes placed above it form the second part of the chant to which the following psalm or psalms are sung: the first part being rarely written. Now, to find the *tone* of the chant, we must take the ***first*** note of the *Evovae*, which is the *dominant*, or the *prevailing*, or *reciting* note of the chant (not the dominant as now technically understood by musicians): and we must take the last note of the antiphon which follows the Psalm at length: and these two, according to the table here subjoined, give the *tone* of the chant: the first part of each variation in tone being, as before remarked, always the same; the second part being given in the *Evovae*. The Psalm Tones must be found out in one of the many movements of the Gregorian chant. Care must be taken not to take the last note of the abbreviated antiphon which precedes, but of that which follows, the psalm.

	Final note in the Antiphon.	Dominant or reciting note in the Evovae.
1st Tone.	D	A
2nd Tone.	D	F
3rd Tone.	E	C
4th Tone.	E	A
5th Tone.	F	C
6th Tone.	F	A
7th Tone.	G	D
8th Tone.	G	C

Of these tones the odd numbers are authentic, the even plagal. The authentic has always a relation to its plagal which follows, and has the same final note, though a different dominant.—Jebb, *Choral Service*, 273–294; Blunt's *P. B.* i. lvii.; *Dict. Christ. Ant.* (See *Music*).

GREGORY I. (THE GREAT): Bishop of Rome: commemorated in the Calendar on March 12. Born of noble parentage at Rome, A.D. 540, he began his public career as a lawyer, and for some time held the office of Prætor. But on the death of his father he gave up the wealth he inherited to religious uses, and entered the order of St. Benedict. He was made Pope, much against his will, on the death of Pelagius, in 590. By the extinction of the Western Empire he became not only Bishop of the Roman Church and Patriarch of the West, but virtual sovereign of Rome. As a ruler and organizer, as well as a preacher and writer, he was undoubtedly the greatest man of his age. To him England owes the mission of St. Augustine. Gregory himself had in previous years desired to go to the far West, as it was then considered, to preach the Gospel. This desire had been furthered in his mind by the sight of some captives standing in the market-place of Rome. "Who are these?" he asked. "Angles," was the reply. "Truly," said Gregory, "they are angels. From what province?" "Deira." "Truly they must be rescued de irâ—from the wrath of God. What is the name of their king?" "Ælla." "Yea," said Gregory, "Alleluia must be sung in the dominions of that king." He started on his mission, but was recalled by the Pope, who could not spare so good a man. When Pope himself, he sent out St. Augustine and his monks, and was able to announce to the Archbishop of Alexandria, two years afterwards, that they had baptized the king of Kent with 10,000 of his people. In his pontificate the Spanish Visigoths and the Lombards were converted from Arianism. Church music, too, received a great impulse from him, and "Gregorian tones," altered and modified, are still in use. Moreover, his Sacramentary, following the earlier one of Gelasius, is a great storehouse of the ancient liturgical forms of the Western Church, from which our Collects are largely taken. While thus "a man amongst men" he was of remarkable humility; he disclaimed the title of "Universal Bishop" (papa universalis), and preferred that of "Servant of the servants of God." He died March 10, A.D. 604.—Milman's *Lat. Christ.* vol. i. 401, *seq.*; Gibbon, c. xlv. [H.]

GREGORY, SACRAMENTARY OF (See *Sacramentaries*).

GREY FRIARS. The Franciscans were

so called from their grey clothing (See *Franciscans*).

GUARDIAN OF THE SPIRITUALITIES. This is the person or persons in whom the ecclesiastical jurisdiction of any diocese resides, after the death or translation of a bishop. If the vacant see should be an archbishopric, then the dean and chapter are guardians. If a bishop, then the archbishop of the province, except in a few cases, where the dean and chapter claim the right by ancient usage, as at Durham and Salisbury.

GURGOILE (See *Gargoyle*).

H.

HABAKKUK, THE PROPHECY OF. A canonical book of the Old Testament. There is no mention in Scripture, either of the time when this prophet lived, or of the parents from whom he was descended. But as he prophesied the coming of the Chaldeans in the same manner as Jeremiah, it is conjectured that he lived at the same time (See Smith's *Dictionary of the Bible*, s. v.).

HADES (usually derived from ἀ, privative, and *ἰδεῖν*, *to see*, but the aspirate makes this very doubtful). The invisible abode of departed spirits (See *Hell*).

HAGGAI, THE PROPHECY OF. A canonical book of the Old Testament. Haggai was born, according to tradition, at Babylon, from whence he returned with Zerubbabel. It was this prophet, who, by command from God, exhorted the Jews, after their return from the captivity, to finish the rebuilding of the temple, which they had intermitted for fourteen years. His remonstrances had their effect; and to encourage them to proceed in the work, he assured them from God, that the glory of this latter house should be greater than the glory of the former house: which was accordingly fulfilled, when Christ honoured it with His presence; for, with respect to the building, this latter temple was nothing in comparison of the former. The history of this period of twenty-one years is contained in the book of Ezra, a portion of which has been ascribed with some probability to the pen of Haggai (See *Dict. of Bible*, s. v. *Ezra*).

We know nothing of the time of Haggai's death. Epiphanius asserts that he was buried at Jerusalem among the priests. The Greeks keep his festival on the 16th of December, and the Latins on the 4th of July (See *Speaker's Commentary*).

HAGIOGRAPHA: Holy Writings. (From *ἅγιος*, *holy*, and *γραφή*, *writing*). A word of great antiquity in the Christian Church, and often used by St. Jerome, taken from the custom of the synagogues, by which the Old Testament was divided into three parts, viz. Moses's law, the Prophets, and the Hagiographa; in which last is included the Psalms, the Proverbs, Job, Ezra, Chronicles, Solomon's Song, Ruth, Ecclesiastes, and Esther. The Jews reckon the Book of Daniel and the Lamentations among the Hagiographa, and not among the Prophets, for which Theodoret blames them: but it matters not much, since they acknowledge those books, which they call Hagiographa, to be inspired by God, and part of the sacred canon, as well as those of the first and second order.—Horne's *Introduction*, vol. ii. p. 162; Bp. Cosin's *Scholast. Hist. of the Canon*, c. ii. p. 10 *seq.*

It is to be observed that in the Jewish Hagiographa or Chethubim (holy writings), Daniel is excluded from the number of prophets, and that his writings, with the rest of the Hagiographa, were not publicly read in the synagogues, as were the Law and the Prophets. This is ascribed to the singular minuteness with which he foretold the coming of the Messiah, before the destruction of the city and sanctuary (Dan. ix.), and afterwards to the apprehension of the Jews, lest the public reading of his predictions should lead any to embrace the doctrines of Jesus Christ.

HAGIOSCOPE. In church architecture, a contrivance, whether by perforating a wall, or by cutting away an angle of it, by which an altar may be seen from some place in a church, or about it, from which it would be otherwise hid. There is a most curious example at Ryhall in Rutland, where there is (or rather was, for it is now blocked up) an opening in the west wall of the north aisle, by which the three altars in the chancel and two aisles were commanded by a person outside the church, though within what seems to have been a little oratory (now entirely removed) dedicated to S. Tibald.

Openings sometimes seem to command other points, and may then be well enough called "*Squints.*" At Hannington, in Northamptonshire, for instance, is one which seems intended to enable a person in the porch to see the approach of the minister from Walgrave, a parish generally united under the same incumbency with Hannington.

HALF COMMUNION, or COMMUNION IN ONE KIND (See *Communion in one kind*; *Cup*). The withholding of the cup in the Eucharist from the laity. This is the practice of the Church of Rome, for which no primitive authority can be found.

HALLELUJAH (See *Alleluia*).

HALLEL. The Hallel are the six psalms from the 113th to the 118th, deriving their name from the first word of the first psalm in the series. They were used at the principal feasts of the Jewish Church-Passover, Pentecost, and Tabernacles, and also at the later feast of the Dedication. The Hallel was chanted at the Paschal feast of each household: before the feast as far as the break at the close of the 114th Psalm; and the remainder afterwards, while the guests were partaking of the fourth, or final cup. There is little doubt that our Blessed Lord and His disciples sang the latter part of this hymn (Ps. 118) in concluding the Lord's Supper; "When they had sung an hymn." "The proper Psalms for the Evening Service on Easter-day are the two opening and the last Psalms of the Hallel. They formed, as it seems, the closing service of praise from Scripture, and were used by our Lord before He suffered."—Blunt, *Theol. Dict.* 301.

HAMPTON COURT CONFERENCE. A conference appointed by James I. at Hampton Court, in 1603, in order to settle the disputes between the Church and the Puritans. Nine bishops, and as many dignitaries of the Church, appeared on one side, and four Puritan ministers on the other. It lasted for three days, Jan. 14, 16, and 18. On the third day the king became so enraged with the Puritans that he broke up the conference, and the result was a few slight alterations in the liturgy; the mention of the baptizing of infants by women, which had been practised in our Church for many hundred years, was omitted, but not expressly forbidden (though the service and rubrics speak only of the "priest"); "remission of sins" was inserted in the rubric of absolution; confirmation termed "laying on of hands;" all the thanksgivings, except the general one, were inserted in the Prayer Book; to the catechism was annexed the whole of the latter portion, relative to the two sacraments; and some words were altered in the dominical lessons, with a view to a new translation of the sacred volume. —Cardwell, *Conf.* pp. 217–225.

HATCHMENT; more properly ACHIEVEMENT. In heraldry, the whole armorial bearings of any person fully emblazoned, with shield, crest, supporters, &c. This word is used in particular for the emblazonment of arms hung up in churches, in memory of a gentleman of coat armour, or one of any higher degree. There was formerly much of religion in heraldry; and as the coat was assumed with a religious feeling, so was it at last restored to the sanctuary, in token of thankful acknowledgment to Almighty God, with whose blessing it had been borne.

HEALING, OFFICE OF. This was published "by his majesty's command" in 1686, and is said to be that which was used in the time of Henry VII. The office is given in Maskell's *Monumenta*, vol. iii. p. 386 (1882) (See *King's Evil; Cramp Rings*). [H.]

HEARSE, or HERSE. French, *herse*; radically the same as harrow; Sw. *harf*; Dan. *harve*. The word signifies (i.) a harrow; (ii.) a frame for lights in triangular shape, like a harrow, with many branches or candlesticks; (iii.) a wooden or metal frame to support the pall laid over a bier in a church, with lights upon it. There are good examples at Tanfield, Hurstpierpont, and the Beauchamp Chapel, Warwick; (iv.) a temporary monument, much adorned with images, and illuminated with tapers, set up in churches, and left sometimes for a year; (v.) the place in which a dead corse is deposited (e.g. "King Henry's *hearse*" (Shakespeare, *Henry VI.* Pt. 1); (vi.) a horse-litter for the dead; or a funeral car on which the body is laid. Jeremy Taylor speaks of strewing the herse with flowers. At the present time the latter is the meaning to which the word is restricted.—Todd's Johnson; Walcott, *Sac. Arch.* 311. [H.]

HEATHEN. Literally "dwellers on the heath;" hence inhabitants of wild or remote districts who were the last to be converted. Compare "Pagan," from *paganus*, a villager. See Professor Skeat's *Dictionary*, and Archbp. Trench's *Study of Words*.

HEAVEN. Sax. *heafen*, *hefen*, *heofen*, from *heafan*, to heave. An elevated or arched place. Among Christians it implies that place where God affords a nearer and more immediate view of himself, and a more sensible manifestation of his glory, than in other parts of the universe. It is spoken of as the abode of angels and saints (St. Matt. xviii. 10: xxii. 30, &c.). That it is a *place* as well as a *state*, is clear from St. John xiv. 2, 3, and from the existence of our Lord's body there. [H.]

HEBDOMADARIUS. The priest whose weekly turn it was to perform the divine offices in cathedrals and colleges. In some foreign cathedrals it is the designation of a clergyman corresponding to our minor canons, &c. In the Scottish universities the name was given to one of the superior members, whose weekly turn it was to superintend the discipline of the students. The office was effectively exercised at St. Andrew's, at least, till of late years.

HELL (Anglo-Saxon and Icelandic, *hell*, *helle*, *hela*; Ger. *Hölle*, a "cavern;" "concealed place;" a "mansion of the dead"),

I. Three entirely different words in the original language of the New Testament are rendered in our version by the single word "hell." (1) The first of these is *Hades*, which occurs eleven times in the New Testament, and in the Authorised Version is in every case but one translated "hell." Now *Hades* is never used to denote the place of final torment, the regions of the damned; but signifies "the place of departed spirits," whether good or bad—the place where they are kept until the day of judgment, when they shall be reunited to their bodies, and go each to his appointed destiny. (2) Another word, *Gehenna*, signifies the place of torment,—the eternal abode of the wicked. At the time when our translation was made, and the Prayer Book compiled, the English word "hell" had a more extensive meaning than it has at present. It originally signified to *cover over* or *conceal*, and it is still used in this sense in several parts of England, where, for example, to cover a church or a house with a roof is to *hell* the building, and the person by whom it is done is called a *hellier*. But the word also denoted the place of future misery, and is accordingly used in that sense in the New Testament, as the translation of *Gehenna;* and in consequence of the changes which our language has experienced during the last two hundred years, it is now restricted to this particular meaning (See *Gehenna*). (3) St. Peter uses another word, which is also translated "hell," in the passage, "If God spared not the angels that sinned, but cast them down to hell," &c. (2 St. Peter, ii. 4). Here the original word is Τάρταρος, which implies the lowest degradation.

II. Bearing in mind that *Hades* was translated by the word "hell," for want of another more exactly corresponding with the original, it will readily be perceived that the article in the Creed, "He descended into hell," does not refer to the place of final misery, but to that general receptacle of all departed human souls, both penitent and impenitent, where they are reserved in a state of comparative enjoyment or misery, to wait the morning of the resurrection, when their bodies being united to their souls, they will be advanced to complete felicity or woe, in heaven or hell.

It was necessary that our Lord's death should be attended with all those circumstances which mark the death of men. Christ was possessed of a human nature, both body and soul, beside his Divinity. The body of man at death sinks to the grave; and the soul goes to *Hades*, or the place of departed spirits. In like manner the body of our Lord was laid in the tomb, but his soul went to the general repository of human disembodied spirits, "the lower parts of the earth" (Ps. xvi. 10; Eph. iv. 9, with Ps. lxiii. 9, and Isa. v. 14). Hades, the place of departed souls, not Gehenna, the place of condemnation; because if it relate to the place of either bliss or misery, it must be the former, in consistence with the Lord's promise to the penitent thief (St. Luke xxiii. 43). Five different opinions which have been entertained with regard to our Lord's descent into hell are given by Bishop Pearson in his work on the Creed.

The sound conclusion as to the whole, and what our belief might be, is, perhaps, first, as to fact, that the soul of Christ, separated from his body by death, did go into the common place of departed spirits, in order that he might appear, both alive and dead, as perfect man. All that was necessary for our redemption, by way of satisfaction, was effected on the cross. The exhibition of what was there merited was effected by his resurrection; and between these, he satisfied the law of death. Secondly, as to the effect. As the grave and hell had no power over him, the "head," so neither shall it have over "the members." By his descent he freed us from all fear, by his resurrection and ascension he has secured our hope; and thus through "death, destroyed him that hath the power of death, that is, the devil."—Pearson *on the Creed*, v. 251 (See Bp. Horsley, *Sermon* xx.). [H.]

HENOTICON (ἑνότης). An edict promulgated by the emperor Zeno in the year 482, with the intention of settling the manifold dissensions which were then troubling Church and State. In it the Creed of the Nicene and Constantinopolitan Councils was recognised as the only one allowed by the Church; and the Nestorians and Eutychians were pronounced heretics. Christ Jesus was declared to possess two natures, in one of which He was ὁμοούσιος, *of one substance* with the Father; and in the other ὁμοούσιος with us. Thus the doctrines of the Council of Chalcedon were fully recognised, although no reference is made to it. This formula of union was calculated to unite the more considerate of both parties, and in Egypt the "Henoticon" was extensively embraced. But the bishops of Rome were opposed to it, and were able to render it generally inefficient. It was composed by Acacius, patriarch of Constantinople, and was addressed to the bishops and faithful in Alexandria, Libya, Egypt, and Pentapolis. But it was only the expression of individual opinion, and had not the sanction of a general council.—Evagrius, *Hist. Eccl.* iii. 14; Gibbon, *Decline and Fall*, c. xlvii.; *Dict. Christ. Biog.* s. v. [H.]

HERESIARCH. A leader in heresy.

HERESY. This word is derived from the Greek, *αἵρεσις*, *a choice*, and it means an arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by Christ and the Apostles, and received by the Catholic Church. At the same time we may remark, that it is generally agreed that the opinion must be pertinaciously and obstinately held, in order to constitute formal heresy. And if there be a legitimate doubt in a controversy which of two contrary doctrines is stated in Scripture and received by the Church, either may be held without heresy. It is obvious, also, that mere ignorance, or a temporary error in ignorance, is altogether different from heresy.

I. Heresies began very early in the Christian Church. Eusebius fixes the beginning of most of them to the reign of the emperor Hadrian. And yet it is certain that Simon Magus had published his errors before that time, and set up a sect, which gave rise to most of the ancient heresies.

The laws, both of the Church and State, were very severe against those who were adjudged to be heretics. Those of the State, made by the Christian emperors from the time of Constantine, are comprised under one title, *De Hæreticis*, in the Theodosian Code. The principal of them are, (1) The general note of infamy affixed to all heretics in common. (2) All commerce forbidden to be held with them. (3) The depriving them of all offices of profit and dignity. (4) The disqualifying them to dispose of their estates by will, or receive estates from others. (5) The imposing on them pecuniary mulcts. (6) The proscribing and banishing them. (7) The inflicting corporal punishment on them, such as scourging, &c., before banishment. Besides these laws, which chiefly affected the persons of heretics, there were several others, which tended to the extirpation of heresy, such as, (1) Those which forbade heretical teachers to propagate their doctrines publicly or privately. (2) Those which forbade heretics to hold public disputations. (3) Such laws as prohibited all heretical meetings and assemblies. (4) Those which denied to the children of heretical parents their patrimony and inheritance, unless they returned to the Church. And (5) Such laws as ordered the books of heretics to be burned. There were many other penal laws made against heretics, from the time of Constantine to Theodosius *junior* and Valentinian III. But the few already mentioned may be sufficient to give an idea of the rigour with which the empire treated such persons as held, or taught, opinions contrary to the faith of the Catholic Church, whose discipline towards heretics was no less severe than the civil laws.

For, (1) The Church was accustomed to pronounce a formal *anathema* or excommunication against them. Thus the Council of Nice ends her creed with an anathema against all those who opposed the doctrine there delivered. And there are innumerable instances of this kind to be found in the volumes of the *Councils*. (2) Some canons debarred them from the very lowest privileges of Church communion, forbidding them to enter into the church, so much as to hear the sermon, or the Scriptures read in the service of the catechumens. But this was no general rule, for liberty was often granted to heretics to be present at the sermons, in hopes of their conversion; and the historians tell us that Chrysostom by this means brought over many to acknowledge the Divinity of Christ, whilst they had liberty to come and hear his sermons. (3) The Church prohibited all persons, under pain of excommunication, to join with heretics in any religious offices. (4) By the laws of the Church, no one was to eat, or converse familiarly with heretics, or to read their writings, or to contract any affinity with them: their names were to be be struck out of the Diptychs, or sacred registers of the Church; and, if they died in heresy, no psalmody, or other solemnity, was to be used at their funeral. (5) The testimony of heretics was not to be taken in any ecclesiastical cause whatever. These are the chief ecclesiastical laws against heretics.

As to the terms of penance imposed upon relenting heretics, or such as were willing to renounce their errors, and be reconciled to the Church, they were various, and differed according to the canons of different councils, or the usages of different Churches. The Council of Eliberis (soon after A.D. 300) appoints ten years' penance, before repenting heretics are admitted to communion. The Council of Agde (A.D. 506) contracted this term into that of three years. The Council of Epone (A.D. 517) reduced it to two years only.

The ancient Christian Church made a distinction between such heretics as contumaciously resisted the admonitions of the Church, and such as never had any admonition given them, for none were reputed formal heretics, or treated as such, till the Church had given them a first and second admonition, according to the Apostles' rule.

The principal sects of heretics, which disturbed the peace of the Church, sprung up in the first *six* centuries: most of the heresies, in after ages, being nothing but the old ones new vamped, or revived. The following table may serve to give the reader a compendious view of the most remarkable of the ancient heresies. Fuller accounts are given under the different headings.

CENTURY I.

1. The *Simonians*, or followers of Simon Magus. 2. *Cerinthians* and *Ebionites*, followers of Cerinthus and Ebion. 3. The *Nicolaites*, followers of Nicolas, deacon of Antioch.

CENTURY II.

4. The *Basilidians*, followers of Basilides of Alexandria. 5. The *Carpocratians*, followers of Carpocrates of Alexandria. 6. The *Valentinians*, followers of Valentinus. 7. The *Gnostics*; so called from their pretences to superior *knowledge* (γνῶσις). 8. The *Nazarenes*; who ingrafted the law of Moses on Christianity, &c. 9. The *Millenarians* or *Chiliasts*; so called because they expected to reign with Christ a thousand years upon the earth. 10. The *Cainites*; a branch of the Valentinians. 11. The *Sethians*; who held that Seth, the son of Adam, was the Messiah. 12. The *Quartodecimans*; who observed Easter on the fourteenth day of the first month, in conformity to the Jewish custom of keeping the Passover. 13. The *Cerdonians*, followers of Cerdon. 14. The *Marcionites*, followers of Marcion. 15. The *Cataphrygians*, or *Montanists*. 16. The *Encratites*, or *Tatianists*, followers of Tatian. 17. The *Alogians*; so called because they denied the Divinity of the *Word*. 18. The *Artotyrites*; so called, because they offered bread and cheese in the Eucharist (ἄρτος, τυρός). 19. The *Angelics*; so called, because they worshipped angels.

CENTURY III.

20. The *Monarchici*, or *Patripassians*, followers of Praxeas. 21. The *Arabici*. 22. The *Aquarians*; who used only water in the Eucharist. 23. The *Novatians*. 24. The *Origenists*, followers of Origen. 25. The *Melchisedechians*; who held Melchisedech to be the Messiah. 26. The *Sabellians*, followers of Sabellius. 27. The *Manichæans*, followers of Manes.

CENTURY IV.

28. The *Arians*, followers of Arius. 29. The *Colluthians*, followers of Colluthus. 30. The *Macedonians*; who denied the Divinity of the Holy Ghost. 31. The *Agnoëtæ*; who denied the certainty of the Divine prescience. 32. The *Apollinarians*, followrs of Apollinaris. 53. The *Timotheans*; who held that our Saviour was incarnate only for the benefit and advantage of our bodies. 34. The *Collyridians*; so called, because they made a kind of goddess of the Blessed Virgin, and offered *cakes* to her. 35. The *Seleucians*, followers of Seleucus. 36. The *Priscillianists*, followers of Priscillian, a Spanish bishop. 37. The *Anthropomorphites*; so called, because they ascribed a body to God. 38. The *Jovinianists*, followers of Jovinian; who denied the virginity of Mary. 39. The *Messalians*; who chiefly pretended to prophecy. 40. The *Bonosians*, followers of Bonosus.

CENTURY V.

41. The *Pelagians*, followers of Pelagius. 42. *Nestorians*, followers of Nestorius. 43. The *Eutychians*, followers of Eutyches. 44. The *Theopaschites*,, followers of Petrus Fullo, bishop of Antioch.

CENTURY VI.

45. The *Predestinarians*; so called, because they held that the salvation or damnation of men is pre-ordained, and that no man is saved or damned by his works. 46. The *Aphthartodocetes*, or *Incorruptibilists*; so called, because they held that our Saviour's body was incorruptible, and exempt from passion. 47. A second sect of *Agnoëtæ*; so called, because they held that our Blessed Saviour, when upon earth, did not know the day of judgment. 48. The *Monotheletes*; who held that there was but one will in Jesus Christ.

These were the principal sects of heretics, which, in those early ages, infested the Christian Church. The succeeding ages produced a great variety of heretics likewise; as the *Gnosimachi* and *Lampetians*, in the seventh century; the *Agonyclites* in the eighth; the *Berengarians*, *Simoniacs*, and *Vecilians*, in the eleventh; the *Bogomiles*, in the twelfth; the *Fratricelli* and *Beguards*, in the thirteenth; to enumerate all which would require too much space.—Broughton, *Bibliotheca*, vol. i.; *Dict. Christ. Ant.* 766.

II. In England the laws against heresy have been very strict. By the common law of the Church any bishop was empowered to punish heresy canonically (*Constit. Arundel*, A.D. 1408; Gibson's *Codex*, tit. xvi. c. 2). By the statute law, bishops were ordered to certify to the Lord High Chancellor the preachers of heretical doctrines, and arrest and imprisonment was the punishment (5 Rich. II. c. 5.). The most terrible statute of all ("de Hæretico Comburendo") was passed in 1400 (2 Hen. IV. c. 15). This Act was repealed by 25 Hen. VIII. c. 14, though obstinate heretics were still to be "committed by the king's writ to the lay power, to be burned in open places." The Act 31 Hen. VIII. c. 14 for abolishing diversity of opinion in matters of religion, adjudged that all who inpugned the doctrine of transubstantiation should be deemed heretics and "suffer execution by way of burning." Four years later it was enacted that any indictment for heresy must be by oath of twelve men (35 Hen. VIII. c. 5).

In the first year of Queen Elizabeth, an Act of Parliament was passed to enable persons to try heretics, and the following directions were given for their guidance:—"And such persons to whom the queen shall by letters patent under the great seal give authority to execute any jurisdiction spiritual, shall not in anywise have power to adjudge any matter or cause to be heresy, but only such as heretofore have been adjudged to be heresy by the authority of the canonical Scriptures, or *by some of the first four general councils*, or by any other general council wherein the same was declared heresy by the express and plain words of the said canonical Scriptures, or such as hereafter shall be judged or determined to be heresy by the high court of parliament, with the assent of the clergy in their convocation."

The last writs "de Hæretico Comburendo" were issued in the ninth year of James I.'s reign, when Legate was burned for Arianism, and Neile for holding the heresies of Ebion, Cerinthus, Arius, &c., "which he obstinately held and maintained" (Gibson's *Cod.*, f. 353). The Brief "de hæretico" was finally annulled by the Act 29 Car. II. c. 9. There were other Acts against heresy, as for instance, that of 2 Hen. V. c. 7, which ordered the lands and goods of any convicted Lollard (see *Lollards*) to be escheated (*Constit. Arund.*, A.D. 1408). This Act was repealed by 1 Edw. VI. c. 12, revived in Queen Mary's reign, and finally annulled by 1 Eliz. c. 1.

The Act 5 & 6 Edw. VI. c. 13 made it a part of the vow of bishops and priests that they will "banish and drive away all erroneous and strange doctrines, contrary to God's word;" and reference has been made to the Act in the first year of Queen Elizabeth, by which heresy was to be judged "by the authority of Holy Scriptures, or by some of the first four general councils, or by Parliament with the assent of convocation." But the only practical or legal meaning of heresy now is the teaching of doctrines contrary to the Prayer Book or the Articles, for which deprivation is the punishment, unless the heresy is retracted, under the Act 13 Eliz. c. 12, under which Mr. Heath and Mr. Voysey were deprived by the two provincial judges, and their decisions affirmed by the Privy Council in quite recent times. It would be impossible to state what is heresy, under the legal term. As an ecclesiastical offence heresy has died away, and is not even mentioned in modern books. In a case—*Regina* v. *Stone*—Lord Stowell, quoting the above Act, which makes it an offence to affirm any doctrine contrary to the 39 Articles, gave judgment against Stone, but stated that, as temporal judge, he had no power to inflict sentence of deprivation. The Bishop of London therefore attended the court for the purpose (Hagg. *Cons.* 424; Cripps, *Eccles. Law*, p. 585, Ed. 1845). But all that is gone, and the Dean of Arches can deprive, as was decided in Bonwell's case. In ecclesiastical courts of late years trials have been held rather in respect of the legitimacy of certain vestments, than with regard to heresy, and though in the case of those who hold office in the Church the law may be invoked, there may be in every other case entire freedom.

There are at the present time more than 170 sects, more or less antagonistic to the Church of England (see *Sects*).—Phillimore's *Ecc. Law;* Palmer's *Treatise*, i. 14; Blunt's *Theol. Dict.* 306; Stubbs' Soames' *Mosheim*, iii. 191, 376. [H.]

HERETIC. Dr. Johnson, in his dictionary, defines a heretic to be, "one who propagates his private opinions in opposition to the Catholic Church;" and the Catholic or universal Church, in the second general council, has pronounced those to be heretics "who, while they pretend to confess the sound faith, have separated and held meetings contrary to our canonical bishops."—*Conc. Const.* Can. 6.

A man may be erroneous in doctrine and yet not a heretic; for heresy is a pertinacious adherence to an opinion when it is known that the Church has condemned it (See the preceding article).

Although the Scripture only is our guide, there are certain points of disputable doctrine on which the Church Universal has decided, e.g. the doctrine of the Trinity; and he who refuses "to hear the Church" on these points, is held a heretic by the Church Universal. There are certain points on which our own Church has decided, e.g. the doctrine of transubstantiation, and he who holds this doctrine is regarded as a heretic by the Church of England.

HERMENEUTÆ (From *ἑρμηνεύω, to interpret*). Persons in the ancient Church, mentioned by Epiphanius (*Expos. Fidei.* n. 21), whose business it was to render one language into another, as there was occasion, both in reading the Scriptures, and in the homilies that were made to the people; an office which was very important in those Churches where the people spoke different languages, as in Palestine, where some spoke Syriac, others Greek; and in Africa, where some spoke the Latin, and others the Punic tongue.

HERMENEUTICS (From ἑρμηνεύω, *to interpret*). The science of interpretation of the sacred Scriptures. It differs from exegesis inasmuch as its province is to discover the real meaning of the words and idioms of the text, while the latter implies the exposition of this meaning.

HERMIT or **EREMITE** (ἐρημίτης), lit. an inhabitant of the desert—ὁ ἐν ἐρήμῳ διάγων (Suidas, s. v.). The word includes all dwellers in the desert, who lived, some in communities, some in individual seclusion: but it is commonly used to imply one who lived a solitary life, generally in a cave or rude hut of his own construction, and practised the greatest austerities.—Evagr. *H. E.* i. 21; Soz. vi. 29, 34; Aug. *de Mor. Eccles.* c. 31; Fleury (Newman's Ed.), xx. 5 (See *Monks*; *Cœnobites*; *Anchorets*). [H.]

HERMITAGES, called by St Chrysostom οἰκίσκοι κραυγῆς ἀπηλλαγομένοι, were cells constructed in private and solitary places for single persons, or for small communities, and were sometimes annexed to larger religious houses.

HETERODOX (Gk. ἑτέρος, and δόξα—opposed to orthodox, ὀρθός and δόξα, right opinion). Contrary to the faith or doctrine established in the true Church.

HEXAPLA. A book containing the Hebrew text of the Bible written in Hebrew and Greek characters, with the translations of the Septuagint, of Aquila, Theodotion, and Symmachus, in *six* several columns. There was added to it a fifth translation, found at Jericho, without the author's name; and a sixth, named Nicopolitanum, because found at Nicopolis: Origen joined to it a translation of the Psalms, but still the book retained the name of *Hexapla*, because the fifth and six translations did not extend to the whole Bible; and so the same book of Origen had but six columns in divers places, eight in some, and nine in the Psalms. Others are of opinion that the two columns of the Hebrew text were not reckoned; and that the translation of the Psalms was not to be considered so as to give a new name to the book. When the edition contained only the translations of the Septuagint, Aquila, Theodotion, and Symmachus, it was called *Tetrapla*, and the name of *Octapla* was sometimes given to the eight versions, that is, to the collections containing the translations of Jericho and Nicopolis. Ruffinus, speaking of this elaborate work, affirms that Origen undertook it because of the continual controversies between the Jews and Christians: the Jews citing the Hebrew, and the Christians the Septuagint, in their disputes, this father was willing to let the Christians understand how the Jews read the Bible; and to this end he laid the versions of Aquila, and some other Greek translations, before them, which had been made from the Hebrew; but few people being able to buy so great a work, Origen undertook to abridge it, and for that purpose published a version of the Septuagint, to which he added some supplements, taken out of Theodotion's translation, in the places where the Septuagint had not rendered the Hebrew text; and which supplements were marked with an asterisk. He added also a small line like a spit, where the Septuagint had something that was not in the Hebrew text. The loss of the Hexapla is one of the greatest which the Church has sustained. But a few fragments remain, published by Montfaucon, in 1713; and by Bahrdt (an abridgment, and not a very skilful one, of the former,) in 1769. Dr. Field, whose work was published in 1875, has not only revised Montfaucon's work, but added the result of further researches (See *Dict. Christ. Biog.*).

HIERARCHY (See *Bishops*). A designation equally applied to the ranks of celestial beings in the Jerusalem above, and to the apostolic order of the ministry in the Church below. In reference to the latter, it is an error to suppose that it necessarily implies temporal distinction, wealth, splendour, or any other adjuncts with which the ministry may, in certain times and countries, have been distinguished. These are mere accidents, which prejudice has identified with the being of a hierarchy, but from which no just inference can be drawn against the inherent spiritual dignity of the Christian priesthood.

HIGH PRIEST. The highest person in the divinely appointed ecclesiastical polity of the Jews. To him in the Christian Church answers the bishop, the presbyter answering to the priest, and the deacon to the Levite.

HISTORIANS, ECCLESIASTICAL. Those writers who record the acts and monuments of the Christian Church. After the evangelical historians, the most distinguished is Hegesippus, who lived principally in the reign of Marcus Aurelius (A.D. 161–180). He wrote five books of ecclesiastical history, called *Commentaries of the Acts of the Church*, wherein he described the character of the holy Apostles, their missions, &c., the remarkable events in the Church, and the several heresies, schisms, and persecutions which had afflicted it from our Lord's death to the writer's own times. All the writings of Hegesippus are now lost except a few fragments. Next follows Eusebius, bishop of Cæsarea, about A.D. 315 to 339, a pupil of Pamphilus, on which account he is often called Eusebius Pamphili. He wrote an ecclesiastical history in ten books, comprising a history of the Church from our Lord's birth to the conversion of Constantine the Great, which he compiled chiefly from the commentary of Hegesippus. St. Jerome and Nicephorus derive the materials of their history from Eusebius. The histories written by Socrates, Theodoret, and Sozomen, relate to their own times only: 4th and 5th centuries. These are the sources from which all modern historians of the early Church derive their materials. Excellent translations of the early Church historians have lately been published by Messrs. Clark, Edinburgh.

HILARY, Bishop and Confessor. Commemorated in the English Calendar on January 13. He was appointed bishop of Poitiers, the place of his birth, about A.D. 354. A strong upholder of the orthodox faith against the Arian heresy, he was banished by the emperor Constantius for his defence of St. Athanasius. In the East he boldly defended the doctrine of the Trinity at the Council of Seleucia, in Isauria, A.D. 359. Afterwards he returned to Gaul, and convened several councils for the condemnation of the Arian bishops. He died A D. 367. To him has been sometimes assigned the composition of the "Te Deum"; but that honour is also given to his namesake Hilary of Arles, A.D. 440, or (more commonly) to St. Ambrose (See *Te Deum*).

Hilary Term in the Courts of Law used to begin on this festival: but now begins January 11, and lasts till January 31. [H.]

HOLY CROSS DAY. Observed in the calendar on September 14. It commemorates the exhibition of the True Cross in the Basilica built by the empress Helena at Jerusalem in 326 (See *Invention of the Cross*). [H.]

HOLY COMMUNION. I. This is one of the names given to the Lord's Supper, and is due to St. Paul's language in his First Epistle to the Corinthians. "The cup of blessing," he writes, "which we bless, is it not a *communion* (κοινωνία) of the blood of Christ? The bread which we break, is it not a *communion* of the body of Christ?" (1 Cor. x. 16). "He does not indeed," remarks Waterland, "directly call the Sacrament by this name, as others have done since; he was signifying what the thing is, or what it does, rather than how it was then called" (Waterland, *Works*, iv. 473). But undoubtedly his account gave the first occasion for the name, and from him it found its way into use in the Church. In the earlier centuries it does not occur except in the somewhat doubtful Apostolical Canons, but we find the word *communio* in the time of Cyprian, i.e. about the middle of the third century. In the following age, it became very common, both in the Greek and Latin Fathers. Thus Hilary, about the middle of the fourth century, styles the Lord's Supper the "Communion of the Holy Body," or the "Sacrament of the Holy Communion," or the "Communion of the Everlasting Sacraments." Basil and Chrysostom have sometimes the single word "Communion" to denote the Eucharist, sometimes the "Communion of the Good Thing," or of "the Mysteries" (Basil, *Epist. Can. prima ad Amphiloch*, p. 273; Chrysostom, *Hom.* x. *in Johannem*). The Latin term is *Communio*, or *Communicatio*, or *Participatio*, and the meaning of the word may be reduced under three heads: (1) In reference to the *communion* we therein enjoy with Christ and with each other; (2) in reference to the religious banquet of which we partake *in common* with our fellow Christians; (3) in reference to our being therein made *partners* of Christ's kingdom.

II. *The earliest account of the Holy Communion.*—The earliest description of the Holy Communion is to be found in Justin Martyr's account of the celebration of the Eucharist for the newly baptized. This portion of the series is described as follows (*Apol.* i. 65, 66): "Having ended the prayers, we salute one another with a kiss. Then is presented to the brother who presides bread and a cup of wine mixed with water (κράματος), and he, receiving them, sends up praise and glory to the Father of all, through the name of the Son and of the Holy Ghost, and offers a thanksgiving (εὐχαριστία) for that He hath vouchsafed to us these blessings. And when he has finished the prayers and the thanksgivings, all the people present respond by saying *Amen*. . . . And when the president has given thanks, and all the people have responded, those who are called among us deacons give to each of those who are present to partake of the bread and wine mixed with water, over which thanks have been given, and carry a portion to those not present, to them alone." It is to be observed that no account is here given of the posture or gesture either of the ministrant or recipient, nor are we told anything as regards the precise words used at the administration. All that Justin tells us is that after the Εὐχαριστία, those whom "we call deacons give *to each of those present* to partake of the bread and of the wine mixed with water, over which thanks have been, and carry away to those who are not present."

III. *Who communicated?*—Justin helps us to answer this question. He expressly tells us that the deacon gave "*to each of those present*." We find the same in all the early accounts of Holy Communion. Thus Tertullian states that in the African Church of the second century, "the Eucharist was administered to all who were present" (*De*

Oratione, c. 14), and similarly Cyprian (*De Lapsis*, c. 25) speaks of the deacon as presenting the cup, and says "this food is called among us Εὐχαριστία, *the Eucharist*," of which no one is allowed to partake except one who believes that the things taught by us are true, and who has passed through the washing for the remission of sins and new birth, and so lives as Christ commanded. For not as common bread or common drink do we receive these; but in like manner as Jesus Christ our Saviour, having become incarnate by the Word of God, formed both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the utterance in prayer of His Word (or of the Word derived from Him), is the flesh and blood of that incarnate Jesus. For the Apostles, in the memoirs which they wrote, which are called Gospels, transmitted to us that Jesus Christ thus charged them; that after taking bread and giving thanks, He said, "Do this in remembrance of me: this is My body;" and in like manner, after taking the cup and giving thanks, He said, 'This is My Blood,' and gave it after consecration to all present, and probably in a certain order." This *order* is further illustrated in the second book of the *Apostolical Constitutions*, C. liv. c. 4, where mention is made of each rank severally partaking of the Lord's Body and of the precious Blood, "approaching as to the Body of a king," and of "the women drawing near with veiled heads, as becomes the rank of women." Origen (*In Exodum*, Hom. xi. c. 7) also distinctly states that "after the sermon the people drew near to the Marriage Supper of the Lamb," and "that not the priest only, but the faithful also who were present, received the Sacrament;" and we learn much the same from St. Cyril (*Cat. Mystag.* 20, 22) of Jerusalem, c. A.D. 350. One class only seems to have been permitted to be present without communicating, viz. the *consistentes*, or fourth class of penitents.

IV. *Reception under both kinds.*—In none of the above, or in fact any early accounts of the administration of the Holy Eucharist, do we find any trace of the reception otherwise than *under both kinds*. This is admitted even by Cardinal Bona (*Rer. Liturg.* ii. 18), who acknowledges that "the faithful always and in all places, from the first beginnings of the Church till the twelfth century, were used to communicate *under the species of bread and wine*," and the Council of Constance itself confesses that "in the primitive Church this Sacrament was received in both kinds by the people." The danger of spilling the consecrated wine led to the discontinuance of administering the chalice, but only at a very late period; and the Greek Church, more ancient than the Roman, "still communicates her eighty millions of believers in both kinds." There were three different ways by which the laity were communicated with the consecrated wine: either the deacon put the chalice to their mouths, which was the method anciently in use; or they sucked the wine through a reed or pipe, which was the custom generally in the middle ages; or they took the Lord's Body dipped in the consecrated wine, which method was universally in use after the twelfth century (Mabillon *in Præf. Sæc.* iii. Benedict.), and is still the practice in the East.

V. *Mode of reception.*—There is abundant proof that the Eucharistic bread was delivered into the hand of the communicant. Thus St. Augustine (*C. Litt. Petiliani*, ii. 23) speaks of a bishop *into whose hands* his correspondent was wont to place the Eucharist; Chrysostom (*Hom.* xx. *ad Pop. Antioch.* c. 7) speaks of the need of having *clean hands* to receive the holy species; and Ambrose asks Theodosius (Theodoret, *Hist. Eccles.* v. 17) how he could venture to receive the Lord's Body in the hands still dripping with the murder of innocent persons. The custom was for the men to hold out the naked right hand, hollowing the palm, and placing the left hand under it, "as a throne for the right, as for that which is to receive a King" (St. Cyril Hierosol. *Cat. Myst.* v.). Sometimes it was directed that the hands should be disposed in the form of a cross. But before the end of the sixth century the women were directed to hold in their hands a linen napkin (*Dominicale*), and were not allowed to receive the Body of Christ in the naked hand. But this custom was unknown to the Greek fathers, and was virtually censured by the Trullan Council, A.D. 692.

VI. *The words used at the administration.*—In early times, the celebrant, as he delivered the Eucharist to each individually, said, "The Body of Christ" (*Apost. Const.* viii. 14, 3). "Audis enim Corpus Christi, et respondes. Amen." August. *Serm.* 272); or according to the Liturgy of St. Mark, "The Holy Body;" and, as he delivered the cup, "The Blood of Christ," the "Cup of Life," or "the Precious Blood of our Lord and God and Saviour." In the time of Gregory the Great he said, "The Body of our Lord Jesus Christ preserve thy soul," to which, by the time of Alcuin, was added, "unto everlasting life." Another form was, "The Body and Blood of the Lord avail (*prosit*) thee for the remission of sins, and for everlasting life" (*Ex Sacram. Gregoriano*—"Corpus Domini et Sanguis prosit tibi ad remissionem peccatorum et ad Vitam æternam"). The usual form in England appears to have been, "The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life."

VII. *The responsive Amen.*—To the words of the celebrant the communicant answered in ancient times, "Amen." This custom is attested in the East by the Apostolical Constitutions and St. Cyril (*Cat. Myst.* c. v.), and in the West by Tertullian (*De Spectac.* c. 25), Augustine, Jerome and Leo. It is directed in the Scotch Liturgy of 1637, and is recommended by Bishops Andrewes and Cosin.

VIII. *Days of Communion.*—The words of St. Luke in Acts ii. 46 are generally understood to prove that "the breaking of the bread" for Holy Communion took place *daily* in the primitive Church. When St. Paul is represented as "breaking bread" solemnly it was on the Lord's Day, the first day of the week (Acts xx. 7); and when in his first Epistle to the Corinthians (xvi. 1) he orders collections to be made on the first day of the week, he seems to have desired to associate alms-giving with the celebration of the Holy Eucharist. Pliny (*Epist.* x. 97) represents the Bithynian Christians assembling for the Eucharist "stato die," and this day Justin Martyr distinctly identifies with Sunday, "the day on which God made the light, and on which Christ arose from the dead." But as early as the second century Christians in the West had celebrations on three days in the week, i.e. on the Lord's Day, and on station days, i.e. Wednesdays and Fridays (Tertull. *de Oratione*, c. 19, "Statio solvenda accepto Corpore Domini"). To these, in the fourth century, a fourth was added, though chiefly in the Eastern Church, viz. the Sabbath, or Saturday (Basil, *Epist.* 289). But in process of time, daily celebration of the Holy Eucharist became general, though there was no uniformity of discipline in the different Churches (St. August. *Ep.* 118, *ad Januar.*: "Alibi nulla dies quo non offeretur; alibi Sabbato tantum et Dominico; alibi tantum Dominico"). For while in some no day passed without a celebration (Cyprian, *Epist.* 98, c. 9; *de Orat. Dom.* xiii.), in others it was only on the Sabbath and on the Lord's Day; in others only on the Lord's Day. After the sixth century, however, as is plain from the Gelasian and Gregorian Sacramentaries, a daily celebration was common in all the Churches, and probably few, if any, exceptions can be found in mediæval times. In the Prayer Book of 1549, a rubric before the first exhortation makes provision for daily celebrations.

IX. *Hour of Celebration.*—When in Acts xx. 7, 8, we find St. Paul "breaking bread" in the Troad, it is clear that the service took place after nightfall, and was not concluded before midnight. Pliny (*Ep.* x. 97) tells us that the Christians were accustomed to meet before dawn, and while the persecutions against the Church lasted, Christians held their services by night. Hence Tertullian (*Apol.* c. 2; *de Cor. Mil.* c. 3) calls their assemblies meetings held "before daybreak," and "in the night-time;" and Origen tells Celsus (*c. Celsum*, i. 3) that it was to avoid the death with which they were threatened, that the faithful met together in secrecy and darkness. But when the Church received her liberty and peace, set hours began to be appointed for celebrations. On Sundays and festivals the third hour of the day (nine o'clock), when the Holy Spirit descended upon the Apostles, was fixed; on ordinary days, at the sixth hour (twelve o'clock); in Lent and on other fast days, the ninth hour (three o'clock); and this discipline was kept up even down to the twelfth century; it was relaxed, however, in the thirteenth, and by the fourteenth century celebrations took place at any hour between sunrise and noon. Nightly celebrations were common in the middle ages on the eves of Christmas, Easter, and Pentecost, and on the Saturdays of the Ember weeks.

X. *Frequency of Communion.* — The rubric at the close of our service requires that "every parishioner shall communicate at the least three times in the year, of which Easter is to be one." The ancient rule of the Church seems to have considered weekly communion essential, and to fail in this was to be unworthy of Christian privileges. Theodore of Tarsus testifies, about A.D. 698, that this was the rule of the Church in the East in his day. In the West the rule was at an early period relaxed. Councils held at Agde, A.D. 506, and Autun, A.D. 670, decreed that "laymen who did not communicate at Christmas, Easter, and Pentecost, were not to be considered as Catholics." "Let every one who understands his own need," says the Council of Ensham under St. Alphege, A.D. 1009, "prepare himself to go to Housel (Communion) at least thrice in the year, so as it is requisite for him." [G. F. M.]

HOLY-DAY. The day of some ecclesiastical festival. The rubric after the Nicene Creed directs that "the curate shall *then* declare to the people what holy-days or fasting days are in the week following to be observed."

Canon 64. "Every parson, vicar, or curate shall, in his several charge, declare to the people every Sunday, at the time appointed in the Communion Book, whether there be any holy-days or fasting days the week following. And if any do hereafter willingly offend herein, and, being once admonished thereof by his ordinary, shall again omit that duty, let him be censured according to law until he submit himself to the due performance of it."

Canon 13. "All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's day, commonly called Sunday, and other holy-days, according to God's will and pleasure, and the orders of the Church of England prescribed on that behalf: that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure has often been, in oftentimes receiving the communion of the body and blood of Christ, in visiting of the poor and sick, using all godly and sober conversation."

Canon 14. "The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves."

HOLY GHOST. The third Person of the adorable Trinity.

"The Holy Ghost, proceeding from the Father and the Son, is one of substance, majesty, and glory with the Father and the Son, very and eternal God."—*Article V.*

The name *Ghost*, or *Gast*, in the ancient Saxon, signifies *a spirit*, to which the word *holy* is applied, as signifying a communication of the Divine holiness. Having been baptized "in the name of the Father, and of the Son, and of the Holy Ghost," we cannot say with the ignorant disciples, that "we have not so much as heard whether there be any Holy Ghost" (Acts xix. 2); we are therefore called upon to believe in the Holy Ghost as we do in the Father and the Son; and for our authority in considering him to be a person as well as the others, we have not only the analogy of faith, but sufficient evidence in holy writ.

First, he is plainly distinguishable from the others; from the Father, as proceeding from Him (St. John xv. 26), and from the Father and the Son, in being sent by one from the other; "The Comforter, whom I," says our Lord, "will send unto you from the Father;" "If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you" (St. John xv. 26; xvi. 7). This was the Spirit promised before of the Father (Isa. xliv. 3; Ezek. xxxvi. 25, with St. John xiv. 16; Acts. i. 4; ii. 33). He is sometimes termed "the Spirit of the Son," as well as of the Father (Gal. iv. 6), and is given by the Father (Eph. i. 17), and sent in his Son's name (St. John xiv. 26), as at other times by the Son (St. John xv. 26; xvi. 7; xx. 21, 22). "Blasphemy against the Holy Ghost" (St. Matt. xii. 31) can only be against a person.

Secondly, such properties, attributes, and acts are ascribed to him as are only applicable to a person. He is spoken of in formal opposition to evil spirits, who are clearly represented as persons (1 Sam. xvi. 14; 2 Chron. xviii. 20, 21); and if expressions are used not exactly suitable to our conceptions of a person, this may well be allowed without its making him a mere quality or attribute. When God is said to "give" the Holy Ghost "to them that obey him" (Acts v. 32), it may be compared with similar passages respecting the Son: "God so loved the world, that he gave his only begotten Son," &c. (St. John iii. 16), in conformity to the prophecy, "Unto us a Son is given" (Isa. ix. 6).

Thirdly, he is also truly God, as is proved from the titles given to him by fair implication (Acts v. 3, 4; St. Luke i. 35; and see 2 Sam. xxiii. 2, 3), and the attributes of God (Job xxxiii. 4; Ps. cxxxix. 7; Isa. xlviii. 16; with Acts xiii. 2; xx. 28; St. Mark xiii. 11; Rom. viii. 14; xv. 13, 19; 1 Cor. ii. 11), and he is in two grand instances united to the Father and the Son, in perfect equality,—the form of baptism, by which we are admitted into the Church of God (St. Matt. xxviii. 19), and the apostolic benediction, the common Christian salutation (2 Cor. xiii. 14).

As he is the Holy Spirit of God, "the Spirit of holiness" (Rom. i. 4), so is he the cause of all holiness in man. That as the Son, by his sacrifice, put us in the way of salvation (St. John iii. 16), so must the Holy Spirit co-operate in sealing "us unto the day of redemption," through his "sanctification," and "belief of the truth" (Rom. viii. 16; 2 Cor. i. 22; v. 5; Gal. vi. 8; Eph. i. 13, 14; iv. 30; Phil. i. 19; 2 Thess. ii. 13; Tit. iii. 5), according as he has been promised (Jer. xxxii. 40; Ezek. xxxvi. 27; St. John vi. 44). And this he does by regenerating us at baptism (St. Matt. iii. 11; St. John iii. 5; Gal. iv. 29; Tit. iii. 5), and making us the "sons of God" (Rom. viii. 14–16; Gal. iv. 6), and thus uniting us to our "head" (1 Cor. vi. 17; xii. 12, 13; Eph. iv. 4; 1 St. John iii. 24), and by instructing us in our duty (Prov. i. 23; Ps. clxiii. 10; Isa. lix. 21; 1 Cor. ii. 10, 11; xii. 3; 2 Cor. iii. 3; Gal. v. 16, 25), illuminating the understanding (Neh. ix. 20; Isa. xxxii. 15, 16; Ezek. xxxvi. 27; Micah iii. 8; Rom. viii. 2, 5; Eph. i. 17, 18; 1 St. John iii. 24; iv. 13), disposing the will (Heb. iii. 7, 8; 1 Pet. i. 2, 22), settling us in the faith and love of God (Rom. v. 5; 2 Cor. iv. 13; 2 Tim. i. 7), giving us power to obey (Zech. iv. 6; 2 Cor. iii. 17; Eph. iii. 16), helping us in prayer (Zech. xii. 10; Rom. viii. 26; 1 Cor. xiv. 15; St. Jude 20), and sanctifying us (Rom. xv. 16; 1 Cor. vi. 11; Gal. v. 10).

And as his very name, "the Comforter," implies, he gives consolation and joy (Acts ix. 31; Rom. xiv. 17; xv. 13; Gal. v. 22; 1 Thess. i. 6).

It is necessary, then, that we believe in the Holy Ghost, as having been baptised to God in his name; and as we would receive the apostolic benediction (2 Cor. xiii. 14; Phil. ii. 1), and enjoy the kingdom of God on earth, which is "righteousness, and peace, and joy," in him (Rom. xiv. 17; Acts xiii. 52) (See *Procession; Trinity*).

HOLY INNOCENTS. This festival is alluded to by St. Cyprian (*Ep.* 56, *al.* 58), St. Hilary (in *Matt.* can. 1), St. Augustine (*de Symb.* l. 3, c. 4), and other early writers, who speak of it as of immemorial observance. In many churches in England a muffled peal is rung on this day (See *Innocents*). [H.]

HOLY TABLE (ἅγια τράπεζα) (See *Altar*). The altar on which the appointed memorials of the death of Christ, namely, the bread and wine, are presented before God, as an oblation of thanksgiving, is called the Lord's table, or the holy table; because his worshippers do there, as his guests, eat and drink these consecrated elements, in faith, to be thereby fed and nourished unto eternal life, by the spiritual food of his most precious body and blood.

HOLY THURSDAY. The day of our Lord's ascension (See *Ascension Day*).

HOLY WEEK: called also the "Great Week;" the "Indulgence Week" (from the great Absolution at Easter); and "Passion Week." The week before Easter. Its observance is of great antiquity, probably dating up to the time of the Apostles. Dionysius, bishop of Alexandria, the pupil and friend of Origen, speaks of it as generally observed in his days. "Some," he says, "continue the whole six days without eating; some add two days together, some three, some four" (*Epist. Canon*, can. 1). Epiphanius and other early historians refer frequently to this holy season, and St. Chrysostom in more than one place gives an account of how it was observed (*Hom.* vi. *in Gen.*; *Hom. in Ps.* cxlv., &c.). "While this week brings to a climax the penitence and self-discipline of Lent, it naturally absorbs both into the adoring contemplation of the Passion and Resurrection of our Lord." —Bp. Barry, *P. B.* p. 78 (See *Maundy-Thursday; Good Friday; Easter Eve; Lent*). [H.]

HOLY WATER (See *Water*).

HOMILY. From ὁμιλία, a word which implies, in the first place, "intercourse." I. It was used specially to denote the teaching of a philosopher in his school, which was given in familiar conversation. In ecclesiastical language it always implied a religious address, founded on some passage of Scripture. The earliest homilies known are those of Origen; but those of St. Clement of Alexandria, of St. Chrysostom, of St. Augustine, St. Athanasius, St. Gregory Nazianzen, and of many other Fathers, are expositions of the Scriptures of the highest value. St. Augustine gave it as his opinion that "those who have a good delivery, but no power of composition, should adopt the sermons of others" (*De. Doct. Chr.* iv. 62). From this arose the formation of collections of homilies or sermons, which were much used (Mabillon, *Acta S. S.*, *Bened.* iii. pt. i. p. 556), and in mediæval times Homilaria, or books of homilies, were widely circulated among the clergy (Scudamore's *Notitia Eucharistica*, 290).

II. The Homilies of the Church of England are two books of plain discourses, composed at the time of the Reformation, and appointed to be read in churches, on "any Sunday or holy-day, when there is no sermon." The first volume of them was set out in the beginning of King Edward the Sixth's reign in 1547, having been composed (as it is thought) by Archbishop Cranmer and Bishops Ridley and Latimer, when a competent number of ministers of sufficient abilities to preach in a public congregation was not to be found. It was reprinted in 1560. The second book appeared in 1563, having been printed the year before (see Strype's *Life of Parker*), in the reign of Elizabeth. Bishop Jewell is supposed to have had a great share in its composition. In the first book, the homily on "Salvation" was probably written by Cranmer, as also those on "Faith" and "Good Works." The homilies on the "Fear of Death," and on the "Reading of Scripture," have likewise been ascribed to the archbishop. That on the "Misery of Mankind," which has sometimes been attributed to him, appears in Bishop Bonner's volume of Homilies, A.D. 1555, with the name of "Jo. Harpesfield" attached to it. The homilies on "the Passion," and on "the Resurrection," are from Taverner's "Postills," published in 1540. Internal evidence arising out of certain homely expressions, and peculiar forms of ejaculation, the like to which appear in Latimer's sermons, pretty clearly betray the hand of the Bishop of Worcester to have been engaged in the homily against "Brawling and Contention;" the one against "Adultery" may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose works, published in 1564, it is still to be found; of the rest nothing is known but by the merest conjecture. In the second book, no single homily of them all has been appropriated.

The authors of several of the Homilies are mentioned in Corry's recent edition of them, who also shows how they were intended to bear upon the Antinomian as well as the Popish errors of the day (See also Griffith's Ed. of the *Homilies*).

It would seem that the Homilies were written in haste, and the Church did wisely to reserve the authority of correcting them and setting forth others (See *Rubric before Offertory*). For they have many errors in them in special, although they contain in general many wholesome lessons for the people.

HOMOIOUSION (*ὁμοιούσιος*): "of a similar substance" with the Father. The term was invented in the Arian controversy as a sort of middle idea between that of the Catholic belief in Homoousion, or "same substance," and the extreme opinion of Arius, who held that Christ was unlike the Father, being a mere created Being (See *Arians*; *Creed*). These semi-Arians held that the nature of God the Son, though not the same, was *similar* to that of God the Father. [H.]

HOMOOUSION (*ὁμοούσιος*) (See *Trinity*). This is the critical word of the Nicene Creed, and is used to express the real Divinity of Christ, and that, as derived from, and one with, the Father. The word was adopted from the necessity of the case, in a sense different from the ordinary philosophical use of it. *Ὁμοούσιος* properly means of the same nature, i.e. under the same general nature, or species; and it is applied to things which are but similar to each other, and are considered as one by an abstraction of our minds. Thus Aristotle speaks of the stars being *ὁμοούσια* with each other; and Porphyry, of the souls of brute animals being *ὁμοούσιαι* to ours. When, however, it was used in relation to the incommunicable essence of God, there was obviously no abstraction possible in contemplating Him, who is above all comparison with His works. His nature is solitary, peculiar to Himself, and one; so that, whatever was accounted to be *ὁμοούσιος* with Him, was necessarily included in His individuality by all who would avoid recurring to the vagueness of philosophy, and were cautious to distinguish between the incommunicable essence of Jehovah and all created intelligences. And hence the fitness of the term to denote without metaphor the relation which the Logos bore in the orthodox creed to his eternal Father. Its use is explained by Athanasius as follows: "Though," he says, "we cannot understand what is meant by the *οὐσία* of God, yet we know as much as this, that God exists (*εἶναι*), which is the way in which Scripture speaks of him; and after this pattern, when we wish to designate him distinctly we say, God, Father, Lord. When then we read in Scripture, 'I am *ὁ ὤν*,' and 'I am Jehovah, God,' or the plain word, 'God,' we understand by such statements nothing but His incomprehensible *οὐσία*, and that He, who is there spoken of, exists (*ἐστίν*). Let no one then think it strange, that the Son of God should be said to be *ἐκ τῆς οὐσίας τοῦ Θεοῦ*, of the substance of God; rather, let him agree to the explanation of the Nicene Fathers, who, for the words *ἐκ Θεοῦ*, substituted the *ἐκ τῆς οὐσίας*. They considered the two phrases substantially the same, because, as we have said, the word God denotes nothing but the *οὐσία αὐτοῦ τοῦ ὄντος*. On the other hand, if the Word be not in such sense *ἔκ τοῦ Θεοῦ*, as to be the true Son of the Father according to his nature, but be said to be *ἐκ τοῦ Θεοῦ*, merely as all creatures are such as being his work, then indeed he is not *ἐκ τῆς οὐσίας τοῦ Πατρός*, nor Son *κατ' οὐσίαν*, but so called from his virtue, as we may be who receive the title from grace."

Bishop Bull says that *ὁμοούσιος* is used by standard Greek writers to signify that which is of the same substance, essence, or nature. And he shows at large that the term was not invented by the Nicene Fathers, but was known in its present theological acceptation long before; by Irenæus, by Origen (as Dionysius of Alexandria and Athanasius testify), by Gregory Thaumaturgus, &c. See the 2nd section of the treatise, "*Defensio Fidei Nicænæ.*" See also Suicer *in voc.*, from which it appears that the ante-Nicene Fathers defined the word as signifying "that which is of the same nature, essence, eternity, and energy," without any difference (See *Creed*).

HOOD. Sax. *hod.* The hood, as used by us, is partly derived from the monastic *caputium*, partly from the canonical *amice*, or *almutium*. It was formerly used by the laity as well as the clergy, and by the monastic orders. In cathedral and collegiate churches, the hoods of the canons and prebendaries were frequently lined with fur or wool, and always worn in the choir. The term *almutium*, or *amice*, was peculiarly applied to these last. And such is the present usage in foreign churches, where the capitular canons are generally distinguished from the inferior members, by the colour or materials of the almuce (See *Amice*).—Palmer, *Orig. Liturg.* vol. ii. 409.

As used in England and Ireland, it is an ornamental folded cloth of some material that hangs down the back of a graduate to mark his degree. This part of the dress was formerly not intended for distinction and ornament, but for use. It was generally fastened to the back of the cope or other vesture, and in case of rain or cold was drawn over the head. In the universities the hoods of the graduates were made to signify their degrees by varying the colours and materials. The hoods at our three principal universities, Oxford, Cambridge, and Dublin, vary considerably from one another: with this agreement, that all Doctors are distinguished by a scarlet hood, the linings varying according to the different faculties. Originally however it would appear that they were the same, probably till after the Restoration. Masters of Arts had originally fur hoods, like the proctors at Oxford, whose dress is in fact that of full costume of a Master of Arts; Bachelors in other faculties wore silk hoods of some intermediate colour; and Bachelors of Arts stuff hoods lined with lambs' wool. The hoods in the Scottish universities followed the pattern of those of the university of Paris.—Jebb, *Choral Service.*

By the 58th Canon, every minister saying the public prayers, or ministering the sacraments, or other rites of the Church, if they are graduates, shall wear upon their surplice, at such times, such hoods as by the orders of the universities are agreeable to their degrees.

[The receivers of Lambeth degrees wear the hood of such degrees as are worn at the University of the archbishop who gives them. Sundry theological colleges have taken upon themselves, with some pretended licences from archbishops, to authorise their students to wear hoods of their own invention. But they are entirely illegal "ornaments" in church, so far as they differ from "a black tippet not of silk," which alone is lawful for non-graduates, according to Canon 58]. [G.]

HORN-BOOKS. When books were scarce, endeavours were made in the writing rooms of the monasteries to make some provision even for the poorest by means of Horn-books, on which were written the Creed, the Lord's Prayer, and the Angelic Salutation. The writing was covered with a thin sheet of horn to prevent its being thumbed—hence the name. [H.]

HOSANNA (הוֹשַׁע־נָּא : *ὡσαννά*, "Save, we pray"). At the feast of Tabernacles, when the great *Hallel* was chanted by the priests, the multitude joined in at intervals, shouting "Hosanna," as they waved branches of willow or palm; and the seventh and greatest day of the feast was distinguished as the great Hosanna day—*Hosanna Rabbi* (See *Hallel*). According to Rabbi Elias Levita (*Thisby*, s. v.) the Jews call the willow branches, which they carry at the feast, "Hosannas," because they sing Hosanna, shaking them everywhere. Grotius observes, that the feasts of the Jews did not only signify their going out of Egypt, the memory of which they celebrated, but also the expectation of the Messias: and that still on the day when they carry those branches, they wish to celebrate that feast at the coming of the Messias; from whence he concludes, that the people carrying those branches before our Saviour showed their joy, acknowledging him to be the Messias.—Buxtorf, *Lexic. Talm.* 992, 1143: Lightfoot, *Temple Service*, xvi. 2; *Dict. of Bible,* s. v.

HOSPITALS were houses for the relief of poor and impotent persons, and were generally incorporated by royal patents, and made capable of gifts and grants in succession. Some of these in England are very noble foundations, as St. Cross at Winchester, founded in the reign of King Stephen. In most cathedral towns there are hospitals, often connected with the cathedrals. Christ's Hospital in London was one of those many excellent endowments, to which the funds of alienated monasteries would have been more largely directed, had secular avarice permitted.

HOSPITALLERS, or Knights of St. John of Jerusalem. Knights who took their name from an hospital built in Jerusalem for the use of pilgrims coming to the Holy Land. They were to provide for such pilgrims, and to protect them on the road. They came to England in the year 1100, and here they arrived at such power that their superior had a seat in the House of Lords, and ranked as the first lay baron.

HOSPITIUM, or *Domus Hospitium.* In ancient monasteries, the place where pilgrims and other strangers were received and entertained.

HOST. From *hostia,* a victim. In the first place the word meant any sacrifice or offering; then it was applied only to the elements used in the celebration of the Eucharist, more particularly to the bread (See *Wafer*). Romanists worship the host, under a presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. The host was treated with the greatest reverence in the earliest times, as we learn from Tertullian, Origen, St. Cyril, St. Jerome, and many others, but this does not imply adoration, which was not practised till the twelfth century.—Bingham, bk. xx., v. (See *Transubstantiation*).

HOSTIARIUS (See *Ostiarius*). The second master in some of the old endowed schools, as Winchester, is so called. Hence *usher.*

HOUR GLASS. The usual length of sermons in the English Church, from the Reformation till the latter part of the seventeenth century, was an hour. Puritans preached much longer—two, three, and even four hours. For the measurement of the time of sermon, hour glasses were frequently attached to pulpits, and in some churches the stand for the glass, if not the instrument itself, still remains.

HOURS OF PRAYER. I. The principle of giving certain times to prayer and meditation has always been recognised and encouraged by the Church. In Holy Scripture mention is made of such hours being observed by the faithful. The Apostles were assembled together at the third hour (evidently the usual time of meeting), when the Holy Spirit descended upon them; it was at the hour of prayer—the ninth hour —that St. Peter and St. John went to the temple; the disciples were praying at midnight when St. Peter, having been released from prison, stood amongst them; and it was at midnight that St. Paul and Silas, probably according to their rule, prayed and sang praises unto God (Acts ii. 1; iii. 1; xii. 12; xvi. 25, &c.). Such hours of prayer are mentioned by the earliest writers; and Tertullian speaks of them as "horæ Apostolicæ" (*De Jejuniis*, cap. 10). It is not necessary to quote passages from St. Cyprian, St. Basil, St. Augustine, and many others to the purpose. The same hours of the day and night have not always been appointed for prayer, as under different circumstances changes might have to be made. In times of persecution, for instance, the hours for common prayer would be at night; but when the religion was acknowledged publicly, the hours for prayer were stated. They were (1) Nocturns or matins, held before daybreak, and properly a night service; (2) Lauds, at daybreak, following and sometimes joined with matins; (3) Prime, about six o'clock, "the first hour"; (4) Tierce or terce, nine A.M., "the third hour"; (5) Sexts, at noon, "the sixth hour"; (6) Nones, at three P.M., "the ninth hour"; (7) Vespers, in the early evening; (8) Compline, the last evening service. The author of the Apostolic Constitutions gives precise directions with regard to the hours of prayer (lib. viii.–xxxiv.). The Eastern offices for daily worship were introduced into the West in the fifth century, and the Western offices bear testimony to their influence (Freeman's *Princ. Div. Serv.* i. 225). The number of the canonical hours was fixed at seven, viz. matins and lauds, prime, tierce, sext, nones, vespers, and compline. The names given by the Anglo-Saxons to the canonical hours were uht-sang, prime-sang, under-sang, midday-sang, noon-sang, even-sang, and night-sang (Wilkins, *Concil.* i. 252). Later on the daily offices most commonly used by the laity were entitled "the Hours"; and of these there were various forms, but the most famous was the "Hours of the Blessed Virgin," which was commonly called the "Little Office," to distinguish it from the "Divine Office" or larger service of the Breviary. This was of great antiquity, and was revised in 1056.

II. "The Church of England, at the revision of our offices in the reign of Edward VI., only prescribed public worship in the morning and evening: and in making this regulation she was perfectly justified: for though it is the duty of Christians to pray continually, yet the precise times and seasons of prayer, termed Canonical Hours, do not rest on any Divine command; neither have they ever been pronounced binding on all Churches by any general Council; neither has there been any uniformity in the practice of the Christian Church in this respect." "The office of matins, or morning prayer, according to the Church of England, is a judicious abridgment of her ancient services for matins, lauds, and prime; and the office of even-song, or evening prayer, in like manner, is an abridgment of the ancient service for vespers and compline. Both these offices have received several improvements in imitation of the ancient discipline of the Churches of Egypt, Gaul, and Spain." —Palmer, *Orig. Liturg.* vol. i. 204, 212.

The offices for the third, sixth, and ninth hours, were shorter than the others, and were nearly the same every day. Bishop Cosin drew up, by royal command, a form of devotion for private use for the different canonical hours. It is supposed that the seven hours of prayer took their rise from the example of the psalm, "Seven times a day do I give thanks unto thee;" but the ancient usage of the Church does not sanction more than two or three times for stated *public* prayer (See *Prymer*).—Maskell, *Mon. Rit. Eccl. Ang.* iii., iv. *seq.*; Blunt, *Dict. Doct. Theol.* p. 315; Freeman, *Princ. Div. Ser.* i. [H.]

HOUSEL (Saxon, *husel*). The blessed Eucharist. Johnson derives it from the Gothic *hunsa*, a sacrifice, which is probably derived from a root signifying to kill. Todd, in his emendations, remarks on the verb to housel, that an old lexicography defines it specially, "to administer the communion to one who lieth on his death-bed." It was, perhaps, in later times more generally used in this sense: still it was often employed, as we find from Chaucer, and writers as late as the time of Henry VIII., as in Saxon times, to signify absolutely the receiving of the Eucharist.—Jebb, *Choral Service.*

In the canons under King Edgar the word often occurs—"We enjoin, that it never happen that a priest celebrate mass, and not taste the housel himself."—Thorpe, *Ancient Laws*, vol. ii. p. 253. See Skeat's *Etymolog. Dict.*

HUGH, ST. Bishop of Lincoln. Born at Grenoble, A.D. 1140, of noble parents, he came over to England in 1181, at the desire of Henry II., to preside over the first Carthusian monastery in England, at Witham, in Somersetshire. Five years later he was made bishop of Lincoln, and he rebuilt the cathedral there. He died in 1200, at the hour when his clergy were singing the "Nunc Dimittis" at compline. He is commemorated in the English Ca'endar on November 17 (See Canon Perry's *Life of St. Hugh*). [H.]

HUGUENOTS. A name by which the French Protestants were distinguished, very early in their history. The name is of uncertain derivation; some deduce it from one of the gates of the city of Tours called *Hugon's*, at which these Protestants held their first assemblies; others from the words *Huc nos*, with which their original protest commenced; others from the German, *Eidgenossen* (associated by oath), which first became *Egnots*, and afterwards *Huguenots*.

The origin of the sect in France dates from the reign of Francis I., when the principles and doctrines of the German Reformers found many disciples among their Gallic neighbours. As everywhere else, so in France, the new doctrines spread with great rapidity, and called forth the energies both of Church and State to repress them. Both Francis and his successor, Henry II., placed the Huguenots under various penal disabilities, and they were subjected to the violence of the factious French among their opponents, without protection from the State: but the most horrible deed which was perpetrated against them was the massacre of St. Bartholomew's day (See *Bartholomew*):—a scene which stands recorded in history, as if to teach us to how great a depth of cruelty and oppression mankind may be driven by fanaticism.

In the reign of Henry IV. the Huguenots were protected by the edict of Nantes, which was revoked, however, in 1685, by Cardinal Mazarin, the minister of Louis XIV.: on this occasion 300,000 of this persecuted race took refuge in the neighbouring Protestant states. At the Revolution the Huguenots were restored to their civil rights, so far as civil rights were left to any citizens of a libertine and infidel state. In doctrine and discipline the Huguenots symbolized with Calvin and the sect which he originated at Geneva.

HULSEAN LECTURES. Lectures delivered at Cambridge, under the will of the Rev. John Hulse, late of Elworth, bearing date July 12, 1777. The number, originally twenty, is now reduced to eight.

HUMANITY OF OUR LORD, is His possessing a true human body and a true human soul (See *Jesus*).

HUMBLE ACCESS, PRAYER OF. The prayer immediately preceding the prayer of consecration in the office of Holy Communion (See *Access*).

HUSSITES. The followers of John Huss, of Bohemia, who maintained Wiclif's opinions in 1407, with wonderful zeal. The emperor Sigismond sent to him to persuade him to defend his doctrine before the Council of Constance, which he did A.D. 1414, having obtained a passport and an assurance of safe conduct from the emperor. There were seven months spent in examining him, and two bishops were sent into Bohemia to inform themselves of the doctrine he preached; and for his firm adherence to the same he was condemned to be burnt alive with his books, which sentence was executed in 1415, contrary to the safe-conduct, which the Council of Constance basely said that the emperor was not bound to keep to a heretic. His followers believed that the Church consisted only of those predestinated to glory, and that the reprobates were no part of it; that the condemnation of the five and forty articles of Wiclif was wicked and unreasonable. Moreri adds that they partly afterwards subdivided, and opposed both their bishops and secular princes in Bohemia; where, if we must take his word, they were the occasion of great disorders and civil commotions in the fifteenth century.—Milman, *Lat. Christ.* vol. vi.; Stubbs' Mosheim, ii. 322.

HUTCHINSONIANS. "The name of Hutchinsonians," says Jones of Nayland, who, with Bishops Horne and Horsley, was the most distinguished of those who bore the name, "was given to those gentlemen who studied Hebrew, and examined the writings of John Hutchinson, Esq. [born at Spennythorne, in Yorkshire, 1674], and became inclined to favour his opinions in theology and philosophy." The theological opinions of these divines, so far as they were distinguished from those of their own age, related chiefly to the explanation of the doctrine of the Trinity [see Note L. to Dr. Mill's five Sermons on the Temptation of Christ], and to the manner in which they confirmed Divine revelation generally, by reference to the natural creation. The notion of a Trinity, it was maintained, was taken from the three agents in the system of nature, fire, light, and air, on which all natural light and motion depend, and which were said to signify the three supreme powers of the Godhead in the administration of the spiritual world. This led to their opposing Newton's theory of gravity, and to their denying that most matter is, like the mind, capable of active qualities, and to their ascribing attraction, repulsion, &c., to subtle causes not immaterial. They maintained that the present condition of the earth bears evident marks of an universal flood, and that extraneous fossils are to be accounted for by the same catastrophe. They urged great precaution in the study of classical heathen literature, under the conviction that it had tended to produce pantheistic notions, then so popular. They also looked with some suspicion upon what is called natural religion, and to many passages of Scripture they gave a figurative, rather than a literal interpretation (See Jones's *Life of Bishop Horne*; Neale's *Life of Bishop Torry*).

HYMN (Gr. *υμνος*; Lat. *hymnus*; Eng. *hum*). A song of adoration. I. The earliest hymn on record is that which Moses and Miriam sang after the deliverance of the children of Israel (Exod. xv. 1, 21). The Psalms of David were hymns to be sung with musical accompaniment (1 Chron. vi. 13; xxi. 5), and very often used antiphonally—the choirs answering one another (See 1 Sam. xviii. 6). In the Captivity the songs or hymns of Zion were remembered; but the faithful Jews refused to sing them in a strange land (Ps. cxxxvii.). When the Jews under Ezra were allowed to return to Jerusalem, singing men and singing women accompanied them (Ezra ii. 65; Neh. vii. 67); and at the later re-dedication of the temple after the desecration by Antiochus Epiphanes, hymns were sung, accompanied by "citheras and harps and cymbals" (1 Macc. iv. 54). The Hallel group of psalms was always sung at the feast of Tabernacles, and also at the solemn paschal feast; to this custom reference is made by St. Matthew (xxvi. 30) when he speaks of our Lord and His disciples after supper "singing a hymn." Afterwards the word hymn was not restricted to the psalms, but implied any words sung, or even rhythmically recited; to which St. Paul refers when he bids the Colossians to teach and admonish one another "in psalms and hymns and spiritual songs" (Col. iii. 16; see also Eph. v. 19). Some commentators (e.g. Grotius and Michaelis) regard the words in Acts iv. 24, "Lord, thou art God," &c., as the first Christian hymn, and assert that it can easily be reduced to rhythm. Such passages as those in Eph. v. 14, "Awake thou that sleepest," &c.; in 1 Tim. iii. 1–16, in 2 Tim. ii. 11; and in many parts of the Apocalypse, have also been supposed to be fragments of hymns. Pliny speaks of the "Carmen," or hymn, which the Christians were wont to sing to Christ (*Ep. Plin.* sec. *ad Trajan Imp.*); but the words "*ὕμνος*" or "*ὑμνολογεῖν*" do not occur in Justin Martyr, or in the Apostolic Constitutions, though the latter contains the hymn "Gloria in Excelsis" (See *Gloria*). Origen speaks of hymns to God and Christ (*Cont. Cels.* viii. 67), and Eusebius also refers to them as "*ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι*" (*H. E.* v. 28).

It would seem, therefore, that hymns were much used in the second century, and probably in the first, although we have not the names nor the composition of any writer of that early date (See Von Seelen's *de poesia Christiana non a tertio post Christum natum seculo demum, sed a primo et secundo deducenda*). St. Basil (*De Spirit. Sancto*, c. 29) mentions one Athenogenus, a contemporary of Clemens Alexandrinus, as the author of a doxological hymn; and one charge made against Paul of Samosata was that "he had put a stop to the hymns that were sung to our Lord Jesus Christ," for he said that they were innovations, the work of "men of modern times" (Euseb. *H. E.* vii. 30). By the second Council of Antioch, A.D. 269, he was condemned; but with regard to protesting against the multiplying of hymns, it would seem that he had some justification; for the Council of Laodicea, some years later, passed a canon prohibiting the use of hymns composed by private persons, and this was confirmed by the Council of Chalcedon A.D. 451. Clemens Alexandrinus is the earliest Father in whose works hymns are found, and he was followed by Gregory Nazianzen, who died A.D. 390, and Synesius, bishop of Ptolemais, who was some years later. St. Chrysostom had hymns sung in procession to counteract the influence of the Arians, who had adopted a similar course (Soz. *H. E.* viii. 5). These hymns were probably, many of them at least, taken from the compositions of Ephraim of Edessa, who wrote them to counteract the influence of the Greek songs and music which had been introduced by Bardesanes, or his son Harmonius, and which were very popular. Ephraim seems to have been a good choir trainer, standing in the midst and leading his singers (Soz. iv. 16; *Augusti de Hymnis Syrorum Sacris*, 1841). St. Chrysostom's expedient was attended with great success, and the hymn-singing was most hearty (See Neale's *Hymns of the Eastern Church*, p. 35; Stephens' *Life of St. John Chrysostom*, p. 236, 2nd ed.). But the hymns now in use in the Greek Church were not introduced till the eighth and ninth centuries.—Neale, p. 13.

II. In the Western Church Hilary, bishop of Poictiers, who died A.D. 368, is said to have been the first who composed hymns for public worship. He was followed by St. Ambrose, who has been called the father of church music in the West. From his time the hymns of the Western surpassed those of the Eastern Church. To Ignatius, the disciple and friend of St. John, tradition attributes the introduction of antiphonal singing of psalms, and hymns at Antioch (Soc. *H. E.* vi. 8). From Antioch, it is said, that Ambrose gained his musical and hymnal ideas (See *Ambrosian Rite*). However this may be, there can be no doubt that he did a great work, and with regard to his success no stronger testimony can be given than that of St. Augustine. "At that time," the Father says, "it was instituted, that after the manner of the Eastern Church, hymns and psalms should be sung, lest the people should pine away in the tediousness of sorrow: which custom, retained from them till now, is imitated by many: yea, by almost all of Thy congregation throughout the rest of the world" (*Conf.* bk. ix. c. vii.). And elsewhere he speaks of the delight, mingled with tears, he experienced in hearing the songs of the Church, being moved "not by the singing only, but by what is sung, when they are sung with a clear and skilfully modulated voice." He acknowledges the "great utility of the custom" (*Conf.* x., xxxiii.). The hymns of St. Ambrose are remarkable, not only for their beauty, but for their correctness, as dimetre Iambics.

Gregory the Great has left hymns in the same metre, and to him has been ascribed the "Veni Creator Spiritus," though probably it was, in some part at all events, the composition of St. Ambrose. It has been assigned also to Charlemagne, but with little or no authority. Prudentius was the most prolific writer of hymns in the middle ages. Other celebrated hymns are the "Pange Lingua Gloriosi" of the fifth century, and the "Stabat Mater" and "Dies Iræ," the first attributed to Jacopone da Todi, and the latter to Thoma di Celano in the fourteenth century. "As a whole the hymnology of the Latin Church has a singularly solemn and majestic tone."—Milman's *Lat. Christ.* vol. vi. p. 312.

III. In the Prayer Book of the Church of England certain hymns are ordered to be sung, as (i.) those from Holy Scripture—the "Magnificat," "Nunc Dimittis," "Benedictus," and "Benedicite"; (ii.) those from very ancient sources, as the "Te Deum" and "Gloria in Excelsis"; (iii.) the "Veni Creator Spiritus" in the Ordinal. But other hymns have always been used. Bede composed hymns, and successful vernacular translations of the Latin hymns were made at an early date. "It cannot be doubted," says Mr. Maskell, "that St. Augustine introduced the hymnal then used at Rome. There have been many collections made, not only of the more ancient hymns, but of those which were composed by pious members and fathers of the Church in succeeding ages." At a synod held at Exeter, under Bishop Quivil, A.D. 1287, among other books to be provided was a "Ympnare," or, as it was commonly called in later times, the "Hymnarium," or "Hymnal"; and great care was taken in arranging the music (Maskell, *Mon. Rit. Ecc. Ang.* i., cviii.). Cranmer, whose letter on church music is well known, was anxious to retain the old hymns, and set to work himself to translate them; but he was not poetical, and found himself unequal to the task. As there was no authorised hymnal, it is difficult to say when the practice of popular hymn-singing established itself in connexion with the revised ritual; but such singing was certainly in use very early in Elizabeth's reign. By a royal Injunction in the year 1559, it was ordained that "for the comforting of such as delight in musick, it may be permitted, that in the beginning, or the end of Common Prayer, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God." From this came the rubric "In choirs and places where they sing, here followeth the anthem"—the word "anthem" implying also a metrical psalm or hymn (See *Anthem*). But though, according to the rubric, this is the only place where a hymn is definitely authorised, custom has sanctioned a much freer interpretation of the rubric than its words actually imply. And so while *the* anthem retains its place, "as a first fruits of sacred musical skill and science," additional hymns, in other parts of the service, are not excluded; and indeed are useful and delightful means of quickening the religious feelings of the congregation.

IV. With regard to the hymns now in use, it is impossible to give an account in a limited space. Many hymnals have in late years been published, superseding the stilted metrical versions of the psalms, by Sternhold and Hopkins, and by Brady and Tate, &c. Such collections as "Hymns Ancient and Modern," the "Hymnal Noted," the "Church Hymnal," "The Hymnary," &c., give a choice which must satisfy every one. An exhaustive account of hymns and hymn-composers, by the Rev. John Julian, has lately been published by Mr. Murray. It is entitled "A Dictionary of Hymnology."—Bingham, bk. xiii., v.; Bates, *Christ. Ant.* pt. i., xiii.; Blunt, *Dict. Doct. Theol.* 317; Dr. Dykes in *Annot. P. B.* lxiii.; *Thesaurus Hymnologicus* (Daniel); *Hymni Eccl. Cassander*, pp. 149, 301; Neale, *Hymni Eccl.*; Smith's *Dict. Christ. Ant.* [H.]

HYDROPARASTATÆ. Presentors of water; from their using water only in the

Eucharist. Irenæus speaks of the Ebionites as rejecting the commixture of wine (*Hær.* v. 1), and St. Cyprian says "water cannot be offered alone" (*Ep. ad Cæcil.*). Many of the early Fathers also speak against this heresy (Clem. Alex. *Strom.* i. 19; Chrys. *Hom. in Matt.* lxxxii.). The name was adopted amongst others by the Manichæans.—Stubbs' Soames' *Mosheim*, i. 196, 374.

HYPAPANTE. The Greek name for the Purification of the Virgin, or Candlemas Day.

HYPERDULIA (See *Dulia* and *Idolatry*).

HYPOSTASIS. A philosophical and theological Christian term, used originally to imply a real personal subsistence, as in the Epistle to the Hebrews (i. 3), where the word is translated in the Authorized Version as "Person," but in the Revised Version the "substance." The Greeks took it in the first three centuries for *particular substance*, and therefore said there were three *hypostases*, that is, three "Persons," according to the Latins. Where some of the Eastern people understanding the word *hypostasis* in another sense, would not call the Persons three *hypostases*, Athanasius showed them, in a council held at Alexandria in 362, that they all said the same thing, and that all the difference was, that they gave to the same word two different significations: and thus he reconciled them together. It is evident that the word *hypostasis* signifies two things: first, an individual particular substance; secondly, a common nature or essence. Now when the Fathers say there are "three hypostases," their meaning is to be judged from the time they lived in; if it be one of the three first centuries, they meant all along three distinct agents, of which the Father was supreme. If one of much later date uses the expression, he means most probably, little more than a mode of existence in a common nature.

HYPOSTATICAL UNION. The union of the human nature of our Lord with the Divine; constituting two natures in one person, and not two persons in one nature, as the Nestorians assert (See *Union*).

HYPOTHETICAL. This term is sometimes used in relation to a baptism administered to a child, of whom it is uncertain whether he has been already baptized or not. The rubric states, that "if they who bring the infant to the church do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," then the priest, on performing the baptism, is to use this form of words, viz. "If thou art not already baptized, N——, I baptize thee in the name," &c.

This, therefore, is called an *hypothetical* or *conditional* form, being used only on the supposition that the child may not have already received baptism.

HYPSISTARIANS. Heretics in the fourth century of Christianity. According to Gregory Nazianzen (whose own father had once been a member of the sect, but afterwards became a Christian bishop), they made a mixture of the Jewish religion and paganism, for they worshipped fire with the pagans, and observed the Sabbath, and legal abstinence from meats, with the Jews. —*Orat.* xviii. 5.

I.

ICONOCLASTS, or IMAGE BREAKERS (See *Images*, *Image Worship*, and *Idolatry*). From *εἰκὼν, an image*, and κλάω, *to break*. A name given to those who opposed the veneration of images in the eighth century. *Sarantapechs*, or *Serantampicus*, a Jew, persuaded *Ezidus*, or *Gizidus*, king of the Arabs, to take the images of saints out of churches that belonged to the Christians: and some time after, *Bazere* [but Baronius writes *Beser*], becoming a Mahometan in Syria, where he was a slave, insinuated himself so much into the favour of Leo Isauricus, that this emperor, at his persuasion and that of other Jews, who had foretold to him his coming to the empire, declared against images, about A.D. 726, ordered the statue of Christ, placed over one of the gates of the palace, to be thrown down A.D. 730, and being enraged at a tumult occasioned thereby, issued a proclamation wherein he abolished the use of statues, and menaced the worshippers with severe punishments; and all the solicitations of Germanus the patriarch, and of the bishop of Rome, could prevail nothing in their favour. His son and successor, Constantine, assembled a council A.D. 754, which decreed the removal of images and religious pictures from church-walls. The council was condemned at Rome, but the emperor strove more than ever to gain his point, exacting an oath against image-worship from all his subjects, and treating those who resisted with great cruelty. Leo IV. succeeded in 775, and reigned but four years, leaving his son Constantine under the tutelage of the empress Irene. In her time, A.D. 787, was held the second Council of Nice, in which a decree was passed that the image of Christ and of the saints should be restored for reverence (*προσκύνησις*) but not for worship (*λατρεία*). This decision was confirmed by the Pope: but was less favourably received north of the Alps. Charles the Great submitted this and other acts of the Council to the learned Alcuin, who pronounced against them in a long treatise called "The Caroline Books." The Council of Frankfort, A.D. 794, which was a Diet of the Empire as well as an ecclesiastical synod, confirmed his judgment, in opposition to that of Pope Adrian I. The controversy on this subject lasted in both the Eastern and Western Church through part of the following century. Ultimately the Eastern Church restricted the veneration of visible forms to paintings or mosaics on flat surfaces, while the Western Church, including the Frankish branch, permitted the use of sculptured images also.—Robertson, *Ch. Hist.* vol. ii. part i.; Milman's *Lat. Christianity,* book iv. c. 7; Gieseler, ii.; Stubbs' Mosheim, i. 510. [H.]

IDES. A word continued in the Roman calendar from the old Pagan one, and inserted in all old editions of the Prayer Book. The ides were eight days in each month: in March, May, July, and October, the ides ended on the 15th, and in all other months on the 13th day. The word Ides, taken from the Greek (*εἶδος*), means an aspect or appearance, and was primarily used to denote the full moon. The system of the original Roman calendar was founded on the change of the moon, the nones being the completion of the first quarter, as the ides were of the second. But they could not really follow the moon.—Stephens, *Book of Common Prayer; Notes on the Calendar.*

IDIOTÆ (*ἰδιῶται*). Literally, private persons; but the word was used by the early Fathers to imply laymen as distinct from those ordained (*κλῆροι*). St. Chrysostom (*Hom.* 35 *in* 1 *Cor.* xiv.) says that the word there used by the Apostle, which we translate "unlearned," signifies no more than a layman.—Bingham, i. 5. [H.]

IDOLATRY (*εἴδωλον*, an image, and *λατρεία*, worship). The superstitious worship paid to idols (See *Images; Image-Worship; Iconoclast*).

ILE (See *Aisle*).

ILLUMINATI (*φωτιζόμενοι*). Those who were newly baptized were so called (*Conc. Laod.* Can. 3); "their understandings," says Justin Martyr, "being enlightened by the knowledge consequent on baptism" (*Apol.* ii.; *cf.* Heb. vi. 4; x. 32). [H.]

ILLUMINATI, or ALLUMBRADOS. Certain Spanish heretics who began to appear in the world about 1575; but the authors being severely punished, this sect was stifled, as it were, until 1623, and then awakened with more vigour in the diocese of Seville. The edict against them specifies seventy-six different errors, whereof the principal are, that with the assistance of mental prayer and union with God (which they boasted of), they were in such a state of perfection as not to need either good works, or the sacraments of the Church. Soon after these were suppressed, a new sect, under the same name, appeared in France. These, too, were entirely extinguished in the year 1635. Among other extravagances, they held that friar Anthony Bocquet had a system of belief and practice revealed to him which exceeded all that was in Christianity; that by virtue of that method, people might improve to the same degree of perfection that saints and the Virgin Mary had; far above St. Peter and St. Paul.

In 1776, an order of Illuminati, or Perfectibilists, was started in Germany under Weishaupt, a professor of Canon Law. It was suppressed by the Elector of Bohemia in 1785, but its influence had spread widely, and was very pernicious.

IMAGES. In the religious sense of the word, there appears to have been little or no use of images in the Christian Church for the first three or four hundred years, as may be gathered from the silence of all ancient authors, and of the heathens themselves, who never recriminated, or charged the use of images on the primitive Christians. There are positive proofs in the fourth century that the use of images was not allowed; particularly, the Council of Eliberis decrees that pictures ought not to be put in churches, *lest that which is worshipped be painted upon the walls* (Can. xxxvi.). Petavius gives this general reason for the prohibition of all images whatever at that time—that the remembrance of idolatry was yet fresh in men's minds. About the latter end of the fourth century, pictures of saints and martyrs began to creep into the churches. Paulinus, bishop of Nola, ordered his church to be painted with Scripture histories, such as those of Esther, Job, Tobit, and Judith. And St. Augustine often speaks of the pictures of Abraham offering his son Isaac, and those of St. Peter and St. Paul, but without approving the use of them; on the contrary, he tells us the Church condemned such as paid a religious veneration to pictures, and daily endeavoured to correct them, as untoward children.

It was not till after the second Council of Nice, A.D. 787, that images of the Deity, or the Trinity, were allowed in churches. Pope Gregory II., in the epistle which he wrote to the emperor Leo to defend the worship of images generally, denies it to be lawful to make any representation of the Deity. Nor did the ancient Christians approve of massive images, or statues of wood, metal, or stone, but only pictures or paintings to be used in churches, and those symbolical rather than any other. Thus a lamb was the symbol of Jesus Christ, and a dove of the Holy Ghost. But the sixth general council forbade the picturing Christ any more under the figure of a lamb, and ordered that he should be represented by the effigy of a man. By this time, it is presumed, the worship of images was begun, anno 692.

By a decree of the Council of Trent, it is forbidden to set up any extraordinary and unusual image in the churches without the bishop's approbation first obtained. As to the consecration of images, they proceed in the same manner as at the benediction of a new cross. At saying the prayer, the saint, whom the image represents, is named: after which the priest sprinkles the image with holy water. But when an image of the Virgin Mary is to be blessed, it is thrice incensed, besides being thrice sprinkled, with other ceremonious observances.

[The law about the lawfulness of images in our Church has been settled by the Exeter reredos case (*Phillpotts* v. *Boyd*, L. R. 6 P. C., and *Hughes* v. *Edwards*, 2 Prob. Div.). In both of them it was decided that the test of the lawfulness of images is whether they are of such a character as may lead to idolatry; and consequently, that an artistic group of images, even if representing the whole of the crucifixion as a general picture, is lawful, while a single crucifix is not, as has been several times decided, and last by P. C. in *Ridsdale* v. *Clifton*, 2 Prob. Div. 304. It is unnecessary here to go through the several Acts against images (2 & 3 Ed. VI. c. 6, and 1 Jac. c. 25), which are fully set forth and explained in those judgments. The result is that the Act of Edward VI. is still in force against them, though in other respects that of James is repealed by 26 & 27 Vict. c. 125.] [G.]

IMAGE WORSHIP. The worship of images occasioned great contests both in the Eastern and Western Churches (See *Iconoclasts*). Nicephorus, who had wrested the empire from Irene, in the year 802, maintained the worship of images. The emperor Leo V. (the Armenian) in 813 declared against the worship of images, and expelled Nicephorus, patriarch of Constantinople, Theodorus Studita, Nicetas, and others, who had asserted it. Michael II., desiring to re-establish peace in the East, proposed to assemble a council, to which both the Iconoclasts (those who broke down images) and the advocates of image worship should be admitted; but the latter refusing to sit with heretics, as they called the Iconoclasts, the emperor found out a medium. He left all men free to worship or not worship images, and published a regulation, forbidding the taking of crosses out of the churches, to put images in their place; the paying of adoration to the images themselves; the clothing of statues; the making them godfathers and godmothers to children; the lighting candles before them, and offering incense to them, &c. Michael sent ambassadors into the West to get this regulation approved. These ministers applied themselves to Louis le Debonnaire, who sent an embassy to Rome upon this subject. But the Romans, and Pope Paschal I., did not admit of the regulation; and a synod, held at Paris in 824, was of opinion, that although the use of images ought not to be prohibited, yet it was not allowable to pay them any religious worship. At length the emperor Michael settled his regulation in the East; and his son Theophilus, who succeeded him in the year 829, held a council at Constantinople, in which the Iconoclasts were condemned, and the worship of images, but only in the form of paintings or mosaics, restored. The French and Germans used themselves, by degrees, to pay an outward honour to images, and conformed to the Church of Rome.

All the points of doctrine or practice in which the Church of Rome differs from the Church of England are novelties, introduced gradually in the middle ages: of these the worship of images is the earliest practice, which received the sanction of what the Papists call a general council, though the second Council of Nice, A.D. 787, was, in fact, *no* general council. As this is the earliest authority for any of the Roman peculiarities, and as the Church of England at that early period was remarkably concerned in resisting the novelty, it may not be out of place to mention the circumstances. The emperor Charles the Great, who was very much offended at the decrees of this council in favour of images, sent a copy of them into England. Alcuin, a most learned member of the Church of England, attacked them, and having produced Scriptural authority against them, transmitted the same to Charles in the name of the bishops of the Church of England. Roger of Hoveden, Simeon of Durham, and the so-called Matthew of Westminster, mention the fact, and speak of the worship of images as being execrated by the whole Church. The emperor, pursuing his hostility to the Nicene Council, published four books against it composed by Alcuin, and transmitted them to the Pope Adrian I.; who replied to them in an epistle "concerning images, against those who impugn the Nicene

Synod," as the title is given, together with the epistle itself, in the seventh volume of Labbe and Cossart's Councils. The genuineness of these books is admitted by all the chief Roman writers. For the purpose of considering the subject more fully, Charles assembled a great council of *British*, Gallican, German, and Italian bishops at Frankfort, A.D. 794, at which two legates from the bishop of Rome were present; where, after mature deliberation, the decrees of the so-called general Council of Nice, notwithstanding Pope Adrian's countenance, were "*rejected*," "*despised*," and "*condemned*." The synod at Frankfort remains a monument of a noble stand in defence of the ancient religion, in which the Church of England had an honourable share, occupying, a thousand years ago, the self-same ground we now maintain, of protesting against Roman corruptions of the Catholic faith.

At the time of the Reformation errors in doctrine and practice prevailed with regard to image worship, and were upheld by many Romanist writers. "Eundem honorem deberi imagini, et exemplari; ac proinde imagines Sanctæ Trinitatis, Christi, et Crucis cultu latriæ adorandas esse." Thus Jeremy Taylor quotes Almain—"the images of the Trinity, of Christ, and of the Cross, are to be adored with divine worship." Bishop Taylor also mentions many others as upholding this opinion; amongst them Aquinas, Bonaventure, Cajetan, &c. And though much caution was used in the expression, "it is plain that the Council of Trent intended such honour and worship to be due" (See Taylor's Works, vol. xiii. pp. 385 *seq.*, Heber's Ed.: where the matter is exhaustively treated). In England one of the earliest works of the Reformation was to get rid of this superstition, and all images, "abused by pilgrimages and other special honours," were to be removed (*Injunctions of the King's Vicegerent*; Burnet's *Hist. Ref.* vol. i.; Records, p. 276). All such worship is prohibited by the "Institution of a Christian Man" (p. 137). In Edward VI.'s reign all images were removed by order of Council (Burnet, vol. ii. p. 111), and in this the Church acquiesced "under the conviction that they were unnecessary to true piety, and liable to the grossest abuses."—Palmer's *Hist. of Church*, i. 386, &c.

The article 22 condemning "worshipping of images and reliques," was written in 1553, and adopted in 1562. While anything approaching image worship is sternly prohibited, the Church of England allows the use of images in the manner stated in the preceding article (See *Images*). [H.]

IMMACULATE CONCEPTION (See *Conception, Immaculate*).

IMMERSION. The primitive mode of administering the sacrament of baptism, by which the person baptized was thrice plunged into the water. "Immersion seems, from the Anglo Saxon time down to the middle of the 16th century, to have been always the rule in the Church of England" (Maskell, *Mon. Rit.* i. 24, and ccxlvii.). Immersion is the mode of baptising first prescribed in our office of public baptism; but it is permitted to pour water upon the child, if the godfathers and godmothers certify that the child is weak (See *Affusion; Baptism; Aspersion*).

IMPANATION. A term (like transubstantiation and consubstantiation) used to designate a false notion of the manner of the presence of the body and blood of our Blessed Lord in the holy Eucharist.

This word is formed from the Latin *panis* (bread), and signifies the Divine person Jesus Christ, God and man, becoming *bread* [*and wine*], or taking the nature of bread, for the purposes of the Holy Eucharist: so that, as in the one Divine person Jesus Christ there are two perfect natures, God and man; so in the eucharistic elements, according to the doctrine expressed by the word *impanation*, there are two perfect natures—one of the Divine Son of the Blessed Virgin, and another of the eucharistic elements: the two natures being one, not in a figurative, but in a real and literal sense, by a kind of hypostatical union.

The nearest approach to the doctrine of *impanation* avowed by any sect, is that of the Lutherans (See *Consubstantiation*).

IMPLICIT FAITH. The faith which is given without reserve or examination, such as the Church of Rome requires of her members. The reliance we have on the Church of England is grounded on the fact, that she undertakes to prove that all her doctrines are Scriptural, but the Church of Rome requires credence on her own authority. The Church of England places the Bible as an authority equal with the Church, the Church of Rome makes the authority of the Church above that of the Bible. The Roman divines teach that we are to observe, not how the Church proves anything, but what she says: that the will of God is, that we should believe and confide in his ministers in the same manner as himself. Cardinal Toletus, in his instructions for priests, asserts, "that if a rustic believes his bishop proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus tells us, "That irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver." In an epistle to the

Bohemians he has these words: "I assert that there are no precepts of Christ but those which are received as such by the Church (meaning the Church of Rome). When the Church changes her judgment, God changes his judgment likewise."

IMPOSITION or LAYING ON OF HANDS. St. Paul, or the writer of the Epistle to the Hebrews (Heb. vi. 2), speaks of the doctrine of laying on of hands as one of the fundamentals of Christianity: it is an ecclesiastical action, by which a blessing is conveyed from God through his minister to a person prepared by repentance and faith to receive it. It is one of the most ancient forms in the world, sanctioned by the practice of Jacob, Moses, the Apostles, and our Blessed Lord Himself. The imposition of hands undoubtedly took its rise from the practice of the Jewish Church, in initiating persons for performing any sacred office, or conferring any employ of dignity or power. Thus Joshua was consecrated to his high office (Numb. xxvii. 23). Hence the Jews derived their custom of ordaining their rabbis by imposition of hands.

In the early Church the ceremony was used in benediction, absolution, and unction of the sick, as well as in confirmation and ordination. But probably the χειροθεσία mentioned by St. Chrysostom (*Hom.* 52) at the benediction, implied only the raising of the hands of the bishop over the congregation; and the imposition of hands seems only to have been considered necessary in the two cases of confirmation and ordination. With regard to the former all the early Fathers deemed it essential, as based upon Scriptural teaching. (St. Cyprian, *Ep.* 72, 73; Jerom. *cont. Lucifer*, cap. iv.; Aug. *de Bapt.* lib. 3. cap. 16, &c.: see *Confirmation*). And in respect of the latter this ceremony has been always esteemed so essential a part of ordination, that any other way of conferring orders without it has been judged invalid. We find it used by the Apostles as often as they admitted any new members into the ministry of the Church. For, when they ordained the first deacons, it is recorded, that after praying "they laid hands on them" (Acts vi. 6). At the ordination of Barnabas and Paul it is said that they "fasted and prayed and laid their hands on them" Acts xiii. 3). When St. Paul bids Timothy have regard to the graces conferred in his ordination, he observes that these were conferred by imposition of hands: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. iv. 14). And in his other Epistle he exhorts him to "stir up the gift of God which was in him by the putting on of his hands" (2 Tim. i. 6). The primitive Christians, following exactly after this copy, never admitted any into orders but with this ceremony: so that the ancient councils seldom use any other word for ordination than "imposition of hands" (*Conc. Chalced.* c. 15; *Trullo*, cc. 14, 40; *Constit. Apost.* viii. 19); and the ancient writers of the Church signify, that the clerical character, and the gifts of the Spirit, were conferred by this action.

It must be observed here, that the imposition of the bishop's hands alone is required in the ordination of a deacon, in conformity to the usage of the ancient Church. But priests concur in the ordination of a priest.—Dr. Nicholls, *Conc. Nic.* c. 19.

This was in the early Church a distinction between the three superior and five inferior orders, that the first were given by imposition of hands, and the second were not.

IMPROPRIATION. Ecclesiastical property, the profits of which are in the hands of a layman: thus distinguished from *appropriation*, which is when the profits of a benefice are in the hands of a college, &c. Impropriations have arisen from the confiscation of monasteries in the time of Henry VIII., when, instead of restoring the tithes to ecclesiastical uses, they were given or sold to laymen.

IMPUTATION. The attributing a character to a person which he does not really possess; thus, when in baptism we are justified, the righteousness is imputed, as well as imparted to us. The imputation which respects our justification before God, is God's gracious reckoning of the righteousness of Christ to believers, and his acceptance of these persons as righteous on that account; their sins being imputed to him, and his obedience being imputed to them. Rom. iv. 6, 7; v. 18, 19; 2 Cor. v. 21 (See *Faith* and *Justification*).

INCARNATION. The act whereby the Son of God assumed the human nature; or the mystery by which the Eternal Word was made man, in order to accomplish the work of our salvation.

The doctrine of the incarnation as laid down in the third General Council, that of Ephesus (A.D. 431), is as follows:—"The great and holy synod (of Nice) said, that He Who was begotten of the Father, as the only-begotten Son by nature; Who was true God of true God, Light of Light, by Whom the Father made all things; that He descended, became incarnate, and was made man, suffered, rose on the third day, and ascended into the heavens." These words and doctrines we ought to follow, in considering what is meant by the Word of God being "incarnate and made man."

We do not say that the nature of the

Word was converted and became flesh; nor that it was changed into perfect man, consisting of body and soul: but rather, that the Word, uniting to Himself *personally* flesh, animated by a rational soul, became man in an ineffable and incomprehensible manner, and became the Son of man, not merely by will and affection, but that different natures were joined in a real unity, and that there is one Christ and Son, of two natures; the difference of natures not being taken away by their union. It is said also, that He who was before all ages and begotten of the Father, was "born according to the flesh, of a woman:" not as if His Divine nature had taken its beginning from the Holy Virgin, but because for us, and for our salvation, He united personally to Himself the nature of man, and proceeded from a woman; therefore He is said to be "born according to the flesh." So also we say that He "suffered and rose again," not as if God the Word had suffered in His own nature the stripes, the nails, or the other wounds; for the Godhead cannot suffer, as it is incorporeal: but because that which had become His own body suffered, He is said to suffer those things for us. For He who was incapable of suffering was in a suffering body. In like manner we understand His "death." Because His own body, by the grace of God, as St. Paul said, tasted death for every man, He is said to suffer death.

INCENSE. The use of incense in connexion with Christian worship is not mentioned by writers in the first three centuries of the Christian æra; in fact there are numerous passages in which prayer is spoken of as the only incense offered to God (Clemens Alex. *Strom.* vii. 6, 32, &c.). It was probably employed as a disinfectant, or to cover evil odours, but not with any religious ceremony (Tertull. *de Cor. Mill.* c. 10). In the Apostolic Canons (c. 3) the words occur, "*θυμίαμα τῷ καιρῷ τῆς ἁγίας προσφορᾶς*"; but the date of these canons is very uncertain (See *Apostolical Canons*). It was used in the time of Gregory the Great, in the latter part of the sixth century. It then became prevalent in the Church, but fell into disuse in the Church of England after the Reformation, and although now revived in some churches, has several times been decided to be illegal.—Bingham, bk. viii. 6; *Dict. Christ. Ant.* 830. [H.]

INCOMPREHENSIBLE. In the Athanasian Creed it is said, that "the Father is incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible;" which means that the Father is illimitable, the Son illimitable, the Holy Ghost illimitable. At the time when this creed was translated, the word *incomprehensible* was not confined to the sense it now bears, of *inconceivable*, or *beyond the reach of our understanding*; but it then meant, *not comprehended within limits*.

INCORRUPTICOLÆ, or *Aphthartodocetæ*, or *Phantasiastæ*. Heretics who had their origin at Alexandria, in the time of the emperor Justinian. The beginning of the controversy was among the Eutychians, whether the body of Christ was corruptible or incorruptible from his conception: Severus held it corruptible; Julian of Halicarnassus held the contrary, that our Lord's body was not obnoxious to hunger, thirst, or weariness; and that he did but seemingly suffer such things; from whence they were called *Phantasiastæ*. The emperor Justinian, in the very end of his reign, favoured these heretics, and persecuted the orthodox.

INCUMBENT. He who is in present possession of a benefice. It is quite settled law that the incumbent has complete control over and is responsible for the due performances of divine service, and it is particularly to be observed that though curates are personally responsible for their own acts, the incumbent is responsible too for all he permits and sanctions: *Parnell* v. *Roughton*, 6 P. C. 46; also that he has full control over the organist and the choir. *Hutchins* v. *Denziloe*, 3 Phil. 90; and *Wyndham* v. *Cole*, in the Court of Arches, Oct. 1875.

INDEPENDENT METHODISTS (See *Calvinists*).

INDEPENDENTS. A sect deriving its name from their principle, that every particular congregation is an independent body. "The founder," Lord Macaulay says, "conceived that every Christian congregation had, under Christ, supreme jurisdiction in things spiritual; that appeals to provincial and national synods were scarcely less unscriptural than appeals to the Court of Arches, or to the Vatican; and that Popery, Prelacy, and Presbyterianism were merely three forms of one great apostasy."

I. Robert Brown, a clergyman of the English Church in Elizabeth's reign, is said to have been the first who maintained the distinguishing doctrine of this sect in England; and they went by the name of Brownists till 1642. Numbers of them were expelled from the kingdom, or emigrated in 1583. But Brown did not continue to be their leader. His "hasty and arrogant spirit" could not be borne. His relation, Lord Burleigh, got him the living of Thorpe-Achurch in Northamptonshire, and there he lived doing no work, but being constantly in trouble. He died in Northampton jail in 1630, having been sent thither not for any religious professions, but because of an assault on a constable of his parish, who was also his godson (Hook's *Ecc. Biog.* iii. p. 147; Fuller's *Ch. Hist.* iii.). Leaders of the sect, after Brown's influence had gone were Barrow, a Cambridge graduate, and a barrister of Gray's Inn, of whom Lord Bacon speaks, as one who "made a leap from a vain and libertine youth, to a preciseness in the highest degree, and so was much spoken of" (Bacon's Works, i. 383, Child's Ed.); John Greenwood, and Francis Johnson, Fellow of Christ's College, Cambridge, who established a Brownist community at Amsterdam (For the history of the early Independents, see Dr. Vaughan's *Hist. of English Nonconformity*, 1862). The English Independents became a most powerful sect, and during the Commonwealth they were active in preventing the establishment of a Presbyterian Church in England. In 1662 the Act of Uniformity was passed, which excluded from the ministerial office in the Church of England, persons either of the Independent or Presbyterian opinions (See *Uniformity*). After another Act, the "Act of Toleration" (see *Toleration*), the Independent sect, as indeed all the other dissenting sects, decreased in numbers, till the wonderful influence of the Wesleys and Whitefield caused a revival. Many persons then refused to join the Wesleyans, as was the case with Lady Huntingdon's Connexion, but they coalesced with the old Independents, and by this accession the latter became the largest dissenting body in England, except the Wesleyans. In 1831 a Congregational Union was formed, showing, we may suppose, the weakness of the fundamental principle of "Independency." The Congregationalists, or Independents, have increased in numbers in proportion to the increase of population.

The earliest account of the number of Independent congregations refers to 1812; before that period, Independent and Presbyterian congregations were returned together. In 1812, there seem to have been 1024 Independent chapels in England and Wales (799 in England, and 225 in Wales). In 1838, an estimate gives 1840 churches in England and Wales. It is now said that there are 3500 Congregational or Independent chapels in the United Kingdom: 110 in Canada, 160 in Australia; beside missionary churches and colleges sustained by the London Missionary Society.—*Congregational Year-Book.*

II. In doctrine they are strictly Calvinistic. But many of the Independents, both at home and abroad, reject the use of "all creeds and confessions drawn up by fallible men;" and merely require of their teachers a declaration of their belief in the truth of the gospel and its leading doctrines, and of their adherence to the Scriptures as the sole standard of faith and practice, and the only test of doctrine, or the only criterion of faith. And in general they require from all persons who wish to be admitted into their communion, an account, either verbal or written, of what is called their *experience;* in which, not only a declaration of their faith in the Lord Jesus, and their purpose, by grace, to devote themselves to Him, is expected, but likewise a recital of the steps by which they were led to a knowledge and profession of the gospel.

In regard to Church government and discipline, it may be sufficient to remark here, after what has already been said, that Independents in general agree with the Presbyterians "in maintaining the identity of presbyters and bishops, and believe that a plurality of presbyters, pastors, or bishops, in one church, is taught in Scripture, rather than the common usage of one bishop over many congregations;" but they conceive their own mode of discipline to be "as much beyond the presbyterian as presbytery is preferable to prelacy:" and they assert that one distinguishing feature of their discipline is their maintaining "the right of the Church, or body of Christians, to determine who shall be admitted into their communion, and also to exclude from their fellowship those who may prove themselves unworthy members."

This, their regard to purity of communion, whereby they profess to receive only accredited, or really serious Christians, has been termed the grand Independent principle (Stoughton's *Eccl. Hist.*). [H.]

INDEXES. The books generally bearing the title of Prohibitory and Expurgatory Indexes, are catalogues of authors and works either condemned *in toto*, or censured and corrected, chiefly by excision, issued from the Church of modern Rome, and published by authority of her ruling members and societies so empowered.

The Prohibitory Index specifies and prohibits entire authors or works, whether of known or of unknown authors. This book has been frequently published, with successive enlargements, to the present time, under the express sanction of the reigning pontiff. It may be considered as a kind of periodical publication of the papacy.

The other class of indexes, the Expurgatory, contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered. Such a work, in proportion to the number of books embraced by it, must be, and in the case of the Spanish indexes of the kind, is voluminous. For a general history of these indexes the reader is referred to Mendham's "Literary Policy of the Church of Rome."

INDUCTION. This may be compared to livery and seisin of a freehold, for it is putting a minister in actual possession of the church to which he is presented, and of the glebe land and other temporalities thereof; for before induction he hath no freehold in them. The usual method of induction is by virtue of a mandate under the seal of the bishop, to the archdeacon of the place, who either himself, or by his warrant to all clergymen within his archdeaconry, inducts the new incumbent by taking his hand, laying it on the key of the church in the door, and pronouncing these words: "I induct you into the real and actual possession of the rectory or vicarage of H——, with all its fruits, members, and appurtenances." Then he opens the door of the church, and puts the person in possession of it, who enters to offer his devotions, which done, he tolls a bell to announce his induction to his parishioners (*Official Year-Book*, 1886).

INDULGENCE. I. In the primitive times this implied the relaxation of canonical penance, by the bishop, on sufficient evidence of true repentance. St. Basil speaks of it in this sense (Can. 74), and St. Chrysostom says, "Show your contrition, show your reformation, and all is done" (*Hom.* xiv. *in* 2 *Cor.*). And in several councils it was left to the discretion of the bishops to show favour to true penitents, and to shorten, by indulgence, their time of penance (*Conc. Ilerden*, can. 5; *Conc. Chalced.* can. 16). In our Church this is the only allowable idea of indulgence.—Bingham, bk. xviii. c. 4; Bishop Taylor's dissuasive from Popery, Works, vol. x. 131, Heber's Ed.; Hooker, *Ecc. Pol.* vi. 5, 8, 9.

II. Indulgences in the Roman Church are a remission of the punishment due to sins, granted by the Church, and supposed to save the soul from Purgatory. The conferring of indulgences, which are denominated "the heavenly treasures of the Church" (*Conc. Tri. Decret.* sess. xx.), is said to be the "gift of Christ to the Church" (sess. xxv.). To understand the nature of indulgences, we must observe, that "the temporal punishment due to sin, by the decree of God, when its guilt and eternal punishment are remitted, may consist either of evil in this life, or of temporal suffering in the next, which temporal suffering in the next life is called purgatory; that the Church has received power from God to remit both of these inflictions, and this remission is called an indulgence" (Butler's *Book of the Rom. Cath. Ch.* p. 110). "It is the received doctrine of the Roman Church that an indulgence, when truly gained, is not barely a relaxation of the canonical penance enjoined by the Church, but also an actual remission by God himself of the whole, or part, of the temporal punishment due to it in his sight" (Milner's *End of Controv.* p. 305). Indulgences were first invented by Urban II. in the eleventh century, as a recompence to those who went to the holy war. Clement V. decreed that they who should, at the jubilee, visit such and such churches, should obtain "a most full remission of all their sins;" and he not only granted a "plenary absolution of all sins, to all who died on the road to Rome," but "also commanded the angels of paradise to carry the soul direct to heaven." Boniface VIII. granted not only a general, but the most full pardon of all sins to all that visit Rome the first year in every century. Pope Leo X., in his bull *De Indulgentiis*, whose object he states to be "that no one in future may allege ignorance of the doctrine of the Roman Church respecting indulgences, and their efficacy," declares, "that the Roman pontiff, vicar of Christ on earth, can, for reasonable causes, by the powers of the keys, grant to the faithful, whether in this life or in purgatory, indulgences out of the superabundance of the merits of Christ and of the saints (expressly called a treasure); and that those who have truly obtained these indulgences are released from so much of the temporal punishment due for their actual sins to the Divine justice, as is equivalent to the indulgence granted and obtained" (*Bulla Leon. X. adv. Luther*). Clement XI., in the bull *Unigenitus*, speaks most extravagantly on the subject, as do many other of the popes. "We have resolved," says Pope Leo XII., in his bull of indiction for the universal jubilee, in 1824, "in virtue of the authority given us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of His Virgin Mother, and of all the saints, which the author of human salvation has intrusted to our dispensation. During this year of the jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission, and pardon of all their sins, to all the faithful of Christ, truly penitent and confessing their sins, and receiving the holy communion, who shall visit the churches of blessed Peter and Paul," &c.

The first General Lateran Council granted "remission of sins to whoever shall go to Jerusalem, and effectually help to oppose the infidels" (Can. xi.). The third and fourth Lateran Councils granted the same indulgence to those who set themselves to destroy heretics, or who shall take up arms against them (See Labbe, vol. x.).

The Council of Trent confirmed this "novel and strange doctrine;" and it was against these indulgences that Luther had so firmly set himself. Long before Luther, however, this abuse had rankled in the heart of Christendom. It was in vain for the Church to assert that, rightly understood, indulgences only released from temporal penances; that they were a commutation, a merciful, lawful commutation for such penances. The language of the promulgators and vendors of the indulgences, even of the indulgences themselves, was, to the vulgar ear, the broad, plain, direct guarantee from the pains of purgatory, from hell itself, for tens, hundreds, thousands of years; a sweeping pardon for all sins committed, a sweeping licence for sins to be committed; and if this false construction, as it might be, was perilous to the irreligious, the seeming flagrant dissociation of morality from religion was no less revolting to the religious. No testimony can be produced from any Father, or any document of the ancient Church, that either this doctrine, or the practice of such indulgences, was known or used for 1000 years.—Milman's *Lat. Christ.* vol. vi. p. 436: see also note, 437; Clementius, *Exam. Conc. Trid. de Indulg.* c. 4; J. Taylor, *ut sup.*, p. 141 (where the subject is treated at length, and the doctrine confuted); Lingard, vi. 89; Bellarmine, *de Indulg.* cc. 2, 3 (For English forms of indulgence see Maskell, *Mon. Rit.* iii. 372). [H.]

INDULGENCE SUNDAY. A name given to the first day in Holy Week in the Lectionary of St. Jerome, and by later writers. It has been supposed that the term originated from the custom of the Christian emperors of setting prisoners free on that day, and closing the courts of law during the week. But this did not take place before the end of the fourth century, and the term was older than that. Most probably it was intended to refer to our Lord's indulgence, in His work of redemption: and in this sense the words occur in the Gregorian Sacramentary, "per quem nobis indulgentia largitur;" and again, "ut indulgentiam percipere mereamur" (See *Palm-Sunday*). [H.]

INDULT (Lat. *indultum*), in the Church of Rome, is a power of presenting to benefices, granted to certain persons by the pope. Of this kind is the Indult of kings and sovereign princes and cardinals in the Romish communion, and, formerly, that of the parliament of Paris. The power of nominating to bishoprics was granted to Francis I. by Pope Leo X., A.D. 1516, and similar grants were made by later popes.

The cardinals have an Indult granted them by agreement between Pope Paul IV. and the sacred college, in 1555, which is always confirmed by the popes at the time of their election. By this treaty or agreement the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collations from the pope.

INFALLIBILITY OF THE CHURCH. In one sense the universal Church is infallible. It has an infallible guide in the Holy Scriptures. Holy Scripture contains all religious truth; and the Church having the Scriptures, is so far infallibly guided. But there is no infallible guide to the interpretation of Scripture. If it were so, then there would be an authority above the Scriptures. Hence the wisdom of our twentieth Article: "The Church hath power to decree rites or ceremonies," &c. In this the authority of the Church in subordination to Scripture is clearly laid down. To the same effect is our twenty-first Article. "General Councils," &c., which ends: "Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture"—Waterland, in "Importance of the Doctrine of the Holy Trinity." Chillingworth, Beveridge.

Thus the Church of England ever upholds the authority of the Church, and accepts the doctrine of the general councils, while at the same time she repudiates the idea of infallibility as taught by the Church of Rome. That Church asserts the infallibility (i.) of the Fathers. "Our constant and avowed doctrine is, that the doctrine of the Fathers, speaking of them properly as such, is infallible" (see *Fathers*); (ii.) of the councils, whether they are general or no, if only connected with the Roman Church; (iii.) of the Pope.—Bishop Taylor's Works, Heber's Ed., viii. 52: x. 313.

The Council of Trent published no definition on this point. Suarez says that the Pope's infallibility is a question of faith; Bellarmine, that it is not; and Stapleton, that, though the denial of it is scandalous and offensive, it is perhaps not heretical; while Gerson, with a very large and learned school of Roman theologians, rejects the doctrine altogether. But the matter has been settled for the Church of Rome by Pope Pius IX., who in A.D. 1870 declared the Pope infallible. [H.]

INFANT BAPTISM (See *Baptism, Infant*).

INFINITY. An attribute of God. The idea of *infinity* or *immensity* is so closely connected with that of *self-existence*, that, because it is impossible but that something must be infinite, independently and of itself, therefore it must of necessity be self-existent: and because something must of necessity be self-existent, therefore it is necessary that it must likewise be infinite. A necessarily existent being must be *everywhere* as well as *always* unalterably the same. For a necessity, which is not everywhere the same, is plainly a consequential necessity only, depending upon some external cause. Whatever therefore exists by an absolute necessity in its own nature, must needs be *infinite*, as well as *eternal*. To suppose a finite being to be self-existent, is to say, that it is a contradiction for that being not to exist, the absence of which may yet be conceived without a contradiction, which is the greatest absurdity in the world.

From hence it follows that the infinity of the self-existent Being must be an infinity of *fulness*, as well as of *immensity*; that is, it must not only be without limits, but also without diversity, defect, or interruption. It follows, likewise, that the self-existent Being must be a most simple, unchangeable, incorruptible Being, without parts, figure, motion, divisibility, or any other such properties, as we find in matter. For all these things plainly and necessarily imply finiteness in their very notion, and are utterly inconsistent with complete infinity.

As to the particular manner in which the Supreme Being is infinite, or everywhere present—this is as impossible for our finite understandings to comprehend and explain, as it is for us to form an adequate idea of infinity. The schoolmen have presumed to assert that the immensity of God is a point, as his eternity (they think) is an instant. But this being altogether unintelligible, we may more safely affirm, that the Supreme Cause is at all times equally present, both in his simple essence, and by the immediate and perfect exercise of all his attributes, to every point of the boundless immensity, as if it were really all but one single point. The Latin version of the Te Deum renders "of an infinite majesty," "immensæ majestatis." The same epithet, which means "immeasurable," is used in the Athanasian Creed to imply "incomprehensible" (See *Incomprehensible*).

INFIRMARIAN. An officer in a monastery, who had the care of the sick and infirm. A dignitary in Nice Cathedral was so called.

INITIATED. In the early ages of the Church, this term was applied to those who had been baptized and admitted to a knowledge of the higher mysteries of the gospel. The discipline of the Church at that period made it necessary that candidates for baptism should pass through a long probation, in the character of catechumens. While in this preparatory state, they were not allowed to be present at the celebration of the Eucharist; and in sermons and homilies in their presence, the speaker either waived altogether any direct statement of the sublimer doctrines of Christianity, or alluded to them in an obscure manner, not intelligible to the *uninitiated*, but sufficiently clear to be interpreted by those for whom they were intended, viz. the baptized or *initiated*. Hence the phrase so common in the homilies of the Fathers, "the *initiated* understand what is said," St. Chrysostom and St. Augustine using it at least fifty times.—Casaubon, *Exerc.* 16 *in Baron.* p. 399.

INJUNCTIONS. I. Of September, 1547. These are important as showing the spirit by which the English Reformers were animated. They were eleven in number, and directed on the one hand against superstitious abuses, which had taken hold of the people, and on the other against the negligence of the clergy. They were (1) that the clergy should not encourage the people to pay reverence to relics, or make pilgrimages to shrines; but should teach that health (salvation) and grace ought to be sought for from God only; (2) that the clergy should preach at least once in each quarter of the year, exhort their people to the practice of those virtues and graces enjoined in Scripture; and should denounce such things as offering candles and tapers, or kissing or licking the same, prayer upon beads, or such like superstitions; (3) that images which had been worshipped should be destroyed, and no lights should be burnt before any image or picture, "but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall remain still" (see *Lights*); (4), (5), (6), (7) order the reading and reciting the Scriptures, Epistles and Gospels, Lord's Prayer, Credo, and Litany, in English: and direct that an English version of the Bible should be set up in the church for the use of parishioners; (8) that all shrines, coverings of shrines, tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, &c., should be destroyed; (9) a pulpit to be provided by the churchwardens; (10) one of the homilies to be read every Sunday; (11) that all persons who did not understand Latin were to use King Henry's Primer.

II. Of October in the same year. These ordered that matins should be celebrated at 6, and evensong and compline at 3, from Lady Day to October 1: and at 7, and 2 or 2.30, during the rest of the year; that only one mass should be celebrated daily, at 9 A.M.; that the singing of hours, prime, dirige (see *Dirge*) commendations should be discontinued.

III. Of Queen Elizabeth. By 1 Mary, s. 2, c. 2, the alterations made in the reign of Edward VI. were abolished; and so, whether the Injunctions of 1547 had the force of an Act of Parliament or not, they ceased to be of any authority. The Injunctions of 1559 were founded upon those of 1547, and were followed by certain "Interpretations, and further considerations (See *Advertisements*). [H.]

INNOCENTS' DAY. One of the holydays of the Church, observed December 28. The innocents were they who suffered death under the cruel decree of Herod, who thought, by a general slaughter of young children, to have accomplished the death of the infant Jesus. They are so called from the Latin term *innocentes* or *innocui*, harmless babes, altogether incapable of defending themselves from the malice of their inhuman persecutors. The celebration of the martyrdom of these innocents was very ancient.—Orig. *Hom.* 3, *De Diversis;* Cypr. *Ep.* 56, *ad Thibar.;* Aug. *de Lit. Art.* 3, 23.

INQUISITION. A tribunal or court of justice, in Roman Catholic countries, erected by the popes for the examination and punishment of *heretics.*

Before the conversion of the empire to Christianity, there was no other tribunal for the inquiry into matters of faith and doctrine but that of the bishops; nor any other way of punishing obstinate heretics but that of excommunication. But the Roman emperors, being converted to Christianity, thought themselves obliged to interpose in the punishment of crimes committed against God, and for this purpose made laws (which may be found in the Theodosian and Justinian codes), by which heretics were sentenced to banishment and forfeiture of estates. Thus there were two courts of judicature against heretics, the one spiritual, the other civil. The ecclesiastical court pronounced upon the right, declared what was heresy, and excommunicated heretics. When this was done, the civil courts undertook the prosecution, and punished those, in their persons and fortunes, who were convicted of heresy.

This method lasted till after the year 800. From this time the jurisdiction of the Western bishops over heretics was engaged, and they had now authority both to convict and punish them, by imprisonment and several acts of discipline, warranted, by the canons and custom: but they could not execute the imperial laws of banishment upon them. Matters stood thus until the twelfth century, when the great growth and power of heresies (as they were called) began to give no small disturbance to the Church. However, the popes could do no more than send legates and preachers to endeavour to convert the heretics, particularly the *Albigenses*, who in the 13th century were the occasion of great disturbances in Languedoc. Hither Father Dominic and his followers (called from him *Dominicans*) were sent by Pope Innocent III. A.D. 1208, with orders to excite the Catholic princes and people to extirpate heretics, to *inquire* out their number and quality, and to transmit a faithful account thereof to Rome; hence they were called *Inquisitors;* and this gave birth to the formidable tribunal of the *Inquisition*, which was established in all Italy, and it was also introduced into Germany and France. In the latter country it was exercised with great severity for a time, but was soon discontinued, though an unsuccessful attempt was made to revive it under Henry II. against the Huguenots. In Germany it fell into disuse at the Reformation. In England it was never received, prosecutions against heresy being carried on in the ordinary courts. In Spain, where it was first introduced in 1248, and in Portugal, the greatest atrocities were committed by the Inquisition, the usual punishment for those found guilty by the tribunal being a lingering death by burning, besides preliminary tortures to make the accused confess (See *Autò da fe*). It was finally abolished in 1835.

The *Inquisition* of *Goa*, in the Indies, was very powerful, the principal inquisitor having more respect shown him than either the archbishop or viceroy.

The *Inquisition* of *Venice*, consisting of the pope's nuncio residing there, the patriarch of Venice, the father inquisitor, and two senators, was not nearly so severe as those of Spain and Portugal. It did not hinder the Greeks and Armenians from the exercise of their religion; and it tolerated the Jews, who wore scarlet caps for the sake of distinction. In fine, the power of this tribunal was so limited by the States, that, in the university of Padua, degrees were taken without requiring the candidates to make the profession of faith enjoined by the popes; insomuch that schismatics, Jews, and those they call heretics, could freely take their degrees in law and physic there.

The *Inquisition* of *Rome* was a congregation of twelve cardinals, and some other officers, and the pope presided in it in person. This was accounted the highest tribunal in Rome. It was founded A.D. 1543, in the time of Pope Paul III., on occasion of the spreading of Lutheranism; its powers were confirmed and extended by Pius IV. A.D. 1564, reorganized by Sixtus V. in 1588, suppressed by Napoleon Bonaparte in 1808.

INSPIRATION (See *Holy Ghost*). I. The extraordinary and supernatural influence of the Spirit of God on the human mind, by which the prophets and sacred writers were qualified to receive and set forth Divine communications, without any mixture of error. In this sense the term occurs in 2 Tim. iii. 16. "All Scripture is given by inspiration of God," &c. (See *Scriptures, Inspiration of*).

II. The word *inspiration* also expresses that ordinary operation of the Spirit, by which men are inwardly moved and excited both to will and to do such things as are pleasing to God, and through which all the powers of their minds are elevated, purified, and invigorated. "There is a spirit in man; and the *inspiration* of the Almighty giveth them understanding" (Job xxxii. 8). In this latter sense the term and its kindred verb frequently appear in the offices of the Church; as in the petitions, "Grant, that by thy holy *inspiration* we may think those things that are good;" "Cleanse the thoughts of our hearts by the *inspiration* of thy Holy Spirit;" "Beseeching thee to *inspire* continually the universal Church with the Spirit of truth, unity, and concord;" and

> "Come, Holy Ghost, our souls *inspire*,
> And lighten with celestial fire;"
>
> "Visit our minds, into our hearts
> Thy heavenly grace *inspire*."

INSTALLATION. The act of giving visible possession of his office to a canon or prebendary of a cathedral, by placing him in his stall. It is also applied to the placing of a bishop in his episcopal throne in his cathedral church; enthronization being said to be proper to archbishops only; but this appears a technical and unreal distinction invented in the middle ages.

The installation of the Knights of the Garter is a religious ceremony, performed in the Chapel of St. George, at Windsor (See *Ashmole's Institution of the Order of the Garter*). Those of the Knights of the Bath in Henry VII.'s Chapel in Westminster Abbey, and of the Knights of St. Patrick in the Cathedral of St. Patrick's in Dublin, are, according to the statutes of the orders, conducted upon the same model.

INSTITUTION. The act by which the bishop commits to a clergyman the cure of a church.

Canon 40. "To avoid the detestable sin of simony, every archbishop, bishop, or other person having authority to admit, institute, or collate, to any spiritual or ecclesiastical function, dignity, or benefice, shall, before every such admission, institution, or collation, minister to every person to be admitted, instituted, or collated, the oath against simony."

The following papers are to be sent to the bishop by the clergyman, who is to be instituted or collated:—

1. Presentation to the benefice or cathedral preferment, duly stamped and executed by the patron [*or* petition, not on stamp, *if the person to be instituted happens to be patron of the benefice.*]

The stamp duty upon presentations is now regulated by the Acts 5 & 6 Vict. c. 79, and 6 & 7 Vict. c. 72, and it is an *ad valorem* duty upon the net yearly value of the preferment or benefice, such value to be ascertained by the certificate of the ecclesiastical commissioners for England indorsed upon the instrument of presentation.

The following is the scale of stamp duty to which presentations are liable:—

Where the annual value is under £300 . . .	£5 stamp.
If it amounts to £300 and is less than £400 . . .	10
If it amounts to £400 and is less than £500 . . .	15
If it amounts to £500 and is less than £600 . . .	20

and so on; an additional £5 being required for every £100 annual value.

In the case of collations, and also of institutions proceeding upon the petition of the patron, the certificate of yearly value must be written upon, and the stamp affixed to, the instrument of collation, or of institution, respectively.

The following is the scale of duty to which collations and institutions proceeding upon petition are liable:—

Where the annual value is under £300 . . .	£7 stamp.
If it amounts to £300 and is less than £400 . . .	12
If it amounts to £400 and is less than £500 . . .	17
If it amounts to £500 and is less than £600 . . .	22

and so on; an additional £5 being required for every £100 annual value.

In order to procure the certificate of value from the ecclesiastical commissioners, application should be made by the secretary to the commissioners, in the following from:—

Application for Certificate of the value of a Living under 5 & 6 *Vict. c.* 79, *and* 6 & 7 *Vict. c.* 72.

TO THE ECCLESIASTICAL COMMISSIONERS
FOR ENGLAND.

The ——, of ——, in the county of ——, and diocese of ——, and in the patronage of ——, having become vacant on the —— day of —— last, by the —— of the Rev. ——; and the Rev. —— being about to be —— thereto, the ecclesiastical commissioners for England are requested to certify the net yearly value thereof, according to the provisions of the Acts 5 & 6 Vict. c. 79, and 6 & 7 Vict. c. 72.

(*Date*) ——.

(*Signature*) ——.

In answer to this application, a form of certificate will be sent from the office of the ecclesiastical commissioners, which is to be indorsed on the instrument of presentation, &c., and then transmitted to the same office for signature; after which, the presentation, &c., will, on its being taken to the Stamp Office, be properly stamped.

2. Letters of orders, deacon, and priest.

3. Letters testimonial by three beneficed clergymen, in the following form —

To the Right Reverend ———, Lord Bishop of ——.

We, whose names are hereunder written testify and make known, that A. B., clerk, A.M. (*or other degree*), presented (*or* to be collated, *as the case may be*) to the canonry, &c., &c. (*or* to the rectory or vicarage, *as the case may be*), of ——, in the county of ——, in your lordship's diocese, hath been personally known to us for the space of three years last past; that we have had opportunities of observing his conduct; that, during the whole of that time, we verily believe that he lived piously, soberly, and honestly; nor have we at any time heard anything to the contrary thereof; nor hath he at any time, as far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the United Church of England and Ireland; and, moreover, we believe him in our consciences to be, as to his moral conduct, a person worthy to be admitted to the said canonry, or benefice (*as the case may be*).

In witness whereof we have hereunto set our hands, this —— day of ——, in the year of our Lord 18—

C. D. rector of ——.
E. F. vicar of ——.
G. H. rector of ——.

(*Official Year-Book of the Church of England*, p. 639).

If all the subscribers are not beneficed in the diocese of the bishop to whom the testimonial is addressed, the countersignature of the bishop of the diocese wherein their benefices are respectively situate is required.

4. A short statement of the title of the patron in case of a change of patron since the last incumbent was presented.

The same subscriptions and declarations are to be made, and oaths taken, as by a clergyman on being licensed to a perpetual curacy (See *Curacy*).

If the clergyman presented, or to be collated, should be in possession of other preferment, it will be necessary for him (if he wishes to continue to hold a cathedral preferment, or a benefice with the cathedral preferment, or benefice to which he has been presented, or is to be collated,) to look to the provisions of the Act 1 & 2 Vict. c. 106, sect. 1 to sect. 14, before he is instituted or collated (See *Pluralities*).

INSTITUTION OF A CHRISTIAN MAN, or "THE BISHOP'S BOOK." This followed the "Articles to establish Christian quietness," which were put forth by the authority of Henry VIII. in 1536, and was intended to *explain* the Creed, the Lord's Prayer, the Ten Commandments, and the Sacraments. It is interesting to compare this book with that which is called the "King's Book," published about six years later, and in which the influence of Gardiner is manifest. The chief points in the "Bishops' Book" are "Justification by the only merits of Jesus Christ" (60); "Good works not in themselves deserving of reward"; "Christ the only mediator" (45); "The authority of the Pope to be renounced" (55). In the "King's Book" these matters are treated in a very different way, and in fact there was a retrograde movement. But it was only for a time, and the "Institution of a Christian Man" did its work in the history of the Reformation.—Burnet's *Reform.* i. 228-9; Blunt's *Parish Priest* (Murray), pp. 115 *seq.*, 324 (See *Bishop's Book*).

INTENTION. (1) A motion of the will, by which it is proposed or intended to accomplish or obtain a certain end. "In every action," says Jeremy Taylor, "reflect upon the end; and in your undertaking it, consider why you do it, and what you propound to yourself for a reward, and to your action as its end." "Intentions" are the particular objects which we wish to gain (whether for ourselves or others) by any act of devotion.

(2) But the word is used in a different sense in the Roman Church. On this subject the following is the eleventh canon of the Council of Trent:—"If any shall say that there is not required in the ministers while they perform and confer the sacraments, at least the *intention* of doing what the Church does, let him be accursed."

This is a fearful assertion, which supposes it to be in the power of every malicious or sceptical priest to deprive the holiest of God's worshippers of the grace which is sought in the sacraments. There is mention of this notion in the Constitutions of Martin V., and in Pope Eugenius's letter to the Armenians at the Council of Florence; but this was the first time that a reputed general council sanctioned it.

Our 26th Article of Religion virtually repudiates this extreme doctrine of "Intention," declaring that the effect of a sacrament (where there is faith in the receiver) flows from its due administration as to form and words; and whatever the wickedness of the minister, this is no bar to its validity. [H.]

INTERCESSION (derived from Lat. *intercedere*, to go between). A pleading or entreating in behalf of another. It is spoken (1) of the intercession of our Lord for His Church and people (Rom. viii. 34; Heb. vii. 25); (2) of the Holy Ghost in God's children (Rom. viii. 26); (3) of the prayers of Christians for others, offered to God in virtue of their oneness with Christ. Such in the Prayer Book are: the prayers for the Queen and Royal Family, for the clergy and people, the supplications of the Litany (beginning "We beseech Thee"), the prayers for Parliament, for all sorts and conditions of men, for the Church Militant, &c.

Examples of Intercession are abundant in Holy Scripture. For a promise to Intercession specially, see St. James v. 14–18; 1 St. John v. 16.

INTERCESSIONS. That part of the Litany in which, having already prayed for ourselves, we proceed to supplicate God's mercy for others. The intercessions are accompanied by the response, "We beseech thee to hear us, good Lord" (See *Litany*). The different species of prayer are alluded to by St. Paul, 1 Tim. ii. 1. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας.

INTERCESSOR (See *Lord, Jesus*, and *Advocate*). One who pleads on behalf of another. The title is applied emphatically to our blessed Lord, "who ever liveth to make intercession for us." The practice of the Romanists in investing angels and departed saints with the character of intercessors, is rejected as being unsanctioned by Catholic antiquity, as resting on no Scriptural authority, and as being derogatory to the dignity of our Redeemer (See *Invocation; Saints; Idolatry*).

INTERDICT. An ecclesiastical censure, whereby the Church of Rome forbids the administration of the sacraments and the performance of Divine service to a kingdom, province, town, &c. Some people pretend this custom was introduced in the fourth or fifth century; but the opinion that it began in the ninth is much more probable: there are some instances of it since that age, and particularly Alexander III., in 1170, superciliously put the kingdom of England under an interdict, forbidding the clergy to perform any part of Divine service except baptism to infants, taking confessions, and giving absolutions to dying penitents, which were the usual limitations of an interdict; Innocent III. also subjected England to an interdict in the reign of John, but the succeeding popes seldom made use of it.

INTERIM (*Lat.*). The name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the Emperor Charles V., when he had defeated their forces. It was so called, because it was only to take place in the *Interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: the emperor had made choice of three divines, viz. Julius Pflug, bishop of Naumburg, Michael Sidonius, titular bishop of Sidon, and John Agricola of Eisleben, preacher to the Elector of Brandenburg; who drew up a project consisting of twenty-six articles concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sins; charity and good works; the confidence we ought to have in God, that our sins are remitted; the Church, and its true marks; its power, authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession; and prayers for the dead.

The emperor sent this project to the pope for his approbation, which he refused; whereupon Charles V. published the imperial constitution called the *Interim*, wherein he declared, that "it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal Church; and that those who had separated themselves from it should either reunite themselves to it, or at least conform to this constitution; and that all should quietly expect the decisions of the general council." This ordinance was published in the Diet of Augsburg, May 15th, 1548. But this device neither pleased the pope nor the Protestant; the Lutheran preachers openly declared they would not receive it, alleging that it re-established Popery. Some chose rather to quit their chairs and livings than to subscribe it; nor would the Duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the emperor was so severe against those who refused to accept, that he disfranchised the cities of Magdeburg and Constance, for their opposition.—Burnet's *Reform.* ii. 177; Collier, *Eccles. Hist.* v. 318. There were two other "Interims," one of Franconia, the other of Leipsic.

INTERMEDIATE STATE. A term made use of to denote the state of the soul between death and the resurrection. From the Scriptures speaking frequently of the dead sleeping in their graves, many have supposed that the soul sleeps till the resurrection, i.e. is in a state of entire insensibility.

But against this opinion, and as evidence that the soul, after death, enters immediately into a state of conscious happiness or misery, though not of final reward or punishment, the following passages seem to be conclusive: Matt. xvii. 3; Luke xxiii. 43; 2 Cor. v. 6; Phil. i. 21; Luke xvi. 22, 23; Rev. vi. 9 (See *Hell*). See Hooker, *Serm.* iii.; Bp. Bull, *Serm.* ii. and iii.; "After Death," by Canon Luckock; and "Spirits in Prison," by Dean Plumptre.

INTINCTION (*intingere*, to dip in): administering the elements in the Eucharist together by breaking the bread into the wine. In the Eastern Church the laity communicate in this way. The "eucharistia intincta" was forbidden by the 3rd Council of Braga (c. i.); by Urban II. in the 11th century; and, in England, by the synod held at Westminster in 1175, "we forbid the Eucharist to be sopped."—Hook's *Archbishops*, ii. p. 533; Bona, *Rer. Lit.* ii., xviii. 3. [H.]

INTONATION, properly speaking, the recitation by the chanter, or rector chori, of the commencing words of the psalm or hymn, before the choir begins: as is often practised in the English choirs, with respect to the *Venite*, the *Te Deum*, the Nicene Creed, and the *Gloria in Excelsis*. The intonations of the Gregorian Psalm chant are regularly prescribed. Intoning is the recitation of the words to be used, on one note or tone. Objectors to the cathedral mode of service sometimes aver "intoning" to be unnatural; but this objection cannot be sustained: nor is there any reason to suppose that the revisionists of the Liturgy of the 16th century ever intended to abolish the immemorial custom of the Church of God, alike in Jewish and Christian times, of saying the Divine service in some form of solemn musical recitative, and to introduce the then unheard of custom of adopting the ordinary colloquial tone of voice. Intoning has the great advantage of being better heard in large churches, when well done.

INTROIT. In the ancient Church a psalm was sung or chanted immediately before the Collect, Epistle, and Gospel. As this took place while the priest was entering within the septum or rails of the altar, it acquired the name of *Introitus* or *Introit.*

Cardinal Bona says that Introits, as used in the Roman Church, were introduced by Pope Cœlestine (A.D. 422–432). The Introit consists of one or more verses, generally from the Psalms, but sometimes from other parts of Scripture. This anthem is the Introit, properly so called. Then follows a verse from the psalm (anciently a whole psalm): then the Gloria Patri, after which the Introit, or commencing anthem, is repeated. The First Prayer Book of Edward VI. (A.D. 1549) appoints special psalms to be used as *Introits* on all Sundays and holydays. These differ altogether from the Roman Introits, both in their selection and in their construction. They are entire psalms, with the Gloria Patri, and without any verse. The psalm or hymn now universally sung in our churches before the Communion Service, may be said to represent the Introit, as Bishop Bull observes. "In cathedral or mother churches there is still a decent distinction between the two services: for before the priest goes to the altar to read the second service, there is a short but excellent anthem sung, in imitation whereof in the churches of London, and in other greater churches of the country, instead of that anthem there is part of a psalm sung."—Jebb's *Choral Service.*

In *Clifford's Introduction* (1664) it appears that a voluntary at that time preceded the Communion Service at St. Paul's. Shortly after this time, the custom arose, now universal in choirs, of singing a Sanctus in this place: St. Paul's, Westminster, and Canterbury were the first to adopt it. In parish churches, a metrical psalm is frequently sung in this place.

INVENTION OF THE HOLY CROSS. A festival appointed to be observed on May 3, in memory of the day on which it is affirmed our Saviour's cross was found by the empress Helena, in the time of Constantine the Great (See *Cross*).

INVESTITURE. In its first legal signification this denoted the transfer, from a superior to an inferior, of a fief; or, more generally speaking, of a property, a title, a power, through the presentation of certain symbols. When the Church was endowed by the munificence of kings and nobles, her temporal possessions were regarded as benefices, and the sovereign invested the ecclesiastic with his civil rights. He conferred the beneficium, through the symbols,—to a canon of a book, to an abbot of a pastoral staff, to a bishop of the staff and ring. In process of time this resulted in the nomination by the emperor, without the intervention of the spiritual authorities, to all the higher preferments in the Church. This grievance Hildebrand (Gregory VII.) determined to redress; but he aimed not merely at reforming a corrupt exercise of right, but at the overthrow of the right itself. This gave rise to a contest which lasted for fifty-six years, and occasioned sixty battles. It was settled by compromise, the "Concordat of Worms," between Henry V. and Calixtus II. in 1122. The great quarrel between Henry I. and Anselm was on the question of lay investiture, and had nearly the same issue.—Hook's *Archbishops*, ii.

239 *seq.*; Stubbs' Mosheim, ii. 35, 41, 110.

INVISIBLES. A distinguishing name given to the disciples of Osiander, Flacius Illyricus, Swenkfeld, &c., being so denominated because they denied the perpetual visibility of the Church. Palmer remarks (*Hist. of the Church*, i. p. 26), that the reformed seemed generally to have taught the doctrine of the visibility of the Church, until some of them deemed it necessary, in consequence of their controversy with the Romanists, who asked them where their Church existed before Luther, to maintain that the Church might sometimes be invisible. This mistaken view appears in the Belgic Confession, and was adopted by some of the Protestants; but it arose entirely from their error in forsaking the defensive ground which their predecessors had taken at first, and placing themselves in the false position of claiming the exclusive title of the Church of Christ, according to the ordinary signification of the term. Jurieu, a minister of the French Protestants, has shown this, and has endeavoured to prove that the Church of Christ is essentially visible, and that it never remained obscured, without ministry or sacraments, even in the persecutions, or in the time of Arianism. The same truth has been acknowledged by several denominations of dissenters in Britain.

INVITATORY. Some text of Scripture, or short versicle, inviting the people to offer their praise and adoration to God. St. Cyril speaks of an invitatory psalm being sung before the celebration of the Holy Mysteries (*Catech. Myst.* v., n. 17); but the word was generally used for a short versicle sung before the Venite, which was intended to furnish a key-note to the whole service, by indicating to the congregation the doctrine which they were more especially to keep in mind at that particular season. In the P. B. of 1549, these invitatories were omitted, probably because the Venite is itself of a sufficiently invitatory character. The versicles, however, immediately preceding the Venite, "Praise ye the Lord," "The Lord's Name be praised," may be considered as an unalterable invitatory.—Bingham, bk. xv. c. 3; Daniel's *P. B.* pp. 89, 90.

INVOCATION. The commencing part of the Litany, containing the invocation of each person of the Godhead, severally, and of the Blessed Trinity in Unity. This distinction is made in the margin of Nicholls' edition of the Common Prayer.

INVOCATION OF SAINTS. The thirty-fifth canon of the Council of Laodicea (circ. A.D. 370) runs thus: "It does not behove Christians to leave the Church of God, and go and invoke angels, and make assemblies; which things are forbidden. If, therefore, any one be detected idling in their secret idolatry, let him be accursed, because he has forsaken our Lord Jesus Christ, the Son of God, and gone to idolatry." This plain testimony of the Fathers of the primitive Church, against the invocation and worshipping of angels, which is denounced as idolatry, is not to be set aside by all the ingenuity of the Roman writers. —See Labbe and Cossart, i. 1526. The subtle distinctions of Latria, Dulia, and the rest, had not entered the imagination of Theodoret when he cited this canon as condemning the worshipping of angels, *σύνοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι* (*Comm. Coloss.* ii. 18); nor into that of Origen, who expressly says, that men ought not to worship or adore the angels, for that all prayer and supplication, and intercession and thanksgiving should be made to God alone (*Contra Celsum*, v. § 4), and that right reason forbids the invocation of them. —*Ibid.* § 5.

But in the twenty-fifth session of the Popish Council of Trent, the synod thus rules: "Of the invocation, veneration, and relics of the saints, and the sacred images, the holy synod commands the bishops and others who have the office and care of instruction, that according to the custom of the Catholic and Apostolic Church, which has been received from the first ages of the Christian religion, the consent of the holy Fathers, and the decrees of the sacred councils, they make it a chief point diligently to instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the lawful use of images, teaching them that the saints reigning together with Christ offer to God their prayers for men; that it is good and useful to invoke them with supplication, and, on account of the benefits obtained from God through His Son Jesus Christ our Lord, who alone is our Redeemer and Saviour, to have recourse to their prayers, aid, and assistance; but that they who deny that the saints enjoying eternal happiness in heaven are to be invoked, or who assert either that they do not pray for men, or that the invoking them that they may pray for each of us, is idolatry; or that it is contrary to the word of God, and opposed to the honour of the one Mediator between God and man; or that it is folly, either by word or thought, to supplicate them who are reigning in heaven; are impious in their opinions."

All the researches of the Roman advocates have not availed to adduce from the early ages one single writer, layman or ecclesiastic, who has enjoined this practice as a duty. All that they have succeeded

.n showing is, that in the course of the first five centuries several individual writers are to be found who commend the practice as useful. Against these we will cite the following; and from a comparison of the passages cited on both sides, it will be clear that although, notwithstanding the reproof of the Apostle (Col. ii. 18), the invocation of angels, and afterwards of saints, obtained in some places in the Christian Church, it was always an open question which men were free to reject or not, as they might think fit; and that, therefore, the Council of Trent in the sixteenth century was violating ecclesiastical tradition, when by its anathemas it sought to abridge Christian liberty by confirming a corrupt and foolish custom; especially when the caution of the Apostle St. Paul and the decree of the Council of Laodicea are taken into consideration. It is a remarkable thing that, among all the liturgies which Messrs. Kirke and Berrington have cited in their volume, entitled, "The Faith of the Catholics," Lond. 1830, amounting to eleven, only one is to be found, and that of the Nestorian heretics, containing an invocation to a saint for intercession:—thus showing how wide a distinction is to be drawn between the excited expressions of individual writers, and the authorised practice of the Church. All the other liturgies do no more than the Roman canon of the mass; viz. 1st, assume, generally, that the saints departed pray for the saints militant; and, 2ndly, pray to God to hear their intercessions. This is no more tantamount to an invocation of the saints, than a prayer to God for the assistance of the angels would be tantamount to a prayer to the angels themselves.—Perceval, *On the Roman Schism;* Hook's *Church and her Ordinances*, vol. ii. p. 151 *seq.*

IRELAND (See *Church of Ireland*).

IRVINGITES. The followers of Edward Irving, a minister of the Scottish establishment, who was born in 1792 and died in 1834. In 1822, he was appointed to a Scotch Presbyterian congregation, and for some years officiated in a chapel with great approbation, but was at length deposed from his ministry by the presbytery, for holding a heresy concerning our Blessed Lord, Whose nature he considered capable of sin. He still continued, however, to act as minister of a congregation in London. Both in Scotland and in England he had many followers; and since his death Irvingism has found its way into Germany and other foreign countries. The first form which his party assumed was connected with certain notions concerning the millennium, and the immediately impending advent of our Blessed Lord: and presently after, as precursors of the expected event, miraculous gifts of tongues, of prophecy, of healing, and even of raising the dead, were pretended to by his followers; though Irving himself never laid claim to those more miraculous endowments. Superadded to these notions, was a singularly constructed hierarchy, of apostles, angels, &c. They affect the name of Apostolicals, and call themselves "The Catholic and Apostolic Church." They have always protested against the application to them of the term "Irvingites," which appellation they consider to be untrue and offensive, though derived from one whom, when living, they held in high regard as a devoted minister of Christ.

"They do not profess to be, and refuse to acknowledge that they are, separatists from the Church established or dominant in the land of their habitation, or from the general body of Christians therein. They recognise the continuance of the Church from the days of the first apostles, and of three orders of bishops, priests, and deacons, by succession from the apostles. They justify their meeting in separate congregations from the charge of schism, on the ground of the same being permitted and authorised by an ordinance of paramount authority, which they believe God has restored for the benefit of the whole Church. And so far from professing to be another sect in addition to the numerous sects dividing the Church, or to be 'the One Church,' to the exclusion of all other bodies, they believe that their special mission is to re-unite the scattered members of the one body of Christ.

"The only standards of faith which they recognise are the three creeds of the Catholic Church—the Apostles' Creed, the Nicene or Constantinopolitan Creed, and that called the Creed of St. Athanasius. The speciality of their religious belief, whereby they are distinguished from other Christian communities, stands in this: that they hold apostles, prophets, evangelists, and pastors to be abiding ministries in the Church, and that these ministries, together with the power and gifts of the Holy Ghost, dispensed and distributed among her members, are necessary for preparing and perfecting the Church for the second advent of the Lord; and that supreme rule in the Church ought to be exercised, as at the first, by twelve apostles, not elected or ordained by men, but called and sent forth immediately by God" (See *Life of E. Irving*, by Mrs. Oliphant).

This denomination, of which there were congregations in England, Scotland, Ireland, America, Germany, France and Switzerland, at first made considerable progress; but lately the numbers have greatly decreased. [H.]

ISAIAH, THE PROPHECY OF. A canonical book of the Old Testament. Isaiah is the first of the four greater prophets, the other three being Jeremiah, Ezekiel, and Daniel. He was of royal blood, his father Amos being brother to Azariah, king of Judah. He prophesied from the end of the reign ot Uzziah to the time of Manasseh; by whose order, according to a Jewish tradition, he was sawn asunder with a wooden saw. He delivered his predictions under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. The first five chapters of his prophecy relate to the reign of Uzziah; the vision of the sixth chapter happened in the time of Jotham; the next chapters, to the fifteenth, include his prophecies under the reign of Ahaz; and those that happened under the reigns of Hezekiah and Manasseh are related in the next chapters, to the end.

Besides the prophecies of Isaiah still extant, he wrote a book concerning the actions of Uzziah, cited in the Chronicles; but it is now lost. Origen, Epiphanius, and St. Jerome speak of another book, called "The Ascension of Isaiah." Some of the Jews ascribe to him the Proverbs, Ecclesiastes, Solomon's Song, and the Book of Job. The most remarkable of his predictions are those concerning the Messiah. He, in plain terms, foretold, not only the coming of Christ in the flesh, but all the great and memorable circumstances of his life and death. He speaks, says St. Jerome, rather of things past than to come; and he may rather be called an Evangelist than a Prophet (See the *Speaker's Commentary: Delitzsch, Einleitung in das Buch Jesaia*).

ITALIC VERSION. A recension made in Italy, probably in the 4th century, of the old Latin version of the Bible which had been made in the 2nd century in Africa, and was in common use throughout the Churches of the West. The ruggedness of this version was offensive to Italian ears, and the familiarity of some of the Italian bishops with Greek enabled them to detect errors, and to correct them in the new translation which was made under their direction. St. Augustine commends the superior accuracy and perspicuity of the Italian Version.—*De Doct. Christ.* 15 (See Article on the Vulgate in *Dict. of the Bible*).

J.

JACOBINS. Dominicans, sometimes called Major Friars. In England they were called Black Friars, from the colour of their habit; and the part of London where they first dwelt is still called by this name. The name Jacobins, or Jacobites, was given to them in France, because the first domicile granted to them at Paris was sacred to St. James (Rue de St. Jacques).—Stubbs' Mosheim, ii. p. 195. A revolutionary club held its meetings in a suppressed convent of these Dominicans in Paris A.D. 1789; hence the name has subsequently been applied to revolutionists generally, both in France and England. [H.]

JACOBITES. I. A sect of Eastern Christians, so denominated from Jacobus, surnamed Baradæus (ragged-coated), a Syrian monk and a disciple of the school of Eutyches and Dioscorus, whose heresy he spread so much in Asia and Africa in the sixth century, that at last, in the seventh, the different sects of the Eutychians were swallowed up by that of the Jacobites, which also comprehended all the Monophysites of the East, i.e. such as acknowledged only one nature in Christ, but the Jacobites themselves affect to derive their name from James the Lord's brother. Their head in Asia is the patriarch of Antioch, who is assisted by a "Maphrian" or "Primate of the East," who resides in Mesopotamia; Alexandria is the see of the African one, and he follows the errors of Dioscorus and the Cophti. M. Simon relates that under the name of Jacobites must be included all the Monophysites of the East, whether Armenians, Copts, or Abyssinians, acknowledging but one nature in Christ; he adds, the number of the Jacobites, properly so called, is but small, there not being above thirty or forty thousand families of them, which principally inhabit Syria and Mesopotamia; they are divided among themselves, one part embracing, and the other disowning, the communion of the Church of Rome.—Neale's *Hist. of Holy Eastern Church*; Simon's *Hist. des Chrétiens Orientaux*; Sim. Asseman, *Dissertatio de Monophysitis*, § viii.

II. A name given to the "nonjurors" in England, from their adherence to James II. and his son. [H.]

JAH: a form of the name Jehovah: which occurs in the song of Moses, Exod. xv. 2, and Psa. lxviii. (See *Jehovah*).

JAMES'S, ST., DAY (*July 25th*). The day on which the Church celebrates the memory of the Apostle St. James the Great, or the Elder. He was one of the sons of Zebedee, and brother of St. John. He was the first of the apostles who won the crown of martyrdom (Acts xii. 2).

JAMES, ST., THE LESS (See *Philip and James, SS.*).

JAMES'S, ST., GENERAL EPISTLE. A canonical book of the New Testament. It was written by St. James the Less, called also the Lord's brother; who was chosen by the apostles bishop of Jerusalem. The majority of modern critics place the date of this Epistle a little before the Council of Jerusalem. St. James suffered martyrdom about one year before the destruction of Jerusalem, i.e. in 69 A.D.

This general Epistle is addressed to the believing Jews, and the writer's design was to comfort them under the hardships they then did, or shortly were to suffer, for the sake of Christianity, and to warn and rebuke those who had fallen into dangerous errors in doctrine and practice. It is directed to the Jews and Jewish converts of the dispersion, but no doubt was calculated for the improvement likewise of those Jews over whom the apostle presided in the special character of their bishop.

This Epistle is the first of the Catholic or General Epistles, in the canon of Scripture; which are so called, because they were written, not to one, but to several Christian Churches.

JAMES, ST., LITURGY OF. This is supposed to be the liturgy originally composed by St. James, and adopted by the patriarchate at Antioch, which comprised the Churches of Palestine and Mesopotamia. There were inserted, without doubt, many interpolations in after times, and the question of its authenticity has given rise to much dispute among ritualists. Allatius, Bona, Bellarmine, and other writers of that school, receive the Liturgy of St. James of Jerusalem as genuine, grounding their belief upon the unbroken tradition of the Greek Church, which always received it. On the other hand, Cardinal Perron, Natalis, Alexander, Dupin, Le Mourry, and other ritualists, reject it as supposititious, because the author quotes passages from St. Paul's Epistles, which were not written in the lifetime of St. James. Moreover, the following prayer is contained in it:—"O Lord our God, the incomprehensible Word of God, of one eternal and inseparable substance (ὁμοουσίου) with the Father and the Holy Ghost, accept the immortal and seraphic hymn, at Thy holy and bloody sacrifice": which evidently has reference to that dispute which arose on the Arian controversy (see *Arians*; *Creed*). But this may have been added to suit the exigencies of the times; and if, as with regard to the creed, the "form of words" was handed down by word of mouth, and not written, it might be expected that there would be additions made according as there was requirement.

There are two forms of this liturgy: one in Greek made up from two MSS., of which the first was written in the twelfth century at Antioch, the second probably at Mount Sinai, sometime in the tenth century: the other form is in Syriac, which is still used by the Monophysites, or Jacobites (see *Jacobites*) in the East. The similarity between the two points to a common origin, and as there was no intercommunion between the Monophysites and the orthodox after the Council of Chalcedon in A.D. 451, it is evident that the liturgy was in existence before that date. But the existing form is also quoted by writers before that council. Justin Martyr, A.D. 160 (*Apol.* lxvii.), a native of Samaria, gives a short account of the liturgy, which coincides with the present form, though, as it was written for the heathen, it was given with reserve. St. Jerome, who quotes words only used in the Liturgy of St. James (*Comment on Is.* bk. ii. c. vi.), and Theodoret, refer to it; St. Cyril describes in his catechetical lectures the service of the Eucharist, as if he was quoting from the liturgy called by this name; the writer of the Apostolic Constitutions does the same. And St. Chrysostom's liturgy, which has been used in the patriarchate of Constantinople from time immemorial, is based on that of St. Basil, and St. Basil's seems to have been based on that of St. James. It is reasonable to suppose that the Liturgy of St. James, used by the Monophysites, and that used on the festival of St. James by the Greek Christians, are versions of that liturgy used in the "parts about Jerusalem," immediately after the Apostles; which was enlarged by St. Basil into his "Mystical Liturgy," as it was afterwards called (*Conc. Constant.* A.D. 691), and revised by St. Chrysostom.—Asseman, *Cod. Liturg.* v. 68; Krazer, *de Liturgiis*; Renaudot, *Liturg. Orient.*; Migne, vol. xxxii. p. 587: vol. xxiv. 88; Bingham, bk. xiii. 5, 6; Bishop Bull, *Serm.* xiii.; Palmer's *Orig. Liturg.* i. 16–21 *seq.*; *Dict. Christ. Ant.* (Murray), ii. 1020. [H.]

JANSENISTS: those who follow the opinions of Jansenius, a doctor of divinity of the university of Louvain, and bishop of Ypres. I. *History.* In the year 1640, the two universities of Louvain and Douay found it necessary to condemn the loose doctrine of the Jesuits, particularly Father Molina and Father Leonard Celsus, concerning grace and predestination. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise upon grace, which he entitled *Augustinus.* It was condemned by Pope Urban VIII. in 1642; but this did not put an end to the controversy, and many polemical writings concerning *Grace* were published. Arnauld, Principal of Port Royal, wrote a defence of the "Augustinus," and Carnet, syndic of the Theological Faculty at Paris, drew up five articles, which however the

Jansenists afterwards repudiated, denying that they were derived from the "Augustinus." They were:—

1. Some of God's commandments are impossible to be kept by the righteous, even though they are willing to observe them.
2. A man doth never resist inward grace, in the state of fallen nature.
3. In order to merit, or not merit, it is not necessary that a man should have a liberty free from necessity. It is sufficient that he hath a liberty free from restraint.
4. The *Semi-Pelagians* were heretics, because they asserted the necessity of an inward preventing grace for every action.
5. It is a *Semi-Pelagian* opinion to say, that Jesus Christ died for all mankind, without exception.

In 1653, a bull of condemnation was issued by Pope Innocent X.; and three years later, Alexander VII. denounced the five articles in another bull. In the meantime Pascal had produced the famous "Provincial Letters" in defence of "*Messieurs de Port-Royal*," who were looked upon as the bulwark of Jansenism (See Hallam's *Introd.* 1650; Macaulay's *Hist.* vi.). The *Réflexions Morales* of Quesnél, and the consequent spread of Jansenism, caused Louis XIV., under the influence of the Jesuits, to solicit a public condemnation from the Pope Clement XI.; the result of which was the celebrated bull "Unigenitus," so called from its beginning with the words "Unigenitus Dei Filius." Persecution followed; those who preferred exile to subscription found a home in another land than France (Ranke, *Hist. of Popes*, viii. 18). The United Provinces in Holland had become Calvinist; but Utrecht and Haarlem remained in the Roman communion. Peter Codde, archbishop of Sebaste, who resided at Utrecht, a friend of Arnauld, had been denounced as a Jansenist; and to Utrecht the refugees went, and were received into communion. There Jansenism still exists.

II. *Doctrine.* The following are the deductions of Jansen from Augustine: Man was created perfect in his nature, though capable of corruption: his will was free, though subordinate to the will of God, as love is subordinate to its object. After the Fall this freedom became a mere form; abstention from sin is simply from fear, or pride, or constitutional despotism. Performance of good is in opposition to man's will. This depraved condition can only be remedied by the grace of Christ, which infuses a divine saving principle into the life of man, sets free the fettered will, and gives him strength. This grace acts with irresistible energy, and is always effectual. It supersedes that unreal freedom of will that came in with the Fall, for grace alone is freedom, the converse of all external compulsion. All those shall be saved who are predestined to salvation from all eternity; only for these did Christ die. This gift of grace manifests its inward presence by sensations of spiritual joy, as being the very indwelling of the Deity.—Stubbs' Mosheim, iii. pp. 276–280 & 476–478; Broughton, *Biblio.* vol. i.; Tregelles, *Jansenists*; Pascal's *Lettres Provinciales*; Bayle's *Dict.* s. v. *Jansenius.*

JEHOVAH (יְהֹוָה). One of the names given in Scripture to Almighty. God, and peculiar to Him, signifying the Being who is self-existent, and gives existence to others.

The name is also given to our Blessed Saviour, and is a proof of his Godhead (Compare Isaiah xi. 3, with Matt. iii. 3, and Isaiah vi., with John xii. 41). The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten. It is called the Tetragrammaton (*Τετραγράμματον*), or name of four letters, containing in itself the past and future tenses, as well as the present participle, and signifies, He who *was*, *is*, and *shall be*; i.e. the Eternal, the Unchangeable, the Faithful.

The same veneration seems to have actuated most Christian communities in their translation of the word, rendered in Greek by *Κύριος*, in Latin by *Dominus*, and in English by *Lord*. The word Jehovah occurs but four times simply, and five times in composition, in our authorised translation.

JEJUNIA QUATUOR TEMPORUM: the fasts of the four seasons (See *Ember Days*).

JEREMIAH, THE PROPHECY OF. A canonical book of the Old Testament. This divine writer was of the race of the priests, the son of Hilkiah of Anathoth, in the tribe of Benjamin. He was called to the prophetic office when he was very young, about the thirteenth year of Josiah, and continued in the discharge of it above forty years. He was not carried captive to Babylon with the other Jews, but remained in Judea, to lament the desolation of his country. He was afterwards a prisoner in Egypt, with his disciple Baruch, where it is supposed he died in a very advanced age. Some of the Christian Fathers tell us he was stoned to death by the Jews for preaching against their idolatry; and some say he was put to death by Pharaoh Hophra, because of his prophecy against him.

Part of the prophecy of Jeremiah relates to the time after the captivity of Israel, and before that of Judah, from the first chapter to the forty-fourth; and part of it was in the time of the latter captivity, from the forty-fourth chapter to the end. The prophet lays open the sins of the kingdom of Judah with great freedom and boldness, and reminds them of the severe judgments which had befallen the ten tribes for the same offences; he passionately laments their misfortune, and recommends a speedy reformation to them. Afterwards he predicts the grievous calamities that were approaching, particularly the seventy years' captivity in Chaldea. He likewise foretells their deliverance and happy return, and the recompence which Babylon, Moab, and other enemies of the Jews, should meet with in due time. There are likewise several intimations in this prophecy concerning the kingdom of the Messiah; also several remarkable visions and types, and historical passages relating to those times.

The fifty-second chapter does not belong to the prophecy of Jeremiah, which concludes, at the end of the fifty-first chapter, with these words: "Thus far are the words of Jeremiah." The last, or fifty-second chapter (which probably was added by Ezra), contains a narrative of the taking of Jerusalem, and of what happened during the captivity of the Jews in Babylon, to the death of Jechonias. St. Jerome has observed upon this prophet, that his style is more easy than that of Isaiah and Hosea; that he retains something of the rusticity of the village where he was born; but that he is very learned and majestic, and equal to those two prophets in the sense of his prophecy (See *Speaker's Commentary*).

JEROME, ST.: Priest, Confessor, and Doctor: was one of the four great Latin Fathers. He was born at Stridonium in Dalmatia, near Aquileia, and in his early years studied law at Rome. Being baptized when thirty years of age, he determined to devote himself to good works, and to perpetual celibacy. He went to the East, and in a desert place near Chalcis, he spent four years in study and seclusion as an Anchorite. He afterwards gained great influence over both clergy and laity in the East, inducing them to exercise greater abstinence and simplicity in their ways of life. His fame preceded him to Rome, where for three years he laboured hard, and did a great work. Among his converts was Paula, a descendant of the Scipios and the Gracchi, and Marcella who founded religious houses for women. Leaving Rome after a ministry of three years, he settled at Bethlehem, where he had founded a monastery. The work for which he is now best known, is the translation of the Scriptures into Latin, which formed the basis of the Vulgate. He died in A.D. 420; and is commemorated in our Calendar on Sept. 30.—*Dict. Eccles. Biog.* (Murray); Blunt's *P. B.* i. [55]. [H.]

JERUSALEM, LITURGY OF (See *James, St., Liturgy of*).

JESUITS, or the SOCIETY OF JESUS. A society which, at one period, extended its influence to the very ends of the earth, and proved the main pillar of the papal hierarchy,—which wormed itself into almost absolute power, occupying the high places, and leading captive the ecclesiastical dictator of the world,—must be an object of great interest to all who study ecclesiastical history.

I. Ignatius Loyola, a native of Biscay, is well known to have been the founder of this, *nominally*, religious order. He was born in 1491, and became first a page to Ferdinand V., king of Spain, and then an officer in his army. In 1521 he was wounded in both legs at the siege of Pampeluna, when having had leisure to study a book of Lives of the Saints, he devoted himself to the service of the Virgin; and his military ardour becoming metamorphosed into superstitious zeal, he went on a pilgrimage into the Holy Land. Upon his return to Europe, he studied in the universities of Spain, whence he removed into France, and formed a plan for the institution of this new order, which he presented to the pope. But, notwithstanding the high pretensions of Loyola to inspiration, Paul III. refused his request, till his scruples were removed by an irresistible argument addressed to his self-interest: it was proposed that every member should make a vow of unconditional obedience to the pope, without requiring any support from the holy see. The order was instituted in 1540, and Loyola appointed to be the first general.

The plan of the society was completed by the two immediate successors of the founder, Lainez and Aquaviva, both of whom excelled their master in ability and the science of government; and, in a few years, the society established itself in every Catholic country, acquiring prodigious wealth, and exciting the apprehensions of all the enemies of the Roman faith.

To Lainez are ascribed the *Secreta Monita*, or secret instructions of the order; which were first discovered when Christian, Duke of Brunswick, seized the Jesuits' college at Paderborn, in Westphalia, at which time he gave their books and manuscripts to the Capuchins, who found these secret instructions among the archives of their rector. After this, another copy was detected at Prague, in the college of the Jesuits.

In Portugal, where the Jesuits were first received, they obtained the support of the court, which for many years delivered to them the consciences of its princes and the education of the people. Portugal opened the door to their missions, and gave them establishments in Asia, Africa, and America. They usurped the sovereignty of Paraguay, and resisted the forces of Portugal and Spain, who claimed it. The court of Lisbon, and even Rome herself, protested in vain against their excesses. The league in France was, in reality, a conspiracy of the Jesuits, under the sanction of Sixtus V., to disturb the succession to the throne of France. The Jesuits' college at Paris was the grand focus of the seditions and treasons which then agitated the state, and the ruler of the Jesuits was president of the Council of Sixteen, which gave the impulse to the leagues formed there and throughout France. Matthieu, a Jesuit and confessor of Henry III., was called "the Courier of the League," on account of his frequent journeys to and from Rome at that disastrous period.

In Germany the society appropriated the richest benefices, particularly those of the monasteries of St. Benedict and St. Bernard. Catherine of Austria confided in them, and was supplanted; and loud outcries were uttered against them by the sufferers in Vienna, in the states of Styria, Carinthia, Carniola, and elsewhere. Their cruelties in Poland will never be forgotten. They were expelled from Abyssinia, Japan, Malta, Cochin, Moscow, Venice, and other places, for their gross misconduct; and in America and Asia they carried devastation and blood wherever they went. The great object of the persecution of the Protestants in Savoy was the confiscation of their property, in order to endow the colleges of the Jesuits. They had, no doubt, a share in the atrocities of the Duke of Alva in the Low Countries. They boasted of the friendship of Catherine de Medicis, who espoused their cause, and under whose influence the massacre of St. Bartholomew was executed. Louis XIV. had three Jesuit confessors, which may explain the revocation of the edict of Nantes.

The Jesuits have been notorious for attempting the lives of princes. The reign of Queen Elizabeth presents a succession of plots. In her proclamation, dated Nov. 15, 1602, she says, that "the Jesuits had fomented the plots against her person, excited her subjects to revolt, provoked foreign princes to compass her death, engaged in all affairs of state, and by their language and writings had undertaken to dispose of her crown."

Lucius enumerates five conspiracies of the Jesuits against James I. before he had reigned a year. They contrived the Gunpowder Plot (Osborne's *Secret Hist. of Court of James I.* p. 448). So late as the time of George I., both houses of parliament reported, that the evidence examined by them on the conspiracy of Plunket and Layer had satisfactorily shown that it had for its object the destruction of the king, the subversion of the laws, and the crowning of the Popish Pretender; and they state that "Plunket was born at Dublin, and bred up at the Jesuits' college at Vienna." Henry III. of France was assassinated by Clement, a Jesuit, in 1589. The Jesuits murdered William, prince of Orange, in 1584. They attempted the life of Louis XV. for imposing silence on the polemics of their order, and were also guilty of innumerable other atrocities.

The pernicious spirit and constitution of this order rendered it early detested by the principal powers of Europe; and while Pascal, by his "Provincial Letters," exposed the morality of the society, and thus overthrew their influence over the multitude, different potentates concurred, from time to time, to destroy or prevent its establishments. Charles V. opposed the order in his dominions: it was expelled in England by the proclamation of James I. in 1604; in Venice, in 1606; in Portugal, in 1759; in France, in 1764; in Spain and Sicily, in 1767, and suppressed and abolished by Pope Clement XIV. in 1775. Our own age has witnessed its revival, and is even now suffering from the increased energy of its members.

II. The Jesuits are taught to consider themselves as formed for action, in opposition to the monastic orders, who retire from the concerns of the world; and so they engage in all civil and commercial transactions, insinuate themselves into the friendship of persons of rank, study the disposition of all classes, with a view of obtaining an influence over them, and undertake missions to distant nations. It is an essential principle of their policy, by every means, to propagate Roman doctrines, and extend the power of the Roman Church. No labour is spared, no intrigue omitted, that may prove conducive to this purpose.

The constitution of the society is monarchical. A general is chosen for life by deputies from the several provinces. His power is supreme and universal. Every member is at his entire disposal, and is required to submit his will and sentiments to his dictation, and to listen to his injunctions, as if uttered by Christ himself. The fortune, person, and conscience of the whole society are at his disposal, and he can dispense his order not only from the vows of poverty, chastity, and monastic obedience, but even from submission to the pope whenever he pleases. He nominates and removes provincials, rectors, professors, and all officers of the order, superintends the universities, houses, and missions, decides controversies, and forms or dissolves contracts. No member can express any opinion of his own; and the society has had its prisons, independent of the secular authority.

There are four classes of members,—the novitiates or probationers, the approved disciples, the coadjutors, and the professors of the four vows. The education of youth was always considered by them as their peculiar province,—aware of the influence which such a measure would infallibly secure over another generation; and before the conclusion of the sixteenth century the Jesuits had obtained the chief direction of the youthful mind in every Roman Catholic country in Europe. They had become the confessors of almost all its monarchs, and the spiritual guides of nearly every person distinguished for rank or influence. At different periods they obtained the direction of the most considerable courts, and took part in every intrigue and revolution.

Notwithstanding their vow of poverty, they accumulated, upon various pretences, immense wealth. They claimed exemption from tithes under a bull of Gregory XIII., who was devoted to their interests; and by obtaining a special licence from the court of Rome to *trade* with the nations whom they professed to convert, they carried on a lucrative commerce in the East and West Indies, formed settlements in different countries, and acquired possession of a large province in South America (Paraguay), where they reigned as sovereigns over some hundred thousand subjects. Pius IX., under whom the temporal sovereignty came to an end, was notoriously under their influence; and it has been remarked that Jesuit influence has always ended unluckily, however successful it may have been for a time.

Their policy is uniformly to inculcate *attachment to the Order*, and by a pliant morality to soothe and gratify the passions of mankind, for the purpose of securing their patronage. They proclaim the duty of opposing princes who are inimical to the Roman faith, and have employed every weapon, every artful and every intolerant measure, to resist the progress of the Reformed Church.—Cahour, "*Les Jésuites par un Jésuit;*" Hallam's *Introd. to Lit. of Eur.*, 1650–1700; Macaulay, *H. E.* 1686; Ranke's *Hist. of Popes;* Guizot, *Hist. de la Civil.*, sect. xii.; Cartwright's *Hist. of Jesuits*, &c.

JESUITESSES. An order of nuns, who had convents in Italy and Flanders. They followed the Jesuit rules; and though their order was not approved at Rome, yet they had several convents, where they had a lady abbess, who took the Jesuit vows of poverty, chastity, and obedience. They did not confine themselves to their cloisters, but went abroad and preached. They were two English young women, who, by the instigation of Father Gerard, set up this order, intending it for the use of missionaries into England. This order was suppressed by a bull of Pope Urban VIII., A.D. 1630.

JESUS is the same with the Hebrew name *Joshua*, or *Jehoshua*, i.e. Jehovah the Saviour. As the name *Jesus* was given to the Blessed Lord by Divine command, so was the name of the son of Nun changed by Moses from Hoshea to Joshua, the Saviour; he being a type of our Blessed Lord (Num. xiii. 16) (See *Christ*, *Messiah*, *Lord*), the name that was given by the Divine command to the Saviour of the world. He is called Christ (anointed), because He was anointed to the mediatorial office, and Jesus (Saviour), because He came to save his people from their sins.

We are to regard Him, as He is our Saviour. I will place salvation in Jesus "the Saviour" (Phil. iii. 20),—thus declared by prophecy (Isa. xix. 20), and for this reason so expressly called (St. Matt. i. 21; St. Luke i. 31), and the prophecies truly fulfilled (St. Luke ii. 11; Acts v. 31, xiii. 23), is "the Saviour of the world" (St. John iv. 42; iii. 17; 1 St. John iv. 14), "the Saviour of all men" (1 Tim. iv. 10; St. Luke ix. 56; St. John xii. 47), who "came into the world to save sinners" (1 Tim. i. 15; St. Luke v. 32; Rom. v. 8; 1 St. John iii. 5), "the Lord and Saviour" (2 St. Pet. ii. 20; iii. 2), "the captain of their salvation" (Heb. ii. 10). And He is revealed as the only way to salvation thus predicted (Isa. xxxv, 8; xlix. 6; li. 5; lix. 16; lxiii. 1; Joel ii. 32; St. Matt. i. 21; Acts iv. 12; Heb. ix. 8),—so by Himself declared (St. Matt. xviii. 11; St. Luke xix. 9),—and by those speaking through the inspiration of the Holy Spirit (St. Luke i. 69, with 67; ii. 30, with 26, 27; Acts ii. 21; Eph. ii. 18).

He was sent by God for this purpose (St. John iii. 17; Acts v. 31, xiii. 23; 1 St. John iv. 14), and is declared to be "the author of eternal salvation unto all them that obey him" (Heb. v. 9; Isa. li. 6, 8),—that "confess" Him (Rom. x. 9), "believe on" Him (Rom. x. 9; Eph. ii. 8; Acts xvi. 31; x. 43), and "call on the name of the Lord" (Acts ii. 21),—"to the Jews first" (Rom. i. 16; Isa. xlv. 17; xlvi. 13; lxii. 1, 11; Jer. xxxiii. 15, 16; Zech. ix. 9; St. Luke i. 69, 77; Acts xi. 19; xv. 11; xiii. 23, 46), "and also to the Greek" (Rom. i. 16),—the Gentiles (Isa. xlv. 22; xlix. 6; li. 5; lii. 10; St. Luke iii. 6; Acts xxviii.

28; Rom. iii. 29; x. 12; xv. 16; Gal. iii. 28; Col. iii. 11).

To "that blessed hope" we now look (Tit. ii. 13), through "the righteousness of God and our Saviour" (2 St. Pet. i. 1),—"our Saviour Jesus Christ" (2 Tim. i. 10; Tit. i. 4; iii. 6). Our salvation has been effected by the sacrifice of Himself; "in Him have we redemption—the forgiveness of sins;" not purchased "with corruptible things," but with His own "precious blood" (Eph. i. 7; 1 St. Pet. i. 18, 19), for "He gave Himself a ransom for all" (1 Tim. ii. 6). And thus having made "peace through the blood of His cross," He has "reconciled both"—Jews and Gentiles—"unto God in one body" (Col. i. 20; Eph. ii. 16) (See *Bowing at the Name of Jesus*). Joshua, the successor of Moses, is called Jesus in the authorised translation of the New Testament, Acts vii. 54, and Heb. iv. 8. Both names are the same in the LXX. and the Greek Testament.

JESUS, NAME OF. A minor holy-day, observed in our Calendar on August 7. This was held in the early English Church on the Feast of the Circumcision: in the Roman Church it is observed on the second Sunday after Epiphany. There is no account of the origin of this festival.—E. Daniel, *P. B.* p. 68. [H.]

JEWS. The general name given to the descendants of Abraham, though in strictness it originally belonged only to the tribes of Judah and Benjamin, with the Levites settled among them, who constituted the kingdom of Judah. For the early history of the Jews we need only refer to the Old Testament. At the time of our Lord's coming in the flesh, Herod, called "the Great," was king of the Jews, but he and his successors were really only lieutenants of the Roman emperor, and Palestine was a Roman province. Under this bondage the people chafed, and they were aroused to frequent insurrections by the rapacity of the Roman governors in the time of Herod Agrippa. It was probably on account of this state of things that so many Jews left their country and settled elsewhere. There were numbers of them in Egypt, and in the towns of Asia. From the Acts of the Apostles we learn that there were Jews settled in every town to which St. Paul went; a letter of Philo to Agrippa speaks of the numerous settlements of the Jews in various countries; and Cicero (*Pro Flacco*) mentions a wealthy community of them in Italy (*Conybeare and Howson*). But the destruction of Jerusalem, A.D. 70, caused the great dispersion of the Jews, and from that time they were scattered amongst many nations, amassing wealth by their commercial industry and business habits, but subject to great persecutions. The emperors alternately protected and persecuted them; and this was their fate throughout the early and middle ages. Charles the Great, for instance, encouraged them; they were allowed to fill municipal offices; and this continued under succeeding reigns. But Philip Augustus confiscated all their property, and expelled them from his dominions A.D. 1182. They were afterwards readmitted, but only to undergo the same treatment from Charles VII. A.D. 1394. Similar acts of oppression took place in other countries, notably in Spain, from whence 500,000 Jews were expelled, shortly after the expulsion of the Moors. They were expelled from England by Edward I. 1290, and did not return till 1660. There were in most countries restrictions laid upon the Jews, but in later times these have been generally removed, except in Russia; where, however, there are more than 1,000,000 Jews. In England Jews were admitted to the elective franchise in 1832; and made eligible to all municipal offices in 1845 (8 & 9 Vict. c. 59); their places of worship were placed on the same footing as those of Romanists and Dissenters in 1855; and in 1858 they were admitted to Parliament. There are altogether some 8,000,000 Jews, of whom 42,000 are in England, with about seventy synagogues. It is estimated that every year 1200 to 1500 Jews leave the synagogue for the Church of Christ (*Official Year-Book of the Church of England*, 1886).

II. The creed of the Jews consists of thirteen articles:—1. There is one God, Creator of all things, all-perfect, all-sufficient. 2. That he is an uncompounded, invisible essence. 3. That he is immaterial. 4. Absolutely eternal. 5. Alone to be worshipped, without any mediators or intercessors. 6. That there have been, and may be, prophets. 7. That Moses was the greatest prophet. 8. That every syllable of the law was given to Moses by inspiration; and that the traditionary expositions of the precepts were entirely a Divine revelation given to Moses. 9. That the law is immutable. 10. That God knows and governs all our actions. 11. That he rewards the observance, and punishes the violation, of his laws. 12. That the Messiah will appear, but that his coming is delayed. 13. That God will raise the dead, and judge all mankind.

There have from early times been three sects of Jews. The greatest and first of these is that of the Rabbanim, who, besides the Scriptures, receive the Talmud. The second is the Karaites, who receive only the Scriptures; and the third is that of the Cuthim, of which there are very few, who admit only the Pentateuch, or books of Moses.—Broughton, *Biblio.*: *Dict. Christ. Ant.*: Milman's *History of Jews*.

JOB. One of the books in the sacred canon, the first of the poetical books of the Old Testament, and probably the most ancient work that exists in any form. There have been many differences of opinion upon almost all imaginable questions concerning this book, the date, the scene, the author, whether it is to be accounted a narrative of real events, or a Divine allegory, being warmly debated by different critics. (Smith's *Dict. of Bible*, s. v.) That Job is a real person seems however to be determined by the mention of him with Noah and Daniel (of whose proper personal existence and history there can be no doubt) in the fourteenth chapter of Ezekiel. The authorship is quite uncertain (See the *Speaker's Commentary*).

JOHN, ST., BAPTIST'S DAY. I. This festival, in commemoration of St. John the Baptist's birth, is observed in our Calendar on June 24; in that of the Greek Church on January 7. The festival is mentioned frequently by St. Augustine, who comments upon the peculiarity of observing St. John's birthday, rather than his martyrdom (*Hom.* 287, &c.).

II. The minor festival observed in the Calendar on August 29 commemorates the beheading of the Baptist (St. Matt. xiv.); and was celebrated in the Western Church before the time of Gregory the Great, A.D. 590. Many curious customs were connected with this day. In Ireland, and in the north of England, bonfires were lighted on the eve. At Magdalen College, Oxford, an open air pulpit was used on this day, and at Winchester College, in 1407, the pulpit was surrounded with boughs and green candles, as a memorial of the preacher in the wilderness. In France wheels were rolled in allusion to the sun's declination, bones of animals were burned, and torches carried in allusion to St. John v. 35. St. John is represented clad in skins, carrying a pennon with the words *Ecce Agnus Dei.*—Mabillon, *de Lit. Gall.*; Walcott, *Sac. Archæol.* p. 333; Blunt's *P. B.* i. [53]; E. Daniel, *P. B.* [H.]

JOHN, ST., THE EVANGELIST'S DAY; commemorated on Dec. 27. St. John and St. James (the Great) were the sons of Zebedee of Galilee, and Salome, who is supposed to have been the sister of the Virgin Mary. St. John was especially favoured by our Lord. Among the first called, sharing indeed with St. Andrew the title of *πρωτόκλητος*, he was chosen with his brother and St. Peter to accompany the Lord on particular occasions (St. Matt. xxvi. 37; xvii. 1; St. Mark v. 37; ix. 2; xiv. 33; St. Luke viii. 51; ix. 20. His brother James and he were surnamed by our Lord the Sons of Thunder, for their peculiar zeal and fervency for His honour.

St. John exercised his ministry in Asia Minor, and having excited enemies through preaching the doctrines of Christ, was carried prisoner from Ephesus to Rome, in the year 92. Subsequently to this he was banished to the isle of Patmos, where he wrote his Revelation. He was afterwards recalled from his exile by Nero the emperor, and then returned to Ephesus. His three Epistles were written with reference to some prevailing heresies of the times; and the scope of his Gospel, which was his last work, shows that the apostle had in view the same deniers of the Divinity of the Saviour. He survived till the reign of Trajan, and died at the age of nearly 100 years.

JOHN'S, ST., GENERAL EPISTLES. Three canonical books of the New Testament, being letters written by St. John the Evangelist (See the last article).

The First Epistle of St. John has always been received by the Church as genuine (Polycarp. *Ep. ad Philip.* c. vii.; Irenæus, *adv. Hær.* iii. 18; Clemens Alex. *Strom.* ii.; St. Cyprian, *Ep.* xxviii.; Origen, *H. E.* vi. 25, &c.). Though there is neither inscription nor direction, it appears, by the beginning of chap. ii., to be a Catholic or General Epistle, addressed not to one, but many Christians. It is probable he wrote it towards the end of his life, because he mentions the opinion which then prevailed, that the day of judgment was at hand, and Antichrist ready to appear. He insists upon the advantages of faith in Christ; he exhorts those to whom he writes not to suffer themselves to be seduced by false teachers; and recommends to them good works, the love of God and our neighbour, purity, and other Christian virtues. This Epistle, for matter and style, is much like the Gospel written by the same apostle.

The two other Epistles which carry his name, have not always been so generally received. On the contrary, some of the ancients were of opinion that they were written by another John, called the Elder, a disciple of the apostle's, mentioned by Papias (Euseb. *H. E.* iii. 25). However, Irenæus quotes the second under the name of John, the disciple of our Lord (*Adv. Hær.* i. 16). In truth, the spirit, the sentiments, and style of these two Epistles are not only like, but often the same as the First Epistle; which plainly bespeaks one and the same author.

The Second Epistle of St. John is directed to the elect Lady (*κυρία*); by which some understand a person of that name; others, only some lady of dignity and distinction; and others, an elect or chosen Church, metaphorically styled Lady. Whoever she may have been, the apostle congratulates her, because her children led a Christian life. He cautions her likewise to beware of impostors, who denied that Christ was come in the flesh.

The Third Epistle of St. John is directed to Gaius, or Caius. Whoever he may have been (for this is controverted), the apostle declares to him the joy he conceived when he heard of his piety and charity.

It is probable St. John wrote his Epistles, as well as his Gospel, from Ephesus, after his return from the isle of Patmos.—Smith's *Dict. of Bible.*

JOHN'S, ST., GOSPEL. A canonical book of the New Testament, being a recital of the life, actions, doctrine, death, &c., of our Saviour Jesus Christ, written by St. John the apostle and evangelist.

It has always been considered the latest of the Gospels (Euseb. iii. 6, and vi. 14, quoting Clemens Alex.) (See the preceding article).

According to tradition St. John wrote his Gospel at Ephesus, after his return from the isle of Patmos, at the desire of the Christians and bishops of Asia (Iren. *adv. Hær.* ii. 22, iii. 1; Euseb. *H. E.* v. 8, &c.; Hieron. *Præfat. in Matt.*). St. Jerome says, he would not undertake it, but on condition they should appoint a public fast, to implore the assistance of God; and that, the fast being ended, St. John, filled with the Holy Ghost, broke out into these words: "In the beginning was the Word," &c. The ancients assign two reasons for this undertaking. The first is, because, in the other three Gospels, there was wanting the history of the beginning of Jesus Christ's preaching till the imprisonment of John the Baptist; which therefore he applied himself particularly to relate. The second reason was, in order to confound the errors of the Cerinthians, Ebionites, and other heretics, who denied the Divinity of Jesus Christ.—Iren. iii. 12; Hieron. *Cat. Ser. Eccl.* 9.

Some critics have thought that St. John's Gospel ended at the 20th chapter with these words, "Many other signs truly did Jesus," &c., and that the following chapter was added, after the death of St. John, by the Church of Ephesus (*Lucke, Comment. Johann* i. pp. 197, 198. See Wordsworth's *Gk. Test.* i. 287).

Clement of Alexandria calls this Gospel "the spiritual Gospel"; and St. Jerome says of this evangelist, that he wrote of our Saviour's Divinity in a very sublime manner, and with a happy temerity. Pagan philosophers have admired the sublimity of St. John's Gospel. Thus, the Platonist Amelius, having read the beginning of it, and finding it conformable to the doctrine of Plato, cried out, "O Jupiter! this Barbarian believes with Plato, that the word is the beginning." Guerike (*Einleitung*, p. 310, quoted in Smith's *Dict. of Bible*) gives a list of the chief commentators who have accepted or rejected the authenticity of St. John's Gospel. The question is exhaustively treated by Professor Westcott, Introduction to St. John in *Speaker's Commentary*, where he successively proves that the author must have been (i.) a Jew, (ii.) of Palestine, (iii.) an eye-witness, and (iv.) an Apostle; and if an Apostle, then St. John. Dean Alford arrives at the same conclusion (*Proleg.* c. v.); see also Professor Salmon, *Introduction to New Test.* [Murray].

JOINING OF HANDS, THE. This is peculiar to the English rite of marriage; but was derived probably from Herman's "Consultation." "The joining of hands," says Bishop Barry, "is from time immemorial the pledge of covenant, and is here an essential part of the marriage ceremony." —*P. B.* 161 (See *Matrimony*). [H.]

JONAH. The most ancient of the prophetic books of the Old Testament, which contains also a part of the history of the prophet whose name it bears. Jonah is supposed to have prophesied to the ten tribes towards the close of Jehu's reign, or in the beginning of Jehoahaz's reign; but the great subject of the book which bears his name, is the prophecy which he was commissioned to utter against Nineveh, with his refusal to go, his punishment, his second mission, and the repentance of the Ninevites. The concealment of Jonah three days in the belly of the great fish, is declared by our Blessed Lord himself to have been a predictive sign of his own burial, and of his resurrection on the third day (*Speaker's Commentary*).

JOSHUA, THE BOOK OF. A canonical book of the Old Testament. There have been different opinions about the authorship of the Book of Joshua; the title at the head of the book being supposed by some not to denote its author, but the subject matter of it, being the history of the wars and transactions which happened under the administration of Joshua. But "all that part of the Book of Joshua which relates his personal history seems to be written with the unconscious vivid power of an eyewitness" (*Dict. Bib.* i. 1144). Joshua (whose name at first was Oshea) was appointed by God to be the successor of Moses, and to lead the Israelites in safety, by subduing their enemies, into the promised land; the history of which great event is the subject of the Book of Joshua; which may be divided into three parts. The first is a history of the conquest of the land of Canaan. The second, which begins at the twelfth chapter, is a description of that country, and the division of it among the tribes. The third, comprised in the two last chapters, contains the renewal of the covenant he caused the Israelites to make, and the death of their victorious leader and governor. The whole comprehend a term of seventeen, or, according to others, twenty-seven years (*Speaker's Commentary*).

II. Joshua has always been considered an especial type of our Lord (See Heb. iv. 8). The opinions of the Christian Fathers on this subject have been collected by Bishop Pearson in his exposition of the Creed (Art. ii. pp. 131 *seq.*, Ed. 1859).

JUBE. A Rood loft, or gallery of a chancel screen, so called in France, and formerly sometimes in England, from the words, "Jube Domine benedicere," pronounced from it when a dean or abbot gave the benediction. The Ambo also, from which the Epistle and Gospel used to be read, was sometimes so called, for the same reason.

JUBILATE DEO. Ps. c. ("O be joyful in God"). One of the psalms appointed to be used after the second lesson in the morning service. It was formerly sung at lauds and came *before* the lesson. It was inserted in its present place in the Prayer Book in the Second Book of King Edward VI. The intention of the framers of the Prayer Book seems to have been that this psalm should only be used on those days when the "Benedictus" came in the lesson of the day, or for the Gospel on St. John Baptist's Day.

JUBILEE (Heb. יוֹבֵל, *yobel:* signifying a blast of a trumpet). I. The year of Jubilee in the Jewish times was proclaimed with trumpets, and was a year of universal liberty and freedom. It was to be celebrated every fifty years (Lev. xxv. 9, &c.; Josh. vi. 4, 13), but after the Babylonian captivity it was not observed (See Smith's *Dict. of Bible*).

II. A Jubilee was instituted in the year 1300, by Boniface VIII., which was to be observed every hundredth year, and was to be a time of "indulgence"—that is to say, all censures, greater excommunications, suspensions, interdicts, or vows (except those of religion, and with regard to pilgrimages to Rome, Jerusalem, or Compostella), were to be remitted, and absolution was to be granted by all confessors, with the approval of the ordinary. Clement VI., at Avignon, reduced the period of the Jubilee to every fiftieth year. In 1389 Urban VI. enjoined that it should be held every thirty-third year. Sixty years later Nicholas V. renewed the former observance of fifty years; but Paul II. reduced the term to twenty-five years. Besides this, the popes, upon their exaltation to the see of Rome, have frequently celebrated a jubilee, as likewise upon other extraordinary occasions. The ceremony observed at Rome, for the Jubilee, at every twenty-five years' end, which they call the holy year, is this: The pope goes to St. Peter's church to open the holy gate (as they call it), which is walled up, and only opened upon this occasion; and knocking three times at the said gate, with a golden hammer, says these words, *Aperite mihi portas justitiæ*, &c., "Open to me the gates of righteousness: I will go into them and I will praise the Lord" (Psalm cxviii. 19); whereupon the masons fall to work to break down the wall that stopped the gate; which done, the pope kneels down before it, whilst the penitentiaries of St. Peter sprinkle him with holy water, and then taking up the cross, he begins to sing *Te Deum*, and enters the church, followed by the clergy. In the meanwhile, three cardinal legates are sent to open the other three holy gates, with the same ceremonies, which are in the churches of St. John of Lateran, of St. Paul, and St. Mary Major; and the next morning the pope gives his benediction to the people in the Jubilee form. When the holy year is expired, they shut up the holy gates again on Christmas eve in this manner. The pope, after he has blessed the stones and mortar, lays the first stone, and leaves there twelve boxes full of gold and silver medals. —Milman, *Lat. Christ.* v. 62, 332, 345, 420, 431; Walcott's *Sac. Archæol.* 334. [H.]

JUDE, ST (See *Simon and Jude, SS.*).

JUDGES, THE BOOK OF. A canonical book, of the authenticity of which there is no doubt in the Church, though the author is unknown: some ascribing it to Phinehas, others to Ezra or Hezekiah, though most to Samuel (See Smith's *Dict. of Bible*).

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL. This was established by 3 & 4 W. IV. c. 41, for ecclesiastical and admiralty and testamentary appeals which had been transferred, by the Act of the previous year, to the Privy Council from the delegates who used to be appointed *pro hac vice* for every separate appeal under the two Acts of 24 & 25 Henry VIII. (See *Delegates*). Further alterations were made in the Judicial Committee by the Clergy Discipline Act, 7 & 8 Vict. c. 69, which made the three Privy Council bishops members of the Committee for Appeals under that Act but not others. But they were sometimes invited as assessors in other cases, e.g. in the Gorham one. In 1873 they were removed from the Committee by an amendment slipped into the Judicature Act (see *Life of Wilberforce*, vol. iii.). By the Judicial Committee Act, 1871, the Queen was authorised to appoint four persons who had been judges (if only for a day) to be members of the Judicial Committee with salaries of £5000 a year, but practically to fill up no vacancies among them. By the Appellate Jurisdiction Act, 1876, which established three law lords with life peerages, they are also to be members of the Judicial Committee, and in all ecclesiastical appeals the bishops are required to sit as assessors under rules which were to be made, and which are in fact that they are to be summoned in rotation, five at once, of whom three must sit—even on mere legal technicalities. Another Act was passed in 1881 (44 & 45 Vict. c. 3, and the result of all the Acts is this for the present: The Judicial Committee consists of all judges and ex-judges of the Supreme Court, including of course the Lord Chancellor and the Dean of Arches, if they are Privy Councillors, and also three law lords and the survivors of the four judges appointed under the 1871 Act, and also three others who may be appointed from time to time without salary under the first Judicial Committee Act of 1833, who may be anybody, and one of whom was never even a practising barrister; but another did more than any member who ever sat to raise the reputation of the Court, viz., Mr. Pemberton Leigh, afterwards Lord Kingsdown, who refused the Great Seal. [G.]

"JURE DIVINO." By Divine right; an expression frequently occurring in controversial writings, especially in relation to the ministry of the Church.

It is evident, and generally confessed, that the right to minister in holy things is not in every man's power. If it were so, the very idea of the ministry, as a distinct class of men, empowered to act "in Christ's stead," would be broken up, and the Church would lose its character as a *society;* for that implies the existence of officers and of subordination. It is also confessed that in the Christian Church men are not *born* to the ministry, as they were under the Jewish dispensation. Whence, then, comes that authority with which the ambassador of Christ is invested? Is it human? Can any body of *men* confer the power to rule and minister in a society, the full control of which is in the hands of the *eternal* God? Most evidently not. Human power, or a commission derived from human resources, is as void and inadequate in qualifying for the functions of the ministry, as it would be in the attempt to create a world, or to found a new rank in the hierarchy of heaven. We are driven then, at once, to the Divine institution as the foundation of all legitimate power in he Church.

The Head of the Church established a *ministry*, with the right and ability to execute all its appointed functions. It was not intellectual eminence, or high station, or influence, wealth, courage, or any other human attribute, which brought into being "the glorious company of the apostles;" but it was the sovereign power alone of Him "in whom dwelt all the fulness of the Godhead bodily." And was this power to be recalled on the demise of those who were every day doomed to stripes, imprisonments, perils, and death in a thousand shapes? No; for either the Church for the future must fail, the sacraments be obliterated, the "watching for souls" be abolished, or the continuation of the sacred ministry must be demanded with all its original spiritual functions. To the apostles, therefore, was given (*jure divino*), and to them alone, the ability to perpetuate or transmit the gift which the Redeemer had bestowed. From them the prerogatives of episcopacy (or apostolate) were communicated to younger men, including the transmissive or ordaining faculty. Under these, the elders and deacons were put in trust with a share of the original grant of ministerial power,—a power they were themselves incapable of delegating; and by an unbroken succession, in the line of bishops, the Divine commission has reached these latter days of the Church.

If then, as we have shown, *Divine right* is the only foundation on which the ministry can stand, there is no alternative left to any one claiming office in the Church of God, but to vindicate the legality of his mission by miracle, or some other tangible Divine verification, which no man can dispute; or else to bring forth such credentials as Timothy, Titus, and the ministers ordained by them had to show, viz. the simple evidence of the fact that the apostles, or their successors, had imparted to them the authority they claim to possess. This every bishop, priest, and deacon, in the Catholic Church, is prepared to do.

JURISDICTION. The power and authority vested in a bishop, by virtue of the apostolical commission, of governing and administering the laws of the Church within the bounds of his diocese. The same term is used to express the bounds within which a bishop exercises his power, i.e. his diocese.

In the Anglo-Saxon times, before the Norman Conquest, there was no distinction of jurisdiction; but all matters, as well spiritual as temporal, were determined in the county court, called the Sheriff's Tourn, where the bishop and earl (or in his absence the sheriff) sat together; or else in the hundred court, which was held in like manner before the lord of the hundred and ecclesiastical judge.

For the ecclesiastical officers took their limits of jurisdiction from a like extent of the civil powers. Most of the early English bishoprics were conterminous with the distinct kingdoms. The archdeaconries, when first settled into local districts [which however does not seem to have been effected before the Norman Conquest], were commonly fitted to the respective counties. And rural deaneries were correspondent to the political tithings. Their spiritual courts were held, with a like reference to the administration of civil justice. The synods of each province and diocese were held at the discretion of the metropolitan and the bishop, as great councils at the pleasure of the prince. The visitations were first united to the civil inquisitions in each county; and afterwards, when the courts of the earl and bishop were separated, yet still the visitations were held like the sheriff's tourns, twice a year, and like them too after Easter and Michaelmas, and still, with nearer likeness, the greater of them was at Easter. The rural chapters were also held, like the inferior courts of the hundred, every three weeks; then, and like them too, they were changed into monthly, and at last, into quarterly meetings; and a prime visitation was held commonly, like the prime folcmote or sheriff's tourn, on the calends of May

And accordingly Sir Henry Spelman observes, that the bishop and the earl sat together in one court, and heard jointly the causes of church and commonwealth; as they yet do in parliament. And as the bishop had twice in the year two general synods, wherein all the clergy of his diocese of all sorts were bound to resort for matters concerning the Church; so also there was twice in the year a general assembly of all the shire for matters concerning the commonwealth, wherein, without exception, all kinds of estates were required to be present, dukes, earls, barons, and so downward of the laity; and especially the bishop of that diocese among the clergy. For in those days the temporal lords sat in synods with the bishops, and the bishops in like manner in the courts of the temporality, and were therein not only necessary, but the principal judges themselves. Thus by the laws of King Canute, "the shyre-gemot (for so the Saxons called this assembly of the whole shire) shall be kept twice a year, and oftener if need require, wherein the bishop and the alderman of the shire shall be present, the one to teach the laws of God, the other the laws of the land." And among the laws of King Henry I., it is ordained, "first, let the laws of true Christianity (which we call the ecclesiastical) be fully executed with due satisfaction; then let the pleas concerning the king be dealt with; and, lastly, those between party and party: and whomsoever the Church synod shall find at variance, let them either make accord between them in love, or sequester them by their sentence of excommunication." And the bishop first gave a solemn charge to the people touching ecclesiastical matters, opening unto them the rights and reverence of the Church, and their duty therein towards God and the king, according to the word of God: then the alderman in like manner related unto them the laws of the land, and their duty towards God, the king, and commonwealth, according to the rule and tenure thereof.

The separation of the ecclesiastical from the temporal courts was made by William the Conqueror: for upon the conquest made by the Normans, the pope took the opportunity to usurp upon the liberties of the crown of England; for the Conqueror came in with the pope's banner, and under it won the battle. Whereupon the pope sent two legates into England, with whom the Conqueror called a synod, deposed Stigand, archbishop of Canterbury, because he had not purchased his pall from Rome, and displaced many bishops and abbots to make room for his Normans. This admission of the pope's legates first led the way to his usurped jurisdiction in England; yet no decrees passed or were put in execution, touching matters ecclesiastical, without the royal assent; nor would the king submit himself in point of fealty to the pope, as appears by his epistle to Gregory VII. Yet in his next successor's time, namely, in the time of King William Rufus, the pope, by Anselm, archbishop of Canterbury, attempted to draw appeals to Rome, but did not prevail. Upon this occasion it was, that the king said to Anselm, that none of his bishops ought to be subject to the pope, but the pope himself ought to be subject to the emperor; and that the king of England had the same absolute liberty in his dominions, as the emperor had in the empire. Yet in the time of the next king, King Henry I., the pope usurped the patronage and donation of bishoprics, and of all other benefices ecclesiastical. At this time Anselm told the king that the investiture of bishops was not his right, because Pope Urban II. had lately made a decree, that no recipient of an ecclesiastical benefice should take any oath of fealty for the same to a layman. And after this, at a synod held at London, in the year 1107, a decree was made to which the king assented, that from thenceforth no person should be invested by any lay hand in a bishopric by the giving of a ring and pastoral staff. Upon which the pope granted that the archbishop of Canterbury for the time being should be for ever *legatus natus*: and Anselm for the honour of his see obtained, that the archbishop of Canterbury should in all general councils sit at the pope's foot, as *alterius orbis papa*, or pope of this part of the world. Yet after Anselm's death, this same king gave the archbishopric of Canterbury to Ralph, bishop of London, and invested him with the ring and pastoral staff; and this because the succeeding popes had broken Pope Urban's promise, touching the not sending of legates into England unless the king should require it. And in the time of the next king, King Stephen, the pope gained appeals to the court of Rome; for in a synod at London, convened by Henry, bishop of Winchester, the pope's legate, it was decreed that appeals should be made from provincial councils to the pope: before which time appeals to Rome were not in use. Thus did the pope usurp three main points of jurisdiction, upon three several kings after the Conquest (for of King William Rufus he could gain nothing), viz. upon the Conqueror, the sending of the legates or commissioners to hear and determine ecclesiastical causes; upon Henry I., the donation and investiture of bishoprics and other benefices; and upon King Stephen, the appeals to the court of Rome. And in the time of King Henry II., the pope claimed exemption for clerks from the secular power. And finally, in the time of King John, he took the crown from off the king's head, and compelled him to accept his kingdom from the pope's donation. Nevertheless all this was not obtained without violent struggle and opposition: and this caused the statutes of provisors to be made, in the reigns of King Edward I. and King Richard II. The limits of ecclesiastical jurisdiction were finally settled by the statute of 24 Henry VIII. c. 12. Jurisdiction is also applied to the power vested in certain dignitaries, as dean, chancellor, &c., in some cathedrals; and in many, when each individual prebendary had a peculiar jurisdiction (See Report of the Commission on Ecclesiastical Courts, 1883, but more especially the Historical Appendix by Bishop Stubbs; also *Supremacy*).

JUSTIFICATION (See *Faith* and *Sanctification*). Justification, in the language of Scripture, signifies our being accounted just or righteous in the sight of God.

A clear understanding of the difference between the Church of England and the Church of Rome upon this subject is most important, since the difference between the two Churches on this point causes an essential and vital difference through the whole system of their theology. The definition of the Church of England is set forth in her Articles and Homilies: and it is there propounded in a manner so perspicuous, as to preclude, it might well be thought, all possibility of misapprehension.

As contained in the eleventh and twelfth and thirteenth Articles, the definition runs in terms following:

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort: as more largely is expressed in the Homily of Justification.

"Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree is discerned by the fruit.

"Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

The homily referred to in the eleventh Article, under the title of *The Homily of Justification*, is styled, in the first Book of Homilies itself, "A sermon of the salvation of mankind, by only Christ our Saviour, from sin and death everlasting:" and this homily is described as more largely expressing the doctrine of justification than the necessary brevity of an article admitted.

The doctrine of the Church of Rome must be taken from the Council of Trent. The exposition of the Tridentine Fathers, assembled in their sixth session, runs through sixteen chapters; and so extreme is its verboseness, and so perplexing is its incessant alternation, that we might be somewhat puzzled to form a distinct idea of their views in respect to justification, if the last of those chapters had not given us, in the shape of an article or summary, the result of their prolix theologising.

Omitting, then, the discussion upon which their definition is built, we will proceed immediately to the definition itself.

"Since Jesus Christ, as the head into the members and as the vine into the branches, perpetually causes his virtue to flow into the justified; which virtue always precedes and accompanies and follows their good works, and without which they would in nowise be grateful to God and meritorious; we must believe, that nothing more is wanting to the justified themselves, which need prevent us from thinking, both that they can satisfy the Divine law according to the state of this life, by those works which are performed in God; and that, in their own time, provided they depart in grace, they may truly merit the attainment of eternal life.

"Thus, neither our own proper righteousness is so determined to be our own, as if it were from ourselves; nor is the righteousness of God either unknown or rejected. For that which is called our righteousness, because, through it being inherent in us, we are justified; that same is the righteousness of God, because it is infused into us by God through the merit of Christ.

"Far, however, be it from a Christian man, that he should either trust or glory in himself and not in the Lord; whose goodness to all men is so great, that, what are truly his gifts, he willeth to be estimated as their merits."

This article or summary removes all possibility of misapprehension. Through it, the Church of Rome determines that we are justified, not by any imputation to us of righteousness, or by any imputation to us of faith in the place of righteousness (though each of these imputations is insisted upon by St. Paul), but by our own inherent righteousness.

On this, the Roman system, Hooker remarks: "When they are required to show, what the righteousness is whereby a Christian man is justified, they answer, that it is a Divine spiritual quality: which quality, received into the soul, doth first make it to be one of them who are born of God; and, secondly, endue it with power to bring forth such works as they do that are born of him: even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and, secondly, enable him to perform the natural functions which are proper to his kind: that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed Grace; that it purgeth, purifieth, and washeth out, all the stains and pollutions of sins; that, by it, through the merit of Christ, we are delivered, as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be made righteous by inherent grace: which grace they make capable of increase; as the body may be more and more warm, so the soul more and more justified according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of grace, in their divinity, is the first justification: the increase thereof, the second justification. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful, in the one case to repair, in the other to recover, the loss which is made, the infusion of grace hath her sundry after-meals; for the which cause they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works; and, in them, really it taketh away original sin, and the punishment due unto it: it is applied to infidels and wicked men in the first justification, through baptism, without works, yet not without faith: and it taketh away sins both actual and original together, with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied further by good works to the increase of former grace: which is the second justification. If they work more and more, grace doth more increase: and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like: which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they term it) of penance: which sacrament hath force to confer grace anew; yet in such sort, that, being conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt or sin committed; and changeth the punishment eternal into a temporal satisfactory punishment—here, if time do serve, if not, hereafter, to be endured; except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification. Whether they speak of the first or second justification, they make 'the essence of a Divine quality inherent,' they make it 'righteousness which is in us.' If it be in us, then it is ours: as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for, if he withdraw the breath of our nostrils, we fall to dust. But the righteousness, wherein we must be found, if we will be justified, is 'not our own.' Therefore we cannot be justified by any inherent quality. The Church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ: and, by the hands of the apostles, we have received otherwise than she teacheth. Now, concerning the righteousness of sanctification, we deny it not to be inherent: we grant, that, unless we work, we have it not: only we distinguish it, as a thing different in nature from the righteousness of justification. By the one, we are interested in the *right of inheriting:* by the other, we are brought to the actual possession of eternal bliss. And so the end of both is 'everlasting life'" (*Serm.* ii. 5, 6).

The difference between the two systems may be pointed out in a few words. The Roman Church teaches that a man is justified by an inherent righteousness, which though originally a gift of God, as are his soul and his bodily members, is nevertheless, like his soul, his own.

The Anglican Church, on the contrary, in common with all the other Churches of the Reformation, teaches: "that man is justified by an extrinsic righteousness, which is not his own, but the righteousness of Christ; the faith which instrumentally lays hold of it and appropriates it, and which itself is the gift of God, being forensically imputed to him of God, instead of a righteousness which he himself possesses not; so that he is justified *through* faith, though not *on account of* faith; the sole particular, *on account of* which he is justified, being the merit and perfect righteousness of our Lord and only Saviour Jesus Christ."

Whichever scheme of doctrine may be preferred as most agreeable to Scripture and to antiquity, it is clear, that the two statements here given are at least incapable of misapprehension. Right or wrong, the two schemes stand flatly and diametrically opposed to each other. The Roman Church asserts: the Anglican Church denies. Conversely, the Roman Church denies: the Anglican Church asserts. The Roman Church asserts the doctrine of justification by an infused and personal inherent righteousness: the Anglican Church strenuously denies that doctrine; admitting, indeed, that the inherent righteousness of sanctification is always consequentially present with the really justified; but refusing to it any, even the least, share in "the procurement of justification." The Roman Church denies, that the ungodly is justified through faith alone, nothing else being required to obtain the grace of justification: the Anglican Church asserts, that the ungodly is justified through faith alone without works, nothing save faith being required to obtain the grace of justification, inasmuch as the office of works is not the procurement of our justification, and inasmuch as it is a contradictory hysteron-proteron to say that works which "follow after" justification, and are its "effect," can yet "procure" it and be its "cause."

It has been customary to speak of the doctrine of forensic justification as if it were a Calvinistic doctrine. That Calvin held it is not to be denied, but all history bears witness that it is not a *peculiarity* of the Calvinistic system.

Calvin was born in 1509, and he was yet a schoolboy, or a pluralist in the Romish Church (as he became in his twelfth year), when Luther was using this doctrine, as *the* doctrine by which to lay low the whole fabric of Romish superstition.

Again, it was the doctrine of our English reformers, as most clearly stated in our Articles and Homilies; and Archbishop Laurence has triumphantly established the historical fact, that our reformers were not Calvinists.

If we wish for a clear statement of the doctrine of forensic justification, we may indeed refer to Bishop Andrewes; and the theology of Andrewes had certainly no affinity to that of Calvin. Let the reader peruse with attention the following passage from his sermon on justification.

"In the Scripture, then, there is a double righteousness set down, both in the Old and in the New Testament.

"In the Old, and in the very first place that righteousness is named in the Bible: 'Abraham believed, and it was accounted unto him for righteousness.' A righteousness accounted. And again, in the very next line, it is mentioned, 'Abraham will teach his house to do righteousness.' A righteousness done. In the New likewise. The former, in one chapter, even the fourth to the Romans, no fewer than eleven times, *Reputatum est illi ad justitiam.* A reputed righteousness. The latter in St. John: 'My beloved, let no man deceive you, he that doeth righteousness is righteous.' A righteousness done. Which is nothing else but our just dealing, upright carriage, honest conversation. Of these, the latter the philosophers themselves conceived and acknowledged; the other is proper to Christians only, and altogether unknown in philosophy. The one is a quality of the party; the other, an act of the judge declaring or pronouncing righteous. The one ours by influence or infusion, the other by account or imputation. That both these there are, there is no question. The question is, whether of these the prophet here principally meaneth in this Name? This shall we best inform ourselves of by looking back to the verse before, and without so looking back we shall never do it to purpose. There the prophet setteth one before us, in his royal judicial power, in the person of a king, and of a king set down to execute judgment; and this he telleth us, before he thinks meet to tell us his name. Before this king, thus set down in his throne, there to do judgment, the righteousness that will stand against the law, our conscience, Satan, sin, the gates of hell, and the power of darkness; and so stand that we may be delivered by it from death, despair, and damnation; and entitled by it to life, salvation, and happiness eternal; that is righteousness indeed, that is it we seek for, if we may find it. And that is not this latter, but the former only; and therefore that is the true interpretation of *Jehovah justitia nostra.* Look but how St. Augustine and the rest of the Fathers, when they have occasion to mention that place in the Proverbs, *Cum Rex justus sederit in solio, quis potest dicere, Mundum est cor meum?*—look how they interpret it then, and it will give us light to understand this name; and we shall see, that no man will serve then, but this name. Nor this name neither, but with this interpretation of it. And that the Holy Ghost would have it ever thus understood, and us ever to represent before our eyes this King thus sitting in his judgment-seat when we speak of this righteousness, it is plain two ways. 1. By way of position. For the tenor of the Scripture touching our justification all along runneth in judicial terms, to admonish us still what he set before us. The usual joining of justice and judgment continually all along the Scriptures, show it is a judicial justice we are to set before us. The terms of, 1. A judge: 'It is the Lord that judgeth me.' 2. A prison: Kept and shut up under Moses. 3. A bar: 'We must all appear before the bar.' 4. A proclamation: 'Who will lay anything to the prisoner's charge?' 5. An accuser: 'The accuser of our brethren.' 6. A witness: 'Our conscience bearing witness.' 7. An indictment upon these: 'Cursed be he that continueth not in all the words of this law to do them;' and again, 'He that breaketh one is guilty of all.' A conviction that all may be ὑπόδικοι, 'guilty' or culpable 'before God.' Yea, the very delivering of our sins under the name of 'debts;' of the law under the name of a 'hand-writing;' the very terms of 'an advocate,' of 'a surety made under the law;' of a pardon, or 'being justified from those things which by the law we could not:'—all these, wherein for the most part this is still expressed, what speak they but that the sense of this name cannot be rightly understood, nor what manner of righteousness is in question, except we still have before our eyes this same *coram rege justo judicium faciente.*"—Bishop Andrewes' *Sermon on Justification in Christ's Name.* See also Barrow's *Sermon on Justification;* Waterland *on Justification;* Heurtley *on Justification;* Stanley Faber *on Justification.*

K.

KATHARINE, ST., VIRGIN AND MARTYR (of Alexandria): commemorated in our Calendar on Nov. 25. Very little is known of this saint, but there are many legends connected with her. According to tradition she was of royal family, and gifted with great ability; so that she confuted many of the heathen philosophers, in the early part of the 4th century, and converted them. They, confessing Christ, it is said, were burnt: she, a beautiful woman, was subjected to the solicitations of the emperor Maximus. Refusing to listen to him, she was condemned, and put to death by torture on a spiked wheel. She was regarded as the patroness of secular learning, and is represented crowned, with the martyr's palm, or a book, or sword in her hand, and the spiked wheel by her side. [H.]

KEYS, POWER OF THE. The authority existing in the Christian priesthood of administering the discipline of the Church, and communicating or withholding its privileges. It is so called from the declaration of Christ to St. Peter (Matt. xvi. 19), "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The power here promised was afterwards conferred on St. Peter and the other apostles, when the Saviour breathed on them and said, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Matt. xvi. 19; xviii. 18; John xx. 23). "Our Lord and Saviour," says Hooker, "giveth His Apostles regiment in general over God's Church. For they that have the keys of the Kingdom of Heaven, are thereby signified to be stewards of the house of God, under Whom they guide, command, judge, and correct His family. Their office herein consisteth of sundry functions, some belonging to doctrine, some to discipline, all contained in the name of 'Keys'" (*Ecc. Pol.* vi. 4).

Bishop Jeremy Taylor expresses, with great clearness, the primitive doctrine on this subject: "The same promise of binding and loosing (which certainly was all that the keys were given for) was made afterwards to all the apostles (Matt. xviii.), and the power of remitting and retaining, which in reason, and according to the style of the Church, is the same thing in other words, was actually given to all the apostles; and unless that was the performing the first and second promise, we find it not recorded in Scripture how or when, or whether yet or no, the promise be performed." And again: "If the keys were only given and so promised to St. Peter, that the Church hath not the keys, then the Church can neither bind nor loose, remit nor retain, which God forbid: if any man should endeavour to answer this argument, I leave him and St. Austin to contest it."

The apostles knew nothing of any different power conveyed to one of their number beyond what was common to him with the rest, as we may reasonably conclude, since there is no record of any authority exercised on the one side, or of obedience rendered on the other. The proposed distinction is, indeed, utterly untenable, and the whole testimony of antiquity is against it; yet it is maintained by some of the chief Roman commentators (See *Pope; Papal Supremacy*). Maldonatus, for instance, who is one of the best known and most popular, in his exposition of this place, declares the keys to have been given to Peter, that is, the power of binding and loosing, of opening and shutting, in subordination to Christ alone, while the rest of the apostles received only an inferior jurisdiction. For this interpretation he advances no proof at all, except the mention of the keys in the address to Peter, and the omission in what was spoken to the rest, which he pronounces an irrefragable argument; and on the foundation of this alleged separate gift to Peter he builds the right of jurisdiction for his successors (assuming that he was bishop of Rome), extending to the supreme decision of spiritual causes on earth, and the regulating the condition of souls in purgatory. Cornelius Van den Steen, or à Lapide, as he is usually called, seems to have followed the interpretation of Maldonat, and says, that by the keys is signified the power of order and jurisdiction granted to St. Peter over the whole Church; and that Christ explains his meaning in the words which follow. He falls into the fallacy of representing the term "rock" as conveying the notion of government; and then, as if this were an unquestionably accurate representation, he goes on to blend figures which have nothing in common, and assumes that in this way the supreme power of the pope is adequately proved. Like his predecessor, he vindicates the most unlimited exercise of it, whether in enforcing obedience, or in granting dispensations, in enacting ecclesiastical laws, pronouncing excommunications and other censures, delivering decisions on questions of faith, with other acts which fall under the head of binding, or those of an opposite character, which belong to the power of loosing. In order to dispose of the difficult fact that Christ is recorded to have given the same power of binding and loosing to others as well, he affirms that Peter was first singled out, to signify that the rest of the apostles were committed to his care as his subjects, and that he was empowered to control, limit, or take away their jurisdictions as he should see fit; though it is clear both that the apostles exercised, in point of fact, the highest Church discipline, and that there is not a word which implies their having done so by delegation. He very characteristically confirms his exposition by a synodical letter, which the great Roman annalist had given up as spurious some years before.

Both these writers were theologians of the highest repute, the one professor at Paris, the other at Louvain. They may be fairly taken to express the judgment of the party at present dominant in the Roman Church. Nothing can be more extravagant than their interpretations, or more feebly supported by proofs; yet they are indispensable to the position of the ultramontanes. This extreme doctrine, revived by the Jesuits, for it was invented a century earlier, has no pretence of confirmation from any of the primitive expositors of Scripture. They declare, with one voice, that the keys were given to the Church in the person of Peter. In the words of Ambrose, "what is said to Peter, is said to the apostles." Cyprian and Origen, Jerome and Basil, are of one mind on this point. The statement of Augustine, repeated in a multitude of places, is as clear as possible that the Church received the power of the keys, and not an individual apostle. The Fathers were not writing with any view to the present controversy; and many of their expressions, taken separately, would give a very untrue representation of their meaning, by making them maintain opinions which, in their time, had not been even suggested. Thus Cyprian, in his treatise on the unity of the Church, applies the disputed texts to Peter; but then he speaks of him as the type of unity, the representative of a great principle; and to guard his meaning against perversion, he states, in the plainest terms, that the rest of the apostles were what Peter was, and had equal participation of honour and authority. So the Fathers continually speak of him as figuring the oneness of the Church universal. They exalt his chair, but they are careful to explain that they are speaking, not of an individual bishop possessing supreme authority, which was the farthest from their thoughts, but of that one undivided episcopacy, to use Cyprian's well-known words, of which every bishop possesses a portion.

Dupin affirms that the Fathers are unanimous in assigning ecclesiastical power, either to the Church generally, or to the apostles, and, after them, to bishops; that there is not one to be found who holds it to have been given to Peter and his successors alone; and that they have guarded against any wrong inference which might be drawn from the promise given to Peter, by showing that he was regarded as the representative of the Church. He furnishes some authorities on this subject, not only from the early Fathers, but from popes, great bishops of the Roman Church, scholastic writers, and universities; and he adds, that the number of passages which might be adduced is infinite. The same writer states strongly the importance of the question: for if, as he says, the power of the keys belongs to the pope alone, there can be no doubt that he has authority over the whole Church; since, upon this hypothesis, neither the Church nor its prelates can have any other power than such as they derive from him.

In the Council of Paris, held in the eighth century, under the emperors Louis and Lothaire, the bishops expressly claimed this power of binding and loosing, without any reference to the successor of St. Peter. The Council of Constance, in the fourth session, declared, in the strongest language, that the Church has its jurisdiction immediately from Christ; and this judgment was embodied in acts of the highest significancy and importance. The Council of Basle, in its first session, passed a decree in exactly the same spirit, and almost in the very same words. Æneas Sylvius, the historian of the council, and afterwards Pius II., expressly vindicates the text in question from the interpretation which favours the pontifical authority. So Cardinal de Cusa, writing at the same period, claims for the other apostles the very same power of binding and loosing which was conveyed to Peter by the words of Christ. And John Gerson refers to this very place, in maintaining the superiority of a council to a pope. Even in the Council of Trent, we find the Cardinal of Lorraine speaking to the same effect; and though he may be worthless as a theologian, he is valuable as a witness. He alleged various passages, from Augustine and others, in proof that bishops derive their jurisdiction immediately from God. And, indeed, the whole argument of the French and Spanish prelates in favour of the divine right of episcopacy was based on the very interpretation of our Lord's words which the Jesuit school condemns.

The canonists bear the same testimony. Thus Van Espen, and there are few higher authorities, delivers it as the doctrine of the Fathers on this subject, that, while Christ spoke to Peter in the singular, he made conveyance of the powers in question to all the apostles (*De Censur. Eccl.* c. 2: *Opp.* tom. iv. ed. Colon, 1777). Duaren speaks to the same effect. He affirms that the power of binding and loosing was given to the Church, and not to an individual.

Some even of the Roman commentators give a similar interpretation. Thus Nicholas de Lyra says that, as the confession of Peter was the confession of the rest, so the power given to him was bestowed on all. D'Espence and many others give the same exposition.

II. In the Ordinal of the Church of England, the bishop presiding at the ordination with the other priests present, lays his hands on the several candidates, and says, "Receive the Holy Ghost for the office and work of a Priest . . . Whose sins thou dost forgive they are forgiven," &c. This formula is thus explained by Whitgift. "The bishop by speaking these words doth not take upon him to give the Holy Ghost, no more than he doth to remit sins when he pronounceth remission of sins; but by speaking these words of Christ, he doth shew the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit, if he labour in the same accordingly."

Bishop Wilson also states the position of the Church of England with regard to the power of the Keys. "Our Church," he says, "ascribeth not the power of remission of sins to any but to God only. She holds that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's ministers have a special commission while other believers have not authoritatively to declare His absolution, for the comfort of the penitents, and which absolution, if duly dispensed, will have a real effect from the promise of Christ."

KINDRED (See *Affinity*; *Consanguinity*).

KING'S EVIL. A term formerly denoting the disease properly called "scrofula," because the power to cure it was for many centuries attributed to the kings of England, and was, from the time of Edward the Confessor, held to be exercised as a part of the religion attached to the person of the king. The cure, too, was always accompanied by a religious service.

The kings of France also claimed the gift of healing (but upon no other occasions than at their coronation), and the ceremony was used at the coronation of Charles X. at Rheims. George I. made no pretensions to this gift, and it has never been claimed by his successors. Probably the latest known case of the ceremony was that of Dr. Johnson, who was "touched" by Queen Anne when a child.

In January, 1683, a proclamation was issued by the privy council, and was ordered to be published in every parish in the kingdom, enjoining that the time for presenting persons for the "public healings" should be from the feast of All Saints, till a week before Christmas; and after Christmas until the first day of March, and then to cease till Passion week.

The office for the ceremony was called "*The Ceremonies*," or "*Prayers for the Healing*." The Latin form was used in the time of Henry VII., and was reprinted by his Majesty's command by Henry Hills, printer to the king, in 1686. The English forms were essentially the same, with some modifications. These occur in the Common Prayer Books of the reigns of Charles I., Charles II., James II., and Anne (and, as it appears from Mr. Stephens's own statement, in that of George I., in 1715). They all vary; and a new one appears to have been drawn up for each sovereign, so late as 1719 (See Pegge's *Curialia Miscellanea*, 161; taken from a folio Prayer Book, 1710. Also Kennet's Register, 731, and Sparrow's Articles, 165, printed in 1684, which latter form seems to have been used in the reign of Charles I.). In Mr. Stephens's editions of the Common Prayer Book, from which the foregoing article has been abridged, the Latin form is given (i. 997), and the English form in 1715 (1002).

According to the rubrics in this office, the chaplain repeated the words, "super ægros manus imponent, et bene habebunt," as long as the king was handling the sick person. And afterwards the last clause of the second Gospel, "Erat lux vera," &c., was repeated as long as the king was crossing the sore with an angel noble; which angel was afterwards given to the sick person to be worn by him. If he lost the coin he would have to be "touched" again. —Maskell, *Mon. Rit. Ang. Ecc.* iii. 388.

It seems that in some of Queen Anne's Prayer Books (not in 1715, as stated by Mr. Stephens,) the form was altered, by the omission of the second Gospel, and the addition of certain prayers.—L'Estrange's *Alliance of the Divine Offices*, 1699.

There seems to be little doubt that, by the mere force of imagination, a cure was not unfrequently occasioned.

KINGS, BOOKS OF. Two canonical books of the Old Testament; so called because they contain the history of the kings of Israel and Judah, from the beginning of the reign of Solomon down to the Babylonish captivity, for the space of near 600 years; taking into the account the two preceding Books of Samuel. In the Greek Bibles, as well as in the Latin, the two Books of Samuel are called the First and Second Books of Kings; so that in these copies of the Bible there are four Books of Kings. Anciently these four were but two in the Hebrew Bibles, the first whereof was called Samuel, and the second Kings, or Kingdoms: but at present, in the Hebrew copies, the first of these books is styled the First and Second Book of Samuel; and the other, the First and Second Book of Kings, as in our English version of the Bible.

It is probable that the two Books of Kings were composed by Ezra, who extracted them out of the public records which were kept of what passed in that nation.

KING'S BOOK. A revised edition of the "Bishop's Book," which bore the title of "A Necessary Doctrine and Erudition for any Christian Man" (See *Articles*).

KINGS, PRAYER FOR. I. St. Paul enjoins that such prayers should be offered (1 Tim. ii.). And at a very early date prayers for the ruling sovereign were introduced into the Liturgy. The Fathers, following the apostolic injunction, frequently refer to the duty of Christians in this respect (Tertul. *ad Scapulam*, c. ii.; St. Cyril, *Catech.* v., &c.). The liturgies of St. Basil and St. Chrysostom contain prayers for the king, and such prayers are to be found in all the various forms of the offices of the Church, both in the East and West (See *Dict. Christ. Ant.* ii. 902). In the Sacramentary of Gregory there is a "*Missa pro Rege*," and in the daily hour-offices, prayer was offered for kings.

II. At the Council of Clovesho (A.D. 747) the clergy were desired not to neglect to pray for kings, and for the safety of the Christian Church (Haddan and Stubbs, *Conc.* iii. 367). In the ecclesiastical laws of King Ethelred, A.D 1012, express directions are given that a certain prayer should be said daily for the king and his people. The Salisbury Missal contains an exhortation to this effect, and prayers for the king and queen (Maskell, *Anc. Lit.* p. 184). The prayer for the king (or queen), as it stands in our Prayer Book, seems to have been taken from two books of private prayer: (i.) "Psalmes or prayers taken out of

Holye Scripture" (1545–1548); (ii.) Prayers, or meditations . . . collected out of holy works by the gracious Princess Katherine, queen of England, France, and Ireland, Anno Dmi. 1547." It was printed in the Prymer of 1553 as the fourth collect. In Queen Elizabeth's reign (1559) it was placed in its present shape, before the Prayer of St. Chrysostom, at the end of the Litany; and was finally settled, as we now have it, in 1661. The collects for the sovereign in our communion office appear to have been composed in 1549; but probably they were based on ancient forms, of which there were a great number. [H.]

KIRK OF SCOTLAND (See *Presbyterians*). The Kirk of Scotland acknowledges as its founder the celebrated John Knox, a disciple of Calvin. From its foundation, it adopted the doctrine and ecclesiastical government of the Church of Geneva. In 1581, King James, with his whole family and the whole nation, subscribed a confession of faith, with a solemn league and covenant, obliging themselves to maintain and defend the Protestant religion and Presbyterian government. The title of this confession is, "A General Confession of the true Christian Faith and Religion, according to God's Word, and Acts of our Parliament, subscribed by the King's Majestie and his Household, with sundrie others. To the glory of God, and good example of all men. At Edinburgh, the 28th day of Januarie. The year of our Lord 1581. And in the 14th year of his Majestie's reign" (See *Confessions of Faith*).

KISS OF PEACE. This form of salutation, as a token of Christian affection, appears to have been an apostolic custom (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 St. Pet. v. 14). The Fathers also frequently refer to this mode of salutation. Thus Origen speaks of the kiss "which ought to be holy" (in Rom. xvi. 16); Tertullian calls it the "seal of prayer" (*De Orat.* c. 18); and Augustine says of those about to communicate in the Church, that "they demonstrated their inward peace by the outward kiss" (*De Amicit.* vi.). But care had to be taken, and Clement of Alexandria speaks of the "shameless use which was made of the kiss . . . occasioning evil reports" (*Pædagog.* iii. 11). The Apostolic Constitutions order that the men shall only kiss the men; the women the women (viii. 2); and this rule was enjoined by many councils and canons (Labbe, *Conc.* i. 1500). This salutation was used especially (1) at Holy Communion, (2) at Baptism, (3) at Ordination.—Bingham, i. 12; iv. 6; xii. 4; xv. 1, 3; *Dict. Christ. Ant.* 904. [H.]

KNEELERS (*Genuflectentes*). The third class of penitents in the early Church. They were allowed to stay in the church, and join in certain prayers particularly made for them, while they were kneeling upon their knees.—Bingham, xviii. 1.

KNEELING. The ordinary posture in prayer, confession, and devotion. The example of kneeling in prayer is set by our Lord, and was the practice of many saints mentioned in the Old and New Testaments (Ex. xx. 5; Ps. xcv. 6; 1 Kings viii. 54; Ezra ix. 5–15; Dan. vi. 10; Acts vii. 60; ix. 40; xx. 36, &c.; St. Luke xxii. 41, &c.). The custom amongst the early Christians was so common that prayer itself was often called κλίσις γονάτων, and Eusebius relates of St. James, bishop of Jerusalem, that "he was wont to pray assiduously on his knees (κείμενος ἐπὶ τοῖς γόνασι), making intercession for the sins of the people, till his knees were grown hard and callous as those of camels (Euseb. i. ii. c. 23). But in the primitive times kneeling at prayers on the Lord's day was prohibited. "We count it unlawful," says Tertullian, "to worship kneeling (de geniculis adorare) on the Lord's day; and we rejoice in the same immunity from the day of the Pasch till Pentecost" (*De Coron. Nul.* c. 3). And this custom was made a rule by the Council of Nice (can. 20); but kneeling at other times was strictly observed. And in fact it does not appear that the rule of not kneeling at those particular times was widely observed. St. Augustine says that he does not know (ignoro) about the standing to pray on the Lord's days (*Ep.* 119, *ad Januar.* c. 17); and the rule was certainly not observed in the Syrian churches (See *Standing*).

In the Western Church kneeling has been always the posture prescribed for acts of confession, of prayer, of reception of a blessing, or gift from God; the direction being sometimes emphasized by the words, "meekly kneeling upon your knees," as in the case of our communion office, to preclude the idea that a sitting or bending posture may be used as a substitute.

The Church of England has always set great store by the retention of this posture of reverence, especially at the reception of the Holy Eucharist.—Bingham, xiii. 8; Wheatly, 311; E. Daniel, 327. [H.]

KNELL. A bell tolled at funerals.

KORAH, SONGS OR PSALMS OF THE SONS OF. The "sons of Korah" formed one of the three choirs of the temple, all Levites. They are sometimes called Korhites, or Kohathites, being descended from Kohath, the second son of Levi; Kohath's grandson being Korah. Heman was the director of this choir in the time of

King David: but it seems not to have survived the captivity, as the sons of Asaph are alone named by Nehemiah. Twelve psalms are inscribed Psalms or Songs of the Sons of Korah; and are supposed to have been specially performed by that choir, or composed by some of its members. They are the forty-second to the forty-ninth, eighty-fourth, eighty-fifth, eighty-seventh, and eighty-eighth.—Smith's *Dict. of Bible*, s. v. *Korahite.*

KYRIE ELEISON. Κύριε ἐλέησον: Lord, have mercy. A form of supplication frequently used in the services of the Church. It is found in all the ancient liturgies, being repeated sometimes before, sometimes after certain prayers. It was customary to say it three times, as it was addressed to the Father, Son, and Holy Ghost. For this reason, in the Western Church, the second invocation was changed to "Christe Eleison," but this was never used in the Eastern Church (Martene, *de Ant. Eccl. Rit.* i., iv. 3). The form of supplication was in early times known by the name of the lesser Litany; and to this probably SS. Cyprian, Chrysostom, Augustine, and others refer when they speak of litanies. The Ambrosian Rite recites the Kyrie three times after the "Gloria in Excelsis," the Gospel, and the end of the Mass; but in the 11th century it was sung nine times. In the Salisbury Portiforium, as in the other "Uses" of the English Church, it was untranslated. It was threefold before the Lord's Prayer at Lauds, though ninefold at Prime. In the first Prayer Book of Edward VI., following the Sarum Use, the collect for Purity in the Communion office was followed by the Introit, and then came the Kyrie nine times. Sometimes the Kyrie was expanded in a sort of chant, the first three lines beginning with "Kyrie," and ending with "Eleison"—as for example:

"Kyrie, Rex genitor, ingenite, vera essentia, Eleison.
Kyrie, luminis fons, rerumque conditor, Eleison.
Kyrie, qui nos tuæ imaginis signasti specie, Eleison."

The next three lines beginning "Christe," and ending "Eleison"; and the last three beginning "Kyrie," referring to the special work of the Holy Spirit, and ending as before with "Eleison." In our Prayer Book the Greek words are translated, and generally precede the Lord's Prayer, but not when that prayer is used in the eucharistic office. For "it is to the *prayer* what the Gloria Patri is to the *praise* of the whole office; a prayer setting forth the tone, and fixing the object of all the rest, and being addressed to the Holy Trinity."—Bingham, xiii. 1; Neale's *Prim. Lit.* p. 88; Freeman's *Princ. Div. Serv.* i. 363; Maskell, *Anc. Liturg.* p. 23; *Dict. Christ. Ant.* s. v. *Litany.* [H.]

KYRIE, "O Lord" (in Church music), the vocative of the Greek word signifying Lord, with which word all the musical masses in the Church of Rome commence, that is, the above-mentioned *Kyrie Eleison.* In the Church of England it is generally applied to the responses between the commandments in our Prayer Book.

L.

LABARUM. The celebrated imperial standard used by Constantine the Great. It was known in the Roman army before, being the ordinary standard of the cavalry, but that of Constantine differed in its symbols and decorations. The dream or vision in which Constantine, the night before the last battle against Maxentius, saw the celestial sign of God; the sacred monogram of the name of Christ; with the legend (γράφην), "By this conquer," is minutely described by Eusebius (*de Vita Const.* lib. i. c. 28–31); who also gives an account of the Labarum itself. Near the extremity of the shaft of a lance, sheathed in plates of gold, was affixed, in a horizontal position, a small rod, so as to form the exact figure of a cross. From this transverse little bar hung drooping a small purple veil of the finest texture, interwoven with golden threads, and starred with brilliant jewels. Above this rose the sacred monogram of Jesus Christ encircled with a golden crown. Under this banner were the victories of Constantine gained. It was carried near the emperor, and defended specially by the flower of his army. The etymology of the word is utterly unknown.—Gibbon, *Dec. and Fall*, cxx.; Canon Venables in *Dict. Christ. Ant.* [H.]

LAITY, LAYMAN. The people (λαός) as distinguished from the clergy. This distinction was derived from the Jewish Church, and adopted into the Christian by the Apostles themselves. As the offices of the priests and Levites among the Jews were distinct from those of the people, so it was among Christians from the first foundation of the Church. Wherever any number of converts were made, as soon as they were capable of being formed into a Church, a bishop or a presbyter, with a deacon, was ordained to minister to them, but the laity, too, says Clement of Rome, had their duties to perform "*ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται*" (*ad Corinth.* i. 40). Other names to distinguish the laity from the clergy were used, as *βιωτικοί*, seculars; *ἰδιῶται*; but the most common was laici (*λαϊκοί*), which continually occurs in the writings of Origen, Cyprian, Tertullian and others of the third century.

Every true Christian Church is a body of men associated for religious purposes, and composed of two distinct classes,—the clergy and the laity: the clergy especially and divinely set apart for sacred offices; the laity exercising the duties and receiving the privileges of religion, in the midst of temporal occupations and secular affairs. But the clergy are thus set apart, not for their own benefit only, but for the benefit of the Church in general, of their lay brethren among the rest; and the laity also are bound to employ their temporal opportunities not for themselves exclusively, but for the Church in general, and for their clerical brethren among the rest. The clergy alone no more constitute the Church, either in a spiritual, in an ecclesiastical, or in a political sense, than do the laity alone; and the Church has no existence, no duties, no rights, except as it is composed of both clergy and laity. It is because they forget this that we continually hear persons speaking of the Church as if it were only an hierarchy, and of "going into the Church," instead of Holy Orders. The real truth is, that the Church's privilege and authority belong to the whole body, whoever may be their immediate recipients and executors; and whoever maintains them, whether he be lay or clerical, maintains his own rights and his own patrimony (See *Lay Baptism; Lay Priesthood*).

LAMBERT, ST.: Bishop and Martyr; commemorated on September 17. He was born at Maestricht, and brought up under Theodardus, bishop of that place. On his preceptor's martyrdom he was chosen bishop, but on the death of Chilperic in 673 he was driven from his see. He was restored by Pipin. There are two accounts of his martyrdom, (1) that he was slain by the relative of some sacrilegious robbers whom his friends had killed; (2) that Pipin himself caused him to be murdered in consequence of his boldly rebuking the licentiousness of that prince.—*Dict. Christ. Biog.* s.v. [H.]

LAMBETH ARTICLES. Certain articles so called because they were drawn up at Lambeth, in the year 1595, by the then archbishop of Canterbury and the bishop of London.

It appears that towards the close of Queen Elizabeth's reign, the errors of Calvinism had spread among the clergy of the Church of England. These errors were opposed by some of the most learned divines of Cambridge. But the opponents of Calvinism were denounced as persons addicted to Popery; and the heads of houses ventured to censure one divine because he denied some points of Calvinistic doctrine, and spoke disrespectfully of Calvin, Peter Martyr, and others. Archbishop Whitgift, and some other bishops, were inclined to take part with the heads of houses at Cambridge, and, adhering to the popular side, to condemn the orthodox divines. They met together at Lambeth Palace, and there Archbishop Whitgift, Dr. Vaughan, elect of Bangor, Dr. Fletcher, elect of London, Dr. Tyndall, dean of Ely, and the Calvinistic divines from Cambridge, digested under the nine following heads what are called the Lambeth Articles.

"1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of anything that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinate are a predetermined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved."

These articles, asserting the most offensive of the Calvinistic positions, were not accepted by the Church, and consequently were of no authority, although they were employed at the time to silence those by authority against whom argument could not prevail. The prelates who drew them up acted without authority, for they were not assembled in a synod. A synod is an assembly of bishops and presbyters duly convened. In this instance there was no convention. The meeting was a mere private conference; and the decision was of no more weight than the charge of a bishop delivered without a consultation with his clergy, which is only the expression of a private opinion. There can be no greater proof of the absence of Calvinism from the Thirty-nine Articles than the fact, that the very persons who were condemning the orthodox for innovation, were compelled to invent new articles before they could make our Church Calvinistic. The conduct of the archbishop gave much offence to many pious persons, and especially to the queen; and this attempt to introduce Calvinism into our Church entirely failed.

LAMBETH DEGREES. The popular designation given to degrees conferred by the archbishop of Canterbury, who has the power of giving degrees in any of the faculties. This is supposed to be a relic of legatine or papal authority (See *Hood*).

LAMENTATIONS OF JEREMIAH. A canonical book of the Old Testament (See *Jeremiah*). It is a kind of funeral elegy on the death of the good king Josiah. St. Jerome imagines that the prophet laments the loss of Josiah, as the beginning of those calamities which followed: accordingly he prophetically bewails the miserable state of the Jews, and the destruction of Jerusalem; though some are of opinion the Lamentations were composed after the taking of Jerusalem. The first four chapters are in acrostic verse, and abecedary; every verse or couplet beginning with one of the letters of the Hebrew alphabet, in their alphabetical order. There is a preface to the Lamentations of Jeremiah, in the Greek, and in the Vulgar Latin, which is not in the Hebrew, nor in the Chaldee Paraphrase, nor in the Syriac (See *Speaker's Commentary;* Wordsworth's *Old Testament*).

LAMMAS DAY: observed in the Calendar of the Church of England on Aug. 1. It is called in the Roman Church the Festival of St. Peter "ad vincula"—in the fetters. In the Greek Church the Festival of St. Peter's chains or fetters, commemorating the imprisonment of the Apostle, and his deliverance, is held on Jan. 16, but neither of these dates represent the actual time of the event, as it took place shortly before Easter (Acts xii. 4). Probably the date in each case has reference to the dedication of a church in memory of the event (*Dict. Christ. Ant.* s.v. Peter). The story is that Eudoxia, the wife of Theodosius, having obtained at Jerusalem the chains which St. Peter wore, sent them to the bishop of Rome, who placed them in a church built in honour of the Apostle; and Theodosius decreed that Aug. 1, which had been celebrated in memory of Augustus Cæsar, should from that time be observed in honour of St. Peter. From this came the fanciful derivation of the word "Lammas." As the injunction had been given to St. Peter, "Feed my lambs," it was supposed that this was Lambmass day. In the fifteenth century this apparently was accepted, as in the "Promptorium parvulorum" the definition is given: "Lammesse: festum agnorum, vel festum ad vincula S^{t} Petri." But the true definition is "Llaf-masse" contracted in the chronicle to "Llam-masse"; that is, the loaf mass. In the Sarum Manual it is called "Benedictio novorum fructuum." It was an early custom to offer on this day an oblation of loaves, as the first fruits of the new corn. [H.]

LAMPADARY. An officer in the ancient Church of Constantinople; so called because it was his business to see that the lamps of the church were lighted, and to carry a taper before the emperor, the empress, and the patriarch, when they went to church, or in procession.

LANTERN. The central tower of a cross church, when it is open over the cross, This seems always to have been the vernacular term for such a tower. Thus, William de Chambre says of Bishop Skirlaw, "*Magnum partem campanilis, vulgo* lantern, *ministerii Eboracensis construxit.*"

The principal lanterned towers now in England are of the following heights from the floor, and in every case the lantern includes only one story above the general roofs, whether its windows are high or low. The towers of York, Winchester, and Peterborough have only one such story altogether. The York lantern is 187 ft. high; Durham, 153 (to the bell-floor); Peterborough, 138; Canterbury, 136; Winchester, 135; Boston (not a central tower), 133; Norwich, 120; St. Alban's, 103. A few parish churches have genuine lanterns of considerable height, such as Doncaster and Ludlow, and others have a lower kind of lantern produced by means of small windows in the spandrils of the tower arches below the roof ridges, as at Hereford, Hedon, and St. Paul's, Burton. In some churches the bell-ringing has been spoilt in recent times by architects taking away the belfry or ringing floor in order to throw the windows into the church as a lantern. Hereford and Ludlow are very bad cases of that kind, the ringers being sent up into a dark hole just under the bells, where proper ringing is impossible. At Pershore, Sir G. Scott ingeniously made the belfry floor a kind of square island set diagonally so that light comes down the empty corners. At Howden and Merton College chapel, it is done the reverse way by making only a ringing gallery, which is rather dangerous. It is the same at Durham, and always has been; but probably no ringing peal was intended when the gallery was built.

The term lantern is also applied to a narrower structure than the tower, set on the top of it, or of a dome. At Ely (West) and Boston, the lanterns were probably made for lighthouses or landmarks for the fens, and at Peterborough too, where an ugly wooden octagon was added in Perpendicular times, and remained till this century, when it was removed, and Dean Kipling's turrets added soon after. The history of that tower is both curious and lamentable. The original was a great Norman tower, 51 ft. square, of "*tres historiæ*" (a funny bit of English-Latin). In the 14th century it was threatening to fall, as many of the Norman towers did. They took down the two upper stories, and began building a Decorated one over the old Norman arches and lantern story something like Norwich, of which sufficient remains were found lately to have enabled it to be restored. Then they found it would not bear even that, and so they pulled down their own work, and began again lower down, and made new pointed great arches E. and W., leaving the Norman ones N. and S., and built the low Decorated story on them, which looks as if it had been squeezed down into the roofs. In 1883 it was found that the whole tower was in danger, and that it was necessary to rebuild it from the foundations. A great majority of the committee of subscribers concurred with the architect in wishing to restore the Norman work in continuation of the piers and the two Norman arches, at least as high as the open lantern would have been, and then to rebuild the Decorated story above it. But a majority of the chapter, against the dean, stopped it, and were backed by Archbishop Benson, to whom they had appealed. And though the committee were masters of the funds, they had not the spirit to stop the supplies, and so the church is spoilt for ever by a modern copy of an accidental mongrel tower, solely due to the bad state of the building in the 14th century, instead of doing exactly what the Decorated builders tried to do, but were obliged to give up for that reason. [G.]

LAPSE. When a patron neglects to present a clergyman to a benefice in his gift within six months after its vacancy, the benefice lapses to the bishop; and if he does not collate within six months, it lapses to the archbishop; and if he neglects to collate within six months, it lapses to the Crown, against which no lapse runs.

If the bishop is himself patron, or if he is also an archbishop, he has not two periods of six months, but only one. If he any way vacates the see before taking advantage of a lapse, the presentation goes to the guardian of the spiritualities, who is generally the metropolitan, but not for either Durham or Salisbury, it seems. When a vacancy of a benefice occurs by the act of the bishop, he must give notice to the patron, and lapse only runs from that. In case of a death, the better opinion seems to be that the patron himself must take notice of it. Some books say also, of a resignation; but that can hardly be so unless the parson has given him express notice; for resignation is to the bishop, who need not accept it, and the vacancy certainly does not occur till he does. Where the presentee of a lay patron is refused, the bishop must give the patron notice, and cannot take advantage of lapse unless he does; but the time runs from the vacancy. But if an ecclesiastical patron presents a clerk whom the bishop refuses for good cause, he loses the presentation altogether. But probably that only holds when the patron is officially ecclesiastic, not accidentally. A *quare impedit*, and probably all other litigation about the right to present, prevents a lapse till the suit is decided, at any rate if the bishop is made a party to it. And an injunction has been granted to him not to fill up a living in an ordinary Chancery suit about the title (*Greenslade* v. *Dare*, 17 Beav. 502). Sometimes the bishop gives an undertaking not to avail himself of a lapse, which has the same effect as an injunction, and probably also prevents time from running in favour of the Crown or the metropolitan in such cases, as the bishop's delay is not negligence. The lapse of honorary or non-residentiary canonries or any unendowed dignity or office to the Crown is barred by the Act 13 & 14 Vict. c. 98, so that a bishop may keep them vacant as long as he pleases, as they are of no value. [G.]

LAPSED, LAPSI. Those persons were so called, who in time of persecution denied the faith of Christ, but again, on persecution ceasing, sought reconciliation and Church communion (See *Persecutions*). The discipline with which such persons were visited included a long absence from the Holy Eucharist, which however was not denied them in case of extreme illness. And the maternal solicitude of the Church for her sons was so great, that when dangerous sickness was prevalent, or when another persecution seemed to impend, it somewhat relaxed the rule. This is especially shown in the conduct and writings of St. Cyprian; in whose times the case of the lapsed was brought before the Church, by circumstances, more fully, and was also more clearly determined, than it had been before. One of his most celebrated tracts refers especially to their case (*De Lapsis*). Different circumstances gave to different individuals of the lapsed the names of *Sacrificati*, *Thurificati*, and *Libellatici* (See these words). The *Traditores* were not held wholly free from the crime of the lapsed (See *Traditors*). Those who absolutely and for ever fell away were classed by the Church as heathens, and had of course no ecclesiastical position, however low.

LAST SUPPER, THE (See *Lord's Supper*).

LATERAN COUNCILS. I. The Lateran council in chief was held in the church of St. John of the Lateran in A.D. 649. There were five sessions, and 105 bishops attended, almost all Italians. The deliberations were purely doctrinal and anti-Monothelite. The emperor Constans had issued an edict called the "Typus," which was intended to put at rest the commotions which had taken place with regard to the *one will*, and the *one operation of will* in Christ (See *Monothelites*). But Pope Martin was a man who sought to gain a reputation by metaphysical wrangling, and the good intention of the emperor was frustrated by this council, which condemned the "Typus."—Mansi, x. 789–1188; Harduin's *Conc.* tom. iii. 823 *seq.*

II. Other councils under the name "Lateran" are as follows:—

Lateran (*I.*) in the year 1123. It was convened by Pope Calixtus II., who presided in person. More than 300 bishops were present. It ratified former Canons forbidding simony and marriage of the clergy, and confirmed the "Concordat" of Worms, which settled the strife about "Investiture" (See *Investiture*).

Lateran (*II.*) in 1139, composed of nearly 1000 bishops, under the presidency of Pope Innocent II. It decided on the due election of this pope, and condemned the errors of Peter de Bruys and Arnold of Brescia.

Lateran (*III.*) in 1179. At this council, with Pope Alexander III. at their head, 302 bishops condemned what they were pleased to call the "errors and impieties" of the Waldenses and Albigenses.

Lateran (*IV.*) in 1215, composed of 412 bishops, under Innocent III., had for its objects the recovery of the Holy Land, reformation of abuses, and the extirpation of heresy.

Lateran (*V.*) in 1512, convened by Pope Julius II., to oppose another held by nine cardinals of high rank the year before at Pisa, with a view to bridle his wild animosity, turbulence, and contumacy. It declared that council schismatic, abolished the Pragmatic Sanction (see *Pragmatic Sanction*), and strengthened the power of the Roman See.

LATIN PRAYER BOOK, THE. The first Latin version was made in 1551 by Aless, a Presbyterian. It was not a faithful translation, and Bucer was by it much misled (See *Aless*). This book was revised in Queen Elizabeth's reign by Haddon; but the translation differs considerably from the English Prayer Book of Queen Elizabeth. By the Act of Uniformity (14 Car. II.) the use of the Prayer Book in Latin was allowed to the Universities, and "colleges of Westminster, Winchester, and Eton," and the convocations of the clergy of either province. The translation was carried out by Archbishop Dolben, Bishops Earle and Pearson, and Dr. Durel, under the supervision of Archbishop Sancroft, and it was published in 1670. This version is printed among Bagster's Polyglot Prayer Books, but the original book is very scarce (Marshall *on the Latin Prayer Book of Charles II.*, 1882; see *Prayer Book; Oblations*). A complete Latin version of the Prayer Book was published by Canons Bright and P. G. Medd, in 1865. [H.]

LATIN FORM, used at meeting of Convocation. This consists of the Litany, a special supplication for the clergy, a prayer for Parliament, and the collects for these days—SS. Simon and Jude, Good Friday (the 2nd), St. Peter, and 5th Sunday after Trinity, before the prayer of St Chrysostom. This form was first printed in 1700.

LATITUDINARIANS. Certain divines so called from the latitude of their principles. The term is chiefly applied to some divines of the seventeenth century, who were attached to the English establishment, as such, but regarded episcopacy, and forms of public worship, as among the things indifferent, and would not exclude from their communion those who differed from them in those particulars. The chief leaders of the Latitudinarians were Chillingworth and Hales. The latter was at first a Calvinist, but after attending the synod of Dort changed his ideas, and went to a very opposite extreme.

"Why may I not go," asks Hales, "if occasion require, to Arian churches, so there be no Arianism expressed in their liturgy?" and he expresses a wish that there should be a universal liturgy, comprehending all ideas—then schism would vanish. But he did not realise that the life of schism consists in opposition. The first Latitudinarians took the system of Episcopius for their model, and endeavoured to reduce the fundamental doctrines of the Church to a few points. Their object was to show the contending parties that they should not oppose each other with such animosity, as the matters of their debates were of an indifferent nature with respect to salvation. More, Cudworth, Gale, Whichcot, John Smith, and Tillotson, were very eminent men in this school; and in later years there has been a large party in the Church, going by the name of "Broad Church," who hold the same opinions, and are in fact the same as the Latitudinarians. Professor Maurice observes that "this school is more properly Cartesian than Platonic, being far more busy about the soul than about its objects, and therefore in their ethical system sliding into the Aristotelian doctrine respecting the distinction between the absolute and the practical; and teaching how to form habits, rather than trust in principles."—*Encyclop. Metrop.* pp. 58–61, 246 *note*; Stubbs' Mosheim, iii. 379 and 620; Life of John Hales, and of Chillingworth, by Peter des Maizeux, London, 1719 and 1725; Burnet's Hist. of his own times, vol. i. bk. ii. [H.]

LATRIA. The worship and service due to God, and to Him alone. "This," says St. Augustine, "is the worship which is due to the Divinity, or, to speak more accurately, to the Deity; and to express this worship in a single word, as there does not occur to me any Latin term sufficiently exact, I shall avail myself of a Greek word. Λατρεία, whenever it occurs in the Scripture, is rendered by the word 'service.' But that service which is due to men, as servants to their masters (Eph. vi. 5) is usually designated by another word in Greek (δουλεία), whereas the service which is paid to God alone by worship, is always, or almost always, called λατρεία in the usage of those who wrote from the divine oracles" (*De Civ. Dei*, x. i.). Roman theologians have made a further distinction: latria is as above defined; hypodulia (ὑποδουλεία), the honour due to the human nature of Christ, and to the Blessed Virgin; dulia (δουλεία), the honour due to the saints (Thomas Aquinas, *Summa Theol.* iii. 9, xxv. 2: Secunda sec., quæst. ciii., art. iii.). [H.]

LATTER-DAY SAINTS (See *Mormonists*).

LAUDS: the service which followed next after the nocturn, in the old service books. It is thus explained in the "Mirrour." "By matyns that are sayde in the nyghte ys understanded the olde lawe, that was all in fygures of darcknesse. And by laudes that ar sayd in the morow tyde, ys understonded the newe lawe that ys in lyghte of grace. Also matines betoken the heuynes that was in tyme of our lordes passyon. And the laudes betoken the joy of his resurreccyon" (Fol. lxv.).

The lauds are now, in the Church of England, merged in the matins. [H.]

LAURA. A name given to a collection of little monastic cells detached from each other but in close proximity, and generally clustered round a church as a common centre. These loosely connected societies were the germs out of which more organised monastic communities were developed, and form a kind of link between them, and the hermitages of solitary ascetics. The most celebrated Lauras mentioned in ecclesiastical history were in Egypt and Palestine; as the Laura of St. Pachomius, St. Euthymius, St. Saba, the Laura of the Towers, &c. The most ancient monasteries in Ireland were Lauras. The origin of the word is very uncertain.

LAURENCE, ST.: Deacon and Martyr. It is supposed that he was of Spanish birth; but nothing certain is known about his early life. He was ordained deacon by Sixtus II., and appointed chief of the seven deacons of Rome, and Treasurer. In the eighth persecution both the bishop and his archdeacon suffered martyrdom, A.D. 258, the latter being slowly broiled to death on a gridiron. To his dying intercession Prudentius ascribes the final conversion of Rome. He is named in the earliest Roman Calendar, A.D. 354; and his name has always been in the canon of the Roman Mass. He is commemorated in our Calendar on August. 10. [H.]

LAVABO (Lit. I will wash). The ceremony of washing the hands of the priests at the celebration of the Eucharist. This is not done, St. Cyril says, so much for the purpose of cleanliness, as for the symbol, to which David's words refer, "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar" (*Catech. Myst.* v. 2). In the Roman rite, the washing of hands occurs after the oblation of the unconsecrated elements, before the most solemn part of the office. [H.]

LAVACRUM. A name for the cistern or vessel for containing the water for baptism (See *Font*).

LAVER OF REGENERATION. A term adopted from Titus iii. 5, the washing (λουτρών) or laver of regeneration. It is used in the certification of baptism, in the office of the ministration of private baptism of children. The word "laver" is derived from the Latin "lavacrum," which means a vessel used for ablution.

LAVIPEDIUM. The ceremonial washing of the feet. I. In imitation of our Saviour's washing His disciples' feet, persons of highest rank, sovereigns, cardinals, bishops, used to wash the feet of the poor. The day was almost always Maundy-Thursday, the Thursday in Holy Week, on which day our Lord performed the act. The custom is still kept up by the Pope of Rome. In England, not to mention earlier sovereigns, we read of Queen Elizabeth performing the office at Greenwich in 1572, when she washed the feet of thirty-nine poor people, the number corresponding to her own age. James II. was the last English sovereign who conformed to the custom; but the almoner and his assistants in dispensing the Royal Bounty on Maundy-Thursday, are still girt with towels (See *Maundy*).

II. In primitive times it was sometimes customary to wash the feet before baptism. "Many, however," says St. Augustine, "have not accepted this as a custom, lest it should be thought to belong to the ordinance of baptism" (*Epist.* lib. v., cxviii. *ad Januar.*). It was formally forbidden at the council of Eliberis, A.D. 305. [H.]

LAY BAPTISM (See *Baptism*). Baptism administered by persons not in Holy Orders. I. In the early Church there would seem to have been different rules at different places or in different dioceses. Tertullian says that laymen have the power to baptize, but it should only be exercised in emergencies (*De Bapt.* xvii.). As the clergy—the priests and deacons—do not take on themselves the office of the episcopate, so should laymen not take on themselves the work of the clergy, except when there is necessity. On the other hand, Hilary says, "neither do clerks or laymen baptize" (*Hilar. Diac. Comm. in Ep. ad Eph.* iv. 11). So also the compiler of the Clementine Constitutions prohibits laymen from performing sacerdotal functions, mentioning among them baptism (iii. 10). A controversy on the matter took place between St. Cyprian and Stephen bishop of Rome (A.D. 255), but in this there was another point at issue. St. Cyprian denied the validity of baptism by schismatic priests, and, consequently of laymen in communion with them. St. Stephen affirmed that the only essentials for valid baptism were, (1) the right matter (water); (2) the true form (in the name of the Father, the Son, and the Holy Ghost); and that thus there was valid baptism even among schismatics. "There were three views," says Dr. Pusey, "in the early Church: first, that of the early African Church, and of Asia Minor, which rejected all baptisms out of the church, schismatical as well as heretical; second, that of the Greek Church generally, stated fully by St. Basil, which accepted schismatical, but rejected heretical baptism; third, that first mentioned by Stephen, bishop of Rome, who accepted all baptism, even of heretics, which had been given in the name of the Trinity." (Note in trans. of Tertull. p. 281.) St. Augustine writes very fully on this subject. The chief point is that the minister of baptism is not of the essence of the sacrament, but that in all cases Christ is the baptizer; thus sanctioning lay baptism (In *Joan. Evangel.* Tract v., vi.; *De Baptism.* ii. 7, 53, &c.). [H.]

II. Anomalous as it may seem that one of the sacraments can be validly administered by a layman, and contrary as it looks to the words of the rubric which directs baptism to be performed by the "minister of the parish, or in his absence any other lawful minister who can be procured," it is certain that lay baptism was considered valid from very early ages of the Church, even though it might be irregular and the performer of it censurable, except perhaps in cases of absolute necessity; which probably were the cause of it being first accepted, even when performed by midwives. And it is now settled law of the Church of England: *Escott* v. *Mastin* (Ecc. Judgments of P. C. p. 5.), in which the Dean of Arches and the Judicial Committee both so decided, as Sir J. Nicholl had before in *Kempe* v. *Wickes,* 3 Phil. 276. In those judgments may be found a full history of the recognition of lay baptism in all ages, though with occasional dissents and remonstrances which never prevailed. Oddly enough, it was the Puritans who tried in the latter part of Elizabeth's reign to get baptizing by midwives prohibited.

The ground on which the rubric of 1662, which first introduced the words above quoted, was held not to prohibit lay baptism, was one familiar to lawyers, that a repeal of any previously existing law must be express to be effectual; i.e. the two enactments must be incapable of standing together. A direction that the proper minister shall baptize is not inconsistent with the previous law that other persons might do it in case of necessity. It was therefore held that a clergyman cannot refuse to bury a person (whom he is otherwise bound to bury) on the ground that he is 'unbaptized,' as the Burial rubric says, if he had been baptized by anybody with water and the proper words, 'in the name of the Father, and of the Son, and of the Holy Ghost.' Of course a dissenting minister is no better or worse for that purpose than any other layman or a midwife. It was remarked in the P. C. judgment that Archbishop Secker and Bishop Butler had only had lay baptism. [G.]

LAY-BROTHERS, are the servants of a convent.

A *lay-brother* wears a different habit from that of the "religious": he never enters into the choir, nor is present at the chapters. He is not in any orders, nor makes any vow, except of constancy and obedience. He is employed in the temporal concerns of the convent, and has the care of the kitchen, gate, &c.

The institution of *lay-brothers* began in the eleventh century. The persons on whom this title and office were conferred were too ignorant to become clerks, and therefore applied themselves wholly to bodily work, in which they expressed that zeal for religion, which could not exert itself in spiritual exercises.

In the *nunneries* there are also *lay-sisters,* who are retained in the convents for the service of the *nuns,* in like manner as the *lay-brothers* are for that of the *monks.*

LAY-CLERKS. *Clerici Laici.* Singing men so called in the statutes of the Cathedrals, founded or remodeled by King Henry VIII. In general, their number was commensurate with that of the minor canons. *Lay-Vicars* are sometimes incorrectly so styled.

LAY-COMMUNION. The term in the first place implies merely the participation of the laity in the Holy Eucharist; but with regard to a clergyman it had in early times a very different significance. A clergyman being reduced to lay-communion, meant that he was totally degraded, and deprived of his orders—that is, the power and authority of his clerical office and function. A sentence to this effect was pronounced upon clerks who had been convicted of heinous offences; and was very seldom remitted. The earliest use of the expression is in the Council of Elvira, A.D. 305, but it was afterwards very frequently adopted.—Bingham, ii., xvii. 2, 5. [H.]

LAY-ELDERS. After Calvin had settled the presbyterian form of government at Geneva, and that model was followed elsewhere, laymen were admitted into a share or part of the administration of the Church, under the denomination of *lay-elders*.

LAY-HELPERS: LAY-READERS. I. In early times there were many offices held and duties performed by lay persons in the Church (See *Laity*). There would appear to have been in the first centuries of the Christian æra two divisions. The first comprised the chief men in the place or diocese where the Church was settled. They were the *optimates*, the magistrates, or the elders, and they were consulted by the bishops in matters relating to the management of the Church, especially with regard to financial affairs. St. Augustine calls them "Seniores nobilissimi" (*Conc.* 2 *in Ps.* xxxvi.); and they are also referred to in a council of Carthage, A.D. 403, as "magistratus vel seniores locorum." The second consisted of those who were called "seniores ecclesiastici," and who were entrusted with the care of the things of the church, such as the vessels, or ornaments, and also had certain duties given them with regard to instruction, bringing the people to the worship of God, rendering assistance at baptisms, maintaining order amongst those who came to church, visiting the sick, distributing alms, &c. Such persons were included under the "Minor Orders," and had an especial licence and benediction from the bishop; but their work was layman's work, and the actual ordination was not required. This is the office, and system of work which in late years endeavours have been made to revive.

II. In the mediæval times the monks and friars were the great lay-readers, and helpers (see *Monks*; *Friars*). When English monasteries were dissolved, there was no organization to take their place, and lay help became confined to the churchwardens, vestrymen, and sometimes sidesmen (see *Sidesmen*), and was only nominal. At the end of the 17th and in the 18th century, successful endeavours were made to stimulate the interest of laymen in church work by societies (see *Societies*), but these rather gathered and dispensed funds, than encouraged personal service. In 1857 the Committee of the Lower House of the Province of Canterbury presented an elaborate report on lay co-operation, expressing the unanimous opinion that the well-being of the Church greatly depends, under Almighty God, on the mutual good will, and cordial co-operation of its members, clergy and laity. Since then the help of the laity has been greatly sought in diocesan conferences, where the best methods of employing the spiritual gifts of the laity in direct ministerial work as lay readers, &c., have been repeatedly discussed. In several dioceses associations of lay-helpers have been formed, which have certain rules, and meet annually. In 1882 the Bishop of Peterborough, in the Upper House of Convocation, called the attention of the House to this matter, urging the bishops to consider the relation in which the order of lay-readers stood with regard to other orders in the Church; and a joint Committee of both Houses was appointed, which gave its report in 1884. According to the resolution a reader must be a communicant, and must satisfy the bishop as to his fitness, &c. He must sign a declaration of acceptance of the doctrine of the Church of England. He must hold the licence of the bishop, who shall admit him to the office by the delivery of a copy of the New Testament. He may perform services in unconsecrated places, and generally act under the incumbent in visiting the sick, and other duties (*Official Year-book*, 1886, p. 111). [H.]

LAYMEN, as contrasted with clergymen or "clerks in orders," are all persons who have not had episcopal ordination, which is traceable up to the Apostles. The mere fact of any sect choosing to call its chief ministers "bishops," or even "angels," goes for nothing. But lawyers are in the habit of calling all persons laymen who have not been "called" or admitted as lawyers; and so may every learned profession among themselves designate as *laici* those who are either popularly called amateurs or altogether outsiders to that profession, not professing to have any special knowledge of it.

LAYMEN, HOUSE OF. A body of lay communicants of the Church of England, the members of which are appointed by the lay members of the several diocesan conferences, or nominated by the archbishop, to confer with the members of the Convocation of the Province of Canterbury. Ten members are appointed for the diocese of London, six for the dioceses of Winchester, Rochester, Lichfield and Worcester, and four for each of the remaining dioceses. The nominations by the archbishop are limited to ten. At the first meeting of this House in 1886 the archbishop gave the following address to the members:—

It is especially in regard to our most serviceable organizations, and to those legislative needs which have necessarily increased in proportion to the activity of the Church's vital and spiritual energies, that the desire for lay counsel has been manifested. This desire has gathered strength for many years past from the experience of that counsel as it has been afforded in the diocesan and various other conferences. The Convocation of Canterbury has now, after much careful discussion, requested the bishops in each diocese of the province to call upon the lay members of their several conferences, who are themselves all elected by the laity of the parishes, to elect a House of Laymen in fulfilment of the long-cherished hope. This House is therefore a body purely representative of the laity, and its realization at this day, with simpler, freer, larger aims than those of faction or political party, is full of strong and happy promise. The moral effect of its discussions must from the first be great; and we cannot doubt that if its conclusions are arrived at by patient debate in fully attended meetings, the moral effect will in due time take material and practical form. At the same time the ancient and actual constitution of Convocation undergoes no shade of alteration by reason of the existence of this House. This House will confer, according to its rules, with the members of Convocation at times and places to be appointed; will deliberate on subjects submitted to it as well as originated within itself and will communicate to us its conclusions. But in all this there is no alteration in the character, position, or duties of Convocation. Considering the constitutional basis on which Convocation has rested through centuries of our national life, it is obvious that, unless its unchanged character were expressly secured, or if it were attempted without legislative sanction to make this House into a portion of Convocation, Convocation itself might unawares cease to exist (*Official Year-book of the Church of England* 1886, p. 299. *Eccles. Gazette*, March 15, 1886). [H.]

LAYING ON OF HANDS (See *Imposition of Hands*).

LEAGUE, SOLEMN LEAGUE AND COVENANT (See *Confessions of Faith* and *Covenant*). This was a compact established in 1643, to form a bond of union between the Scottish and English Presbyterians. Those who took it pledged themselves, without respect of persons, to endeavour the "extirpation of Popery and Prelacy, (i.e. church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatever shall be found contrary to sound doctrine and the power of godliness." It was approved by the parliament and assembly of divines at Westminster, and ratified by the General Assembly of the Scottish Kirk, in 1645. In 1650, Charles II., under compulsion and hypocritically, declared his approbation of it. The league was ratified by parliament in 1651, and subscription required of every member. At the Restoration it was voted illegal by parliament.

The following is the document which is still bound up with the Westminster Confession, as one of the formularies of the Scottish Establishment, though the ministers are no longer obliged to sign it:—

THE SOLEMN LEAGUE AND COVENANT for Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England, and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates, and General Assembly in Scotland; approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament and Assembly of Divines in England, and taken and subscribed by them, *Anno* 1643; and thereafter, by the said authority, taken and subscribed by all Ranks in Scotland and England the same Year; and ratified by Act of the Parliament of Scotland, *Anno* 1644: And again renewed in Scotland, with an Acknowledgment of Sins, and Engagement to Duties, by all Ranks, *Anno* 1648, and by Parliament 1649; and taken and subscribed by *King Charles II.* at *Spey*, *June* 23, 1650; and at *Scoon*, *January* 1, 1651.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel and Commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of GOD, living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the King's Majesty and his posterity, and the true publick liberty, safety, and peace of the kingdoms, wherein every one's private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and Kingdom of Scotland, are present and public testimonies; we have now at last (after other means of supplication, remonstrance, protestation, and sufferings), for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of GOD'S people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,

I. THAT we shall sincerely, really, and constantly, through the grace of GOD, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England, and Ireland, in doctrine, worship, discipline, and government, according to the word of GOD, and the example of the best reformed Churches; and shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechising; that we, and our posterity after us, may as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is, church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical Officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms.

III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our conscience of our loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the King from his people, or one of the kingdoms from another, or making any faction or parties amongst the people, contrary to this League and Covenant; that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of GOD, granted unto us, and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which so much concerneth the glory of GOD, the good of the kingdom, and honour of the King; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And, because these kingdoms are guilty of many sins and provocations against GOD, and his Son JESUS CHRIST, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare before GOD and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that we have not as we ought valued the inestimable benefit of the gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by the Holy Spirit for this end, and to bless our desires and proceedings with such success as may be deliverance and safety to his people, and encouragement to other Christian Churches, groaning under, or in danger of, the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.

LECTERN, LECTURN. The reading desk in the choir of ancient churches and chapels. The earliest examples remaining are of wood, many of them beautifully carved. At a later period it was commonly of brass, often formed of the figure of an eagle with out-spread wings (See *Reading Desk* and *Eagle*).

The lectern in English cathedrals generally stands in the midst of the choir facing westwards. They were formerly more common in collegiate churches and chapels than now, as ancient ground-plans and engravings show. In many places the fine old eagles or carved desks were thrown into a corner and neglected, but where possible they have been restored.

When the capitular members read the lessons they often did so from the stalls. The regularity of this custom may be doubted; its impropriety is evident. It appears from Dugd. *Mon.* viii. 1257, ed. 1830, that in Lichfield cathedral, all, whether canons or vicars, anciently read the collects and lessons, not from their own stalls, but from the proper place: the dean alone being permitted to read from his stall. In many cathedrals now, as at Exeter, the dean, or the canon, reads the lesson from the proper place—the lectern.

LECTIONARY. An arrangement of lections or readings from the Scriptures. I. In the Jewish Church portions of the Pentateuch were read every Sabbath day. For political reasons the Pentateuch was prohibited by Antiochus Epiphanes, B.C. 163, and the books of the prophets were substituted for it. Later on the Pentateuch was resumed, but the prophetical books were also read; and that it was the custom to read both the law and the prophets is clear from two passages in the New Testament—St. Luke iv. 17, Acts xv. 21. The primitive Church adopted this practice. Justin Martyr (A.D. 140) speaks of reading the writings of the prophets as well as of the Apostles in Divine Service (*Apol.* 2), and the author of the Apostolic Constitutions mentions four lessons as being read. There was then probably no fixed lectionary, but appropriate passages were chosen. Although the antiquity of the Lectionary of St. Jerome is doubted (see *Comes*), yet it appears certain that some fixed portions of the Scripture were allotted to different seasons in early times. Thus St. Chrysostom mentions the Acts of the Apostles as being publicly read between Easter and Whitsunday; and he also tells us that the book of Genesis was always read in Lent (*Hom.* 24 *in Rom.* 3 *de David et Saul*). St. Augustine says that there were lessons appropriated to certain seasons, so that none other might be read in their place (*Expos. in* 1 *Joan. in Præfat.*), and he gives instances. St. Ambrose, St. Cyril, and others also incidentally refer to the fact. So that it may well be concluded that though there is extant no Lectionary of greater antiquity than the 8th century (if we except the Comes), yet still the principle of selected lessons for the seasons according to rule was observed years before, and probably dates from the time immediately after the Apostles. On the Great Lectionaries, or Synaxaria, i.e. tables of ecclesiastical lessons throughout the year; the Syriac Lectionaries or the Coptic Lectionary, it is not within the scope of this article to dwell, nor on the "Menologies," or calendar of saints' days (For these see *Dict. Christ. Ant.* ii. 954).

II. In the early English Church seven or even nine lessons were read at nocturns and matins. These were necessarily short, and indeed were not always out of the Scriptures; the writings of the Fathers, and lives of the saints being used. That this arrangement was not satisfactory, may be seen from the Preface to the Prayer Book "concerning the service of the Church." One great reform was effected in the Roman Lectionary by Cardinal Quignonez in 1536. Apocryphal legends were struck out, together with the anthems by which the lessons had been previously interrupted. But the most important change in the Church of England was when, in 1542, it was ordered that the lessons should be read in the vernacular tongue. Great care was taken with regard to the re-arrangement of the Lectionary, the general rule being that the 1st lesson for morning and evening service should be from the Old Testament, the 2nd lesson from the New. The Old Testament was to be read through once a year, the New Testament twice, with the exception of the book of the Revelations of St. John. The new Lectionary was put forth in 1871, and became obligatory on Jan. 1, 1879. It differs from the old Lectionary in the following ways: 1. The week-day lessons have been shortened, and are no longer coincident with the division of the Bible into chapters, which is often unsatisfactory. 2. The New Testament is read through thrice in the year instead of twice. 3. The second lessons in the morning on ordinary days are no longer taken exclusively from the Gospels and the Acts of the Apostles, nor the second lessons in the evening from the Epistles; but the lessons are so arranged that when the Gospels are read in the morning, the Epistles are read in the evening, and *vice versâ*. 4. The lessons for festivals and holy-days have in some cases been changed for passages more appropriate to the occasion. 5. Alternative first lessons are provided for even-song on Sundays, when even-song is said at two different times; and when alternative second lessons are not provided "the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels." 6. Certain portions of the books of Chronicles, of Ezekiel, and of the Apocalypse, are ordered to be read, and a great deal of the Apocrypha is omitted; the lessons from the latter being chiefly taken from "Wisdom" and "Ecclesiasticus." 7. The first lessons on holy-days, which were generally taken from the Apocrypha, are now chiefly taken from the canonical books. However these changes may be regarded, it is certain that "the lectionary of the Church of England provides, with greater care than has been shown by any other Christian body, for the complete and orderly reading of Holy Scripture in Divine Service."—Bishop Barry's *P. B.*; Bingham, xiv., iii. 23; *Dict. Christ. Ant.* s.v.; Evan Daniel's *P. B.* 113; Interleaved *P. B.* (See *Lessons*). [H.]

LECTURERS. These were persons whose office it was to read *Lectures* before the University. The name is given also to those who, receiving either a settled stipend or voluntary contributions from the inhabitants of a parish, were accustomed to give a lecture there under licence from the bishop of the diocese. This lecture was in reality a sermon delivered at such a time as should not interfere with the incumbent's ministrations. The lecturers came originally from the monasteries, but the custom of delivering these lectures continued after the dissolution of the monasteries. In Queen Elizabeth's time Dr. Alvey was Master of the Temple, Mr. T. Travers was evening lecturer there, and of them it was commonly said, "The forenoon's Sermons speak Canterbury, and the afternoon's Geneva." The lecturers as a rule followed Mr. Travers' example, and some directions were issued to restrain them. In 1622 Archbishop Abbot directed that no lecturer should preach upon Sundays and holy-days in the afternoon but upon some part of the Catechism, or some text taken out of the Creed, Lord's Prayer, or Ten Commandments. Four years later the number of the lecturers was largely increased by twelve persons being legally empowered to purchase impropriations (q.v.), with the proceeds of which they were allowed to provide parishes, where the clergy were not qualified to preach, with lecturers to preach instead of the clergy. The trust was a dangerous expedient, and was soon abused, "for," says Heylin, "these Lecturers having no dependence upon the Bishops, nor taking the oath of canonical obedience to them, nor subscribing to the doctrines and established ceremonies, made it their work to please those patrons, on whose arbitrary maintenance they were planted, and consequently to carry on the Puritan interest which their patron drove at." Moreover in the case of many of the lecturers their orders were doubtful, sometimes only the so called orders of Geneva.

That they caused great divisions in parishes appears from a contemporary writer, John Selden, "Lecturers do in a parish what the friars did heretofore, get away not only the affections but the bounty that should be bestowed upon the minister." He further adds, "Lecturers get a great deal of money." The difficulties thus occasioned were such that, in 1633, Archbishop Laud procured a bill, exhibited in the Court of Exchequer by the Attorney-General, against the twelve persons who purchased the impropriations, charging them with misapplying their trust by appointing lecturers where none were needed, and by appointing persons to lectureships who did not conform to the Church of England. On these charges being proven the Court condemned the proceedings of the twelve persons, pronounced the gifts illegal, and confiscated the money to the king's use.

In some of the dioceses the lecturers retained their posts and occasioned considerable difficulties, sometimes evading the law by calling themselves chaplains (q.v.) to some great house, sometimes founding "a running lecture," i.e. going from parish to parish preaching when and as they liked. Many of the bishops used great efforts to check these disorders. In 1637 Archbishop Laud obtained instructions from King Charles I. to forbid the preaching of any lecturer who refused to say the office from the Common Prayer in surplice and hood before he delivered his lecture. Archbishop Laud likewise ordered that the lecture should be given in the morning that the practice of afternoon catechizing should not be hindered. Controlled by these regulations the lecturers either conformed, or returned to the trades to which for the most part they had been bred, or else betook themselves to Holland. There they and their followers having lost the principle of unity split into sects and into congregations, until, finding the country too narrow for them, they went to New England, where they established a discipline far harsher and more searching than even their utmost complaints had depicted the discipline of Laud or Wren. In 1641–9, a portion of the confiscated revenues of the bishops and clergy was employed in providing lecturers for the parishes from which, on one pretext or another, the incumbent had been ejected. At first these were clergy who had submitted to the parliament, though these were very few, or Presbyterian ministers, officers of the army, and tradesmen of various sorts; as years went on and the appetite for novelty and excitement increased, Independents, "fifth monarchy men," ranters, any one who claimed to have "a gift," would occupy the pulpit and deliver a lecture. During the critical period between the Restoration (May 29, 1660) and the passing of the Act of Uniformity (1662) the lecturers strove to retain the posts they had acquired, but the provisions of the Act which required Episcopal Ordination, the regular use of the Prayer Book, an unfeigned assent and consent to all therein contained, the renunciation of the Covenant, a declaration of the unlawfulness of taking up arms against the king, from all who claimed to minister in the Church of England, compelled most of them to leave the parsonage houses. Some still continued irregular ministrations, but the title of lecturers seems to have been dropped in connexion with them. There are lectureships now in connexion with some of the cathedrals, and with some parishes which are relics of the old system: these are generally afternoon preachers. There are also lectureships founded by private individuals. The foundation of a lecture gives no legal right to preach it without the permission of the incumbent of the church, who has sometimes refused it. [L. P.]

LECTURES (See *Bampton*, *Boyle*, *Donnellan*, *Hulsean*, *Moyer*, and *Warburton*).

LEGATE (Lat. *lego*, *legatus*). A person sent or deputed by another to act in his stead. A legate is an ambassador, but the term has become confined to those who are deputed by the pope. Of these there are three kinds.

1. *Legati a latere*, cardinals sent *from the side* or immediate presence, and invested with most of the functions of the Roman pontiff himself. They can absolve the excommunicated, call synods, grant dispensations in cases reserved to the pope, fill up vacant dignities or benefices, and hear ordinary appeals. Otho and Othobon, sent into England by Gregory IX. and Clement IV. in the reign of Henry III., were of this order. The legatine constitutions, or ecclesiastical laws enacted in national synods convened by these cardinals, may be seen in Johnson's collections. Cardinal Wolsey was also a legate *a latere*, and the bulls of Leo X. and Adrian VI., investing him with that high function, are printed by Rymer, from which we learn that he was empowered to visit the monasteries and the whole clergy of England, as well as to dispense with the laws of the Church for a year. Cardinal Pole was also *legatus a latere*.

2. *Legati nati* are such as hold the legatine commission *ex officio*, by virtue of office, and till the latter part of the tenth century they were the legates usually employed by the papal power. Before the Reformation, the archbishop of Canterbury was the *legatus natus* of England. It is a relic of the legatine authority which enables the primate of all England to confer degrees independently of the universities; and "special licenses" for marriage in any place or time of day, in both provinces; and dispensations for holding pluralities within the limits fixed by Acts of Parliament.

3. *Legati missi*, legates *given*, or special legates, hold authority from the pope by special commission, and are, *pro tempore*, superior to the other two orders. They began to be employed after the tenth century. They held councils, promulgated canons, deposed bishops, and issued interdicts at their discretion. Simple deacons are frequently invested with this office, which at once places them above bishops.—Van Espen, pars i. tit. xxi.

It may be added, that the functions of a legate do not commence till he is forty miles distant from Rome. The first legate sent into England was John, precentor of St. Paul's, and abbot of the monastery of St. Martin. He was deputed by Agatho, bishop of Rome, to Theodore, archbishop of Canterbury, in 679. The first legate in Ireland was Gille, or Gillebert, bishop of Limerick early in the twelfth century.

The Roman chants were introduced by him into Britain.

It was one of the ecclesiastical privileges of England, from the Norman Conquest, that no foreign legate should be obtruded upon the English, unless the king should desire it, upon some extraordinary emergency, as when a case was too difficult for the English prelates to determine. Hence, in the reign of Henry II., when Cardinal Vivian, who was sent legate into Scotland, Ireland, and Norway, arrived in England on his journey thither, the king sent the bishops of Winchester and Ely to ask him by whose authority he ventured into the kingdom without his leave: nor was he suffered to proceed till he had given an oath not to stretch his commission beyond the royal pleasure in any particular.

LEGEND, LEGENDA. In the first instance the word implied whatever was appointed to be read during public worship (See *Lectionary*). It soon became the practice, beside the Scriptures, to read the acts of the martyrs and confessors on the days on which they were individually commemorated, and collections were made of accounts of the martyrs, from the time of Clement of Rome. St. Cyprian (*Ep.* 37 *ad Clerum*) and Eusebius (*Hist.* v. 4) and others refer to these "Acts of the Saints and Martyrs;" and in St. Augustine's time the practice was general of reading them in the church. The third Council of Carthage (Can. 47) orders "*ut præter scripturas canonicas nihil in ecclesia legatur*," and a list is given of the Canonical Scriptures (which includes Tobit and Judith), but it is added "*liceat legi passiones martyrum, cum anniversarii dies eorum celebrantur*" (See *Dict. Christ. Antiq.* ii. 971). Hence the lives of saints and martyrs came to be called *legends*, because chapters were to be read out of them at matins, and in the refectories of the religious houses. Many martyrologies exist. These were ancient collections of accounts of saints and martyrs (see *Martyrology*), but in the middle ages a vast number of legends of most extraordinary and extravagant character were added. In the Roman Church many of these were appointed to be read on saints' days; which are as numerous as the days in the year. However, there have been considerable reformations made in this matter, several legends having been from time to time retrenched, insomuch that the service of the Church of Rome is much freer from these than formerly. The compilers of the first Prayer Book of Edward VI. did away with the reading of any martyrologies or such-like in Divine Service, for they said by the "planting in of uncertain stories, legends," &c., the Bible was not properly and duly read.

II. Beside these written legends, there are others which may be called traditionary: by which we mean those idle stories which are delivered by word of mouth, and with which every traveller is entertained in his passage through countries, in which the Church of Rome is predominant. It is unnecessary to give instances.

III. The inscriptions cast round bells, beyond the name of the founder and the date, are called legends. [H.]

LEGION, THUNDERING. In the wars of the Romans, under the emperor Marcus Antoninus, with the Marcomanni, the Roman troops being surrounded by the enemy, and in great distress from intense thirst, in the midst of a burning desert, a legion of Christians, who served in the army, imploring the merciful interposition of Christ, suddenly a storm with thunder and lightning came on, which refreshed the fainting Romans with its seasonable rain, while the lightning fell among the enemy, and destroyed many of them. The Christian legion to whose prayers this miraculous interposition was granted, was (according to the common account) thenceforth called *The Thundering Legion.*

LEIRE (Probably a corruption of the old French *lieure*, for *livre*, a book). A Service Book. "Two great *leires*, garnished with stones, and two lesser *leires*, garnished with stones and pearls," are mentioned among the furniture of the communion table of the Royal Chapel, 1565, in Leland's Collectania, vol. ii. pp. 691, 692, 1770.

LENT. Anglo-Sax. lencten, spring: Dutch, lente; akin to German lenz. In the East called the Fast; it is the Greek τεσσαρακοστή, the Latin quadragesima (40 days) corrupted in French to carême.

I. The holy seasons appointed by the Church will generally be found to date their rise from some circumstance in the life of our Lord, some event in Scripture history, or a desire to prepare for a fitting participation in the great Festivals. The origin of the season of Lent is not so obvious, though Tertullian, SS. Epiphanius, Augustine, Jerome, and others claim for it apostolical authority, in conformity with the fasts of Moses, Elias, and our Lord. It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, "the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." We learn from the history of the Church that the primitive Christians considered that in this passage Christ has alluded to the institution of a particular season of fasting and prayer in his future Church. Accordingly they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the *crucifixion*, and continued it until the morning of that of the *resurrection*. The whole interval would thus be only about forty hours. Irenæus, referring to the differences of opinion with regard to the celebration of Easter, says that it is "not about the day alone, but the manner of fasting: for some think they are to fast one day, some two, some more; some measure their day as forty hours of the day and night" (Iren. ap. Eus. *H. E.* v. c. 24). But by degrees this institution suffered a considerable change, different however at different times and places. From the forty hours, or the two days, originally observed, it was extended to other additional days, but with great variety in their number, according to the judgment of the various Churches. Some fasted three days in the week before Easter, some four and others six. A little after, some extended the fast to three weeks, and others to six, and other churches appointed certain portions of seven weeks in succession. Thus Sozomen speaks of a fast of six weeks' duration (*H. E.* vii. 19): and Socrates says:—"The Romans fast three weeks before Easter, the Sabbath and Lord's day excepted. All Greece and the Alexandrians fast six weeks. Others begin their fast seven weeks before Easter; only fasting, however, fifteen days by intervals; but they also call this the quadragesimal fast" (*H. E.* v. 22). The result of all this was the eventual fixing of the time at forty days commencing on the Wednesday in the seventh week before Easter, and excluding the intermediate Sundays. Origen (*Hom.* x. *in Levit.*) speaks of a fast of forty days before Easter, and in the 4th century that period seems to have been commonly observed. Gregory the Great, however, speaks of the fast as of thirty-six days' duration, i.e. of six weeks, deducting the six Sundays (*Hom. in Evang.* i. 16, 5). In the East the Sabbath or Saturday was also deducted, and as seven weeks were there observed, the actual days of fasting would be the same—thirty-six days. It would seem that although Gregory has been credited with the establishment of the Lenten observance from the "Caput Jejunii" or Ash Wednesday, he really only counted from the Sunday, making *about* forty days, i.e. thirty-six. The four additional days were added afterwards (Martene, *de Ant. Eccles. Rit.* iii. 58), not, as appears from Amalarius, till the 9th century. In the 11th century Ash Wednesday was taken as the first day in Lent, thus adding four days to make up the forty; but even now the rite of Milan commences Lent on the Sunday following. Lent was first commanded to be observed in this country by Ercombert, seventh king of Kent (A.D. 640–690), and strict rules were laid down with regard to eating meat &c. during the season. From those early times to the present day Lent has always been observed from the first day, Ash Wednesday, to Easter. The Sundays are excluded, because the Lord's day is always held as a *festival*, and never as a *fast*. These six Sundays are, therefore, called Sundays *in* Lent, not Sundays *of* Lent. They are in the midst of it, but do not form part of it. On them we continue, without interruption, to celebrate our Saviour's resurrection.

II. The principal days of Lent are, the first day, Holy Week, and particularly the Thursday and Friday in that week. The first day of Lent was formerly called the *head of the fast* ("Caput Jejunii"), and also by the name which the Church retains—Ash Wednesday. In the Church of England there is a solemn service appointed for Ash Wednesday, under the title of a "Commination, or denouncing of God's Anger and Judgments against Sinners." (See *Ash Wednesday.*) This was designed to occupy, as far as could be, the place of the ancient penitential discipline, as is sufficiently declared in the beginning of the office in the English Prayer Book. The last week of Lent, called Holy Week, has always been considered as its most solemn season. It is so styled from the increase of devotional exercises among believers. It is also called the Great Week, from the important transactions which are then commemorated; and generally now it is called Passion Week, though Passion Sunday is the 5th Sunday in Lent (See *Holy Week, Passion Sunday*). The Thursday in Holy Week is that day on which we celebrate the institution of the Lord's supper. The Epistle for the day has been selected by the Church with a view to this fact. On the following day we commemorate the sufferings, and particularly the death, of our Saviour Christ. And, from the mighty and blessed effects of these, in the redemption of man, the day is appropriately called Good Friday. As this day has been kept holy by the Church from the earliest times, so has it also been made a time of the strictest devotion and humiliation (See *Good Friday*).

III. The general design of this institution is thus set forth by St. Chrysostom: "Why do we fast these forty days? Many heretofore were used to come to the communion indevoutly, and inconsiderately, especially at this time, when Christ first gave it to his disciples. Therefore our forefathers, considering the mischiefs arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and hearing of sermons, and for holy assemblies; that all men in these days being carefully purified by prayer and alms-deeds, and fasting, and watching, and tears, and confession of sins, and other the like exercises, might come, according to their capacity, with a pure conscience, to the holy table" (*Hom. in Vet. Test.* "*in eos qui Pascha jejunent*").

But if we inquire more particularly into the reasons of instituting the Lent fast, we shall find them to be these following: First, the apostles' sorrow for the loss of their Master. For this reason, the early Christians observed these two days in which our Saviour lay in the grave, with the greatest strictness. Secondly, the declension of Christian piety from its first and primitive fervour. Thirdly, that the catechumens might prepare themselves for baptism, and the penitents for absolution, Easter being one of the settled times of baptizing the catechumens, and absolving the penitents. And lastly, that all may fit and prepare themselves, as much as in them lies, for a proper participation in the glorious feast of Easter.

This solemn season of fasting was universally observed by all Christians, though with a great liberty, and a just allowance for men's infirmities; and this was in a great measure left to their own discretion. If men were in health, and able to bear it, the rule and custom was for them to observe it. On the other hand, bodily infirmity and weakness were always admitted as a just apology for their non-observance of it.

IV. The manner of observing Lent, among those who were piously disposed to observe it, was to abstain from all food till evening. Whence it is natural to conclude, that the pretence of keeping Lent only by a change of diet from flesh to fish, is not a real fast, but an innovation utterly unknown to the ancients, whose Lent fast was a strict and rigorous abstinence from all food till the evening. Their refreshment was only a supper, and then it was indifferent whether it was flesh, or any other food, provided it was used with sobriety and moderation. But there was no general rule about this matter (See *Fasting*).

V. Lent was thought the proper season for exercising more abundantly all sorts of charity. Thus what persons spared from their own bodies, by abridging them of a meal, was usually given to the poor. They likewise employed their vacant hours in visiting the sick and poor, in entertaining strangers, and reconciling differences. The imperial laws forbade all prosecution of men in criminal actions, which might bring them to corporal punishment and torture, during this whole season. Lent was a time of more than ordinary strictness and devotion, and therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. They had also frequent communions at this time, at least on every Sabbath and Lord's day. All public games and stage-plays were prohibited at this season; as also the celebration of all festivals, birthdays, and marriages, as unsuitable to the present occasion. The Church of England lays down no laws, but the principle which actuated men of old is the same now as then (J. Taylor, vol. xiv. pp. 31, *seq.*: Bingham, bk. xxi. c. 1: J. Daillé de Jejuniis et Quadra. lib. iv.: Blunt's *Dict. Theol.*: *Dict. Christ. Ant.*, s. v.).

The Christians of the Greek Church observe *four Lents.* The first commences on the fifteenth of November, or forty days before Christmas. The second is our Lent, which immediately precedes Easter. The third begins the week after Whit-Sunday, and continues till the festival of St. Peter and St. Paul. The number of days therefore comprised in the Lent is not settled and determined, but they are more or less, according as Whit-Sunday falls sooner or later. Their fourth Lent commences the first of August, and lasts no longer than till the fifteenth. These Lents are observed with great strictness and austerity. On Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days. [H.]

LEONARD, ST.; Deacon and Confessor: commemorated in the English Calendar Nov. 6. He was a nobleman in the Court of Clovis, but being converted by St. Remigius, he embraced the religious life, and retired, after spending some time in a monastery near Orleans, to a desert place on the right bank of the Sarthe, where he built a cell. The place is still known by the name St. Léonard-des-Bois (Leonardus-de-Boscis). There people flocked to him, and eventually a monastery was built on the spot over which he presided. He took a great interest in prisoners; and Clovis is said to have allowed him to release such as he deemed worthy. Hence he became the patron of prisoners, and is represented as a deacon or a Benedictine Abbot, with chains in his hands, or a chained prisoner near. He died about A.D. 570.—*Dict. Christ. Biog.* vol. iii. 686. [H.]

LESSONS, I. among ecclesiastical writers, are portions of the Holy Scriptures read in churches in Divine service. In the ancient Church, reading the Scriptures was one part of the service of the catechumens, at which all persons were allowed to be present in order to obtain instruction.

The lessons in the unreformed offices were in general very short. Nine lessons were appointed to be read at matins on Sundays, and three on every week-day, besides a chapter, or capitular, at each of the six daily services. But of the nine Sunday lessons, only three were from Scripture, the six others being extracts from homilies or martyrologies. At matins only was there anything like a continuous lesson read. The capitula or lectioner verses at the other services were each nothing more than one verse (very rarely two short verses) from Scripture, and these were seldom varied. As to the matin lessons, they did not on an average consist of more than three verses each: for though the three lessons were generally in sequence, the sense was interrupted by the interposition between each lesson of a reponsory, versicles, and the Gloria Patri, so that edification was hereby effectually hindered, as is remarked in the Preface to our Common Prayer, "Concerning the Service of the Church."

II. The old Table of Lessons which had lasted from the first Prayer Book of 1549 till 1872 was materially altered then, both in the Common and the Proper Lessons for Sundays and holy days (See *Lectionary*). The rubrics attached to it settled one question differently from what yet seems to be known to many clergymen, that it is optional to read the Sunday lesson or the Proper lesson for a holy day when they concur, except for Advent, Easter, Whit-Sunday and Trinity, when the Sunday lessons must be read. The Ordinary, i.e. the Bishop in this case, may authorize any other lessons on special occasions, and proper psalms also.

It has always been the understood law and practice for laymen to read the lessons in church when desired by the incumbent or the proper authority, as in college chapels where old usages have been most preserved, and the lessons were always read by scholars or Bible clerks, or on great days by the Master or Fellows. That alone, according to well-known legal principles, is an interpretation of the law, unless plainly contrary to its words. Even in the more important matter of the validity, though not the propriety, of Lay Baptism (q.v.) old usage was held to prevail against the apparently plain meaning of the rubric, which only recognises "ministers" as authorized to baptize. But in the case of the lessons there is a still more decisive reason for the lawfulness of lay reading, viz. that the old rubric of "the minister that readeth" was changed in 1662 into "he that readeth." Though some persons have doubted it, it is no more really doubtful than the lawfulness of laymen chanting the psalms, and consequently of one reading the alternate verses, and the congregation the others, where they are not chanted. But it is part of the common law of the church, that laymen may not read the prayers, or even the Epistle and Gospel, which are expressly ordered to be read by ministers; and of course they may not preach. The idea that bishops can license them to do these things in church has no legal foundation whatever; and for reading or preaching anywhere else no licence is wanted, or means anything except the personal approval of the bishop. As a surplice is the officiating dress, and not merely clerical, and is worn by the scholars who read the lessons in college chapels on "non-surplice days," at any rate at Cambridge, as well as by choristers generally wherever things are done decently and in order, it seems that lay readers of the lessons ought to wear a surplice, and they often do. It is said that Sir Thomas More used to do so. [G.]

LETTERS COMMENDATORY. *Letters of Commendation.* Persons going from one place to another, whether on a religious mission, or on business, would naturally require some testimonial as to their ability and honesty. St. Paul writing to the Corinthians says, "Need we, as some others, epistles of commendation to you, or of commendation from you?" (2 Cor. iii. 1) implying that in ordinary cases such would be required. Apollos, when he went into Achaia, took letters to the disciples there (Acts xviii. 27). The practice of giving letters became universal in the Church, and wherever the missioner or the traveller went, if he had such letters of commendation with him, he found help from his fellow Christians. Tertullian calls it the "contesseratio hospitalitatis" (*De Præscript. Hær.* c. 20). Such letters were considered necessary, at all events with regard to those in holy orders. "Let no strange bishop, presbyter or deacon," it is enjoined in the so-called Apostolical Canons, "be received without letters commendatory" (c. 33). In the synod held at Antioch in A.D. 341 it was ordered that "no foreigner should be received without 'pacific' letters;" and a distinction was made between these and other commendatory letters; "Let not country presbyters send canonical letters, or at all events to neighbouring bishops only" (c. 7, 8). So also in the Council of Chalcedon it was decreed that those who were necessitous should travel with "pacific" ecclesiastical letters only (*ἐπιστολαῖς εἰρηνικαῖς*); for letters commendatory were only for suspected persons (*διὰ τὸ τὰς συστατικὰς ἐπιστολὰς προσήκειν τοῖς οὖσι μόνοις ἐν ὑπολήψει παρέχεσθαι προσώποις,* c. xi.). There seem to have been three grades of letters commendatory,—those called "pacific," which were more or less begging letters; those commending the holder to the favour of another bishop (*συστατικαὶ,* commendatitia, or commendatoria), and those beseeching admission for the bearer to the full communion (*κοινωνικαί*) (Cyril Alex. *Act. Ephes.* p. 282).

At the present day in the Church of England if a clergyman goes from one diocese to another, he must have a testimonial signed by three beneficed clergymen, and countersigned by the bishop of his previous diocese, before he can be admitted into any cure. Thus the old rule of letters of commendation is carried out. [H.]

LETTERS DIMISSORY (*ἐπιστολαὶ ἀπολυτικαί.* Literæ formatæ). Letters given by a bishop to one of his clerks removing to another diocese; or to a layman of his diocese desiring to be ordained elsewhere. Bishops were forbidden to ordain any one from another diocese without letters dimissory from the bishop of that diocese in many councils (Nicæn. i. 16; Sardic. 16, 19; Carthage i. c. 5; Trullo, &c.). In England, by a constitution of Archbishop Reynolds, "Persons of religion shall not be ordained by any but their own bishop, without letters dimissory of the said bishop; or in his absence of his Vicar-General." By Canon 34: "No person shall henceforth admit any person into sacred orders which is not of his own diocese, except he be either of one of the universities of this realm, or except he shall bring letters dimissory from the bishop of whose diocese he is." By Canon 35, a bishop or suffragan offending in this respect is to be suspended; and those who shall be promoted to holy orders by other than their own bishop shall be suspended from the exercise of such order till they obtain a dispensation. When a bishop is "in parts remote," he who is especially constituted Vicar-General has power to grant letters dimissory (Lindwood, 26, 32; Gibson, 142 *seq.*; *Dict. Christ. Ant.* 558). [H.]

LETTERS OF ORERS (See *Orders*). The bishop's certificate of his having ordained a clergyman, either priest or deacon. Churchwardens may demand a sight of the letters of orders of any one offering to assist in the church of which they are the guardians. Care should be taken by every incumbent when engaging a curate to see that he has his letters of orders. From want of precaution on this point fraudulent persons have at times obtruded themselves into the work of the ministry, and though afterwards they have been detected, and punished by the law, yet serious difficulties have resulted therefrom, as with regard to the validity of the ministerial offices which they have illegally performed.

LEVITICUS, a canonical book of Scripture, being the third book of the Pentateuch of Moses; thus called because it contains principally the laws and regulations relating to the priests, the Levites, and sacrifices; for which reason the Hebrews call it the priest's law, because it includes many ordinances concerning sacrifices. The Jews term it likewise *Vajicra*, because in Hebrew it begins with this word, which signifies, "*and he called.*"

LIBELLATICI. A designation of one kind of the lapsed from Christianity in times of persecution. They are first mentioned in the Decian persecution, and the origin of the name seems to have been this. It is probable that the emperor had decreed that every one who was accused or suspected of being a Christian, should be permitted to purge himself before a magistrate, on which occasion a *libellus* or certificate was given him, that he had never been a Christian, or that he had abjured the name of Christ. Some Christians, who were not so abandoned as to forsake the true faith utterly, were yet weak and dishonest enough to procure those *libelli*, or certificates, by fraudulent compromise with the magistrate: thus avoiding, as they might hope, the sin of apostasy, and at the same time escaping the sufferings and penalties of convicted Christians. Also those men often procured letters from the martyrs—that is to say, persons already under sentence of death for their religion, or at least such as had endured some suffering, and were in prison, and uncertain with regard to their fate—to commend them to the consideration and kindness of Christians, and urging that they should be received as brethren worthy of their communion. The influence of such letters from men who, as martyrs, were almost idolised was very great, and many bishops and presbyters were ready to admit offenders who produced such letters. Against this levity Cyprian, of Carthage, opposed himself. He pointed out that these letters were given with no discrimination; that they did not definitely describe the persons, but merely said, "Receive A.B. 'cum suis' with his friends." Sometimes a martyr before his death commissioned a friend to give letters in his name to all applicants, and some presbyters obeyed these letters without consulting the bishop, and so subverted ecclesiastical order. Cyprian, who afterwards was himself a martyr, gained his point. From his epistles we gain an insight into the whole controversy (Ep. 10, 14, 15, 22, 27, 34, 40, &c.; Mosheim, *de Rebus Christ.* pp. 490 *seq.*; *Dict. Christ. Ant.* 981).

LIBERTINES. A sect of Christian heretics, who called themselves "Spirituals." The sect was originated by Anthony Pockes, Gerhard Ruff, Quintin, and others in Flanders about 1525; from thence they passed into France, and were encouraged by Margaret the Queen of Navarre, and other patrons or sections of the Reformed Church. They maintained that whatsoever was done by men, was done by the Spirit of God; and from thence concluded there was no sin, but to those that thought it so, because all came from God: they added, that to live without any doubt or scruple, was to return to the state of innocency, and allowed their followers to call themselves either Catholics or Lutherans, according as the company they lighted amongst, were.—Calvin's *Tractatus Theologici*, pp. 599, *seq.* "*Instructio adversus fanaticam sectam Libertinorum qui se Spirituales vocant.*"

LIGHTS, Ceremonial use of. Although, according to the Jewish ritual, lamps were continually kept burning in the temple, and minute directions were given in the law in respect of all details with regard to the oil, the candlesticks, &c. (Ex. xxv. 31; xxxvii. 17; Lev. xxiv. 1, &c.), yet there is no evidence that lights were used in a symbolical sense, or in the ceremonial of worship, in the apostolic times. It was, of course, impossible in the days when the Christian offices had to be performed in secret, on account of persecution, to have services with "blazing lights." But the Eastern mind seems to have hankered after the outward symbols, and Tertullian speaks in terms of reprobation of the idea of exposing useless candles at noonday (*Apol.* xlvi.). Gregory Nazianzen also objects to lights so used. "Let not," he says, "our dwellings blaze with visible light, which is the custom of the Greek holy-moon, and exalt the present season (Easter) with unbecoming rites, but with purity of soul, and with lamps that enlighten the whole body of the church; that is to say, with divine contemplations and thoughts" (*Orat.* v. sec. 35), though he also speaks of a lighted taper placed in hands of the baptized (*Orat.* xl. de Bapt.). In the 4th century, however, artificial light was used in the churches during the daytime as a symbol. The first step was the burning of lights in honour of martyrs, of which we have notice in the Council of Eliberis in Spain (A.D. 305), in which it was decreed that candles should not be lighted in a cemetery during the day; the reason probably being that the practice would excite the feelings of the heathens against the Christians (*Conc. Elib.* c. 34). The practice, however, was continued, and Vigilantius, himself a Spaniard, inveighed against it. To him, Jerome made answer, and his answer shows another step with regard to the use of lights. "Throughout the churches of the East," he says, "when the Gospel is read, candles are lighted, although the sun be shining—not for the purpose of driving away darkness, but as an outward sign of gladness; that, under the type of an artificial illumination, that Light may be symbolized of which we read in the Psalter, "Thy word, O Lord, is a lantern unto my feet, and a light unto mine eyes" (Jerome, *Ep. adv. Vigilant.* iii.). Paulinus, bishop of Nola (A.D. 351–431), upheld the practice in his *Poemata*, of which the following is an example:—

> "Nocte dieque micant. Sic non splendore diei
> Fulget: et ipsa dies cœlesti illustris honore
> Plus micat innumeris lucem geminata lucernis."
> —(*Paulin. Hab.* iii., St. Felicis.)

From this time lights were universally used, chiefly in connection with the Sacraments, and the reading of the Gospel. (i.) Baptismal lights were probably the earliest used; tapers were placed in the hands of the baptized, if adults; and in the case of infants, in the hands of the sponsors. Sometimes the lights were multiplied, as in the case of the baptism of Theodosius the younger, A.D. 401, when "senators and men of quality," &c., carried lamps, "so that one would have thought that the stars had appeared upon earth" (Marcus Gazensis *ap. Baron.*, tom. v. p. 131). In the Sacramentaries of Gelasius and Gregory, directions are given with regard to the holding of tapers by the readers, at each "horn of the altar." At the font the bishop, when he blessed the water, held one of the tapers in it, as part of the rite (Murat. *Liturg. Rom. Vet.* tom. ii. col. 143). (ii.) Gospel lights are mentioned by St. Jerome (ut supra), and Isidore (A.D. 595) says that the acolytes of the Greeks are called "ceroferarii" by the Latins, because they carry the tapers when the Gospel is read or the Eucharist is offered (Etymolog. vi.). They are mentioned by many mediæval writers, and it has been conjectured that the custom was derived from the Jews, who had a lamp burning continually before the book of the law in their synagogues (Le Brun, i. 70). (iii.) Festival lights were used around the tombs of martyrs (Greg. *Diol.* lib. iii. c. 24), and especially on the anniversary of their deaths. (iv.) The Feast of the Purification was observed with many lights, so that it was called Candlemas (See *Candlemas*). "Every one," says Alcuin in the eighth century, "bears on that occasion a taper when he goes into church" (*in Hypapanti*, sec. 2), and the practice is noticed by St. Bernard in the 12th century (See Mansi, ii. 52). (v.) Funeral lights—tapers being carried in procession are mentioned by St. Jerome (Ep. xxvii.), St. Chrysostom (*Hom. in Heb.* iv.), Theodoret (v. 36), and others. In modern times candles are burned round the body of an illustrious man "lying in state," even in such cases as that of Victor Hugo, who was not a churchman. (vi.) The Paschal light was in the first instance a candle or lamp lighted during the celebration of the Eucharist. It was kept burning for a certain time, and in early writers forms for the benediction of the candle or lamp are found (See *Dict. Christ. Ant.* p. 994). In the Roman churches a lamp is always kept burning when the Sacrament is reserved. (vii.) Eucharistic lights were very generally used, but it is impossible to say when the custom commenced. There were two candles lighted above the altar, to symbolize the Light of the world—Christ, God and Man. To this, frequent references are made in ancient writers. In England we have the injunction of King Edgar, "Let there be always lights burning when Mass is singing" (Thorpe's *Laws and Inst.* ii. 253). After the Conquest Osmond, in his consuetudinary, ordered the treasurer of the cathedral to provide four candles on all Sundays—two of which were to be placed "insuper altari." So also by the Council of Oxford (A.D. 1222) it was ordered that two candles, "duo ad minus una cum lampade," should be burning at the altar at the celebration (Wilkins's *Concil.* i. 595), and a constitution of Archbishop Reynolds (A.D. 1322) enjoins "let two candles, or one at the least, be lighted at the Mass" (Wilkins's *Concil.* 1, 714; see also *Lindewood*, 236). At the Reformation superstitious ceremonies with regard to lights were swept away, the clergy receiving orders that "no torches, nor candles, tapers or images of wax were to be set before any image or picture, but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still" (Cardwell, *Docum. Ann.* i. 7). Queen Elizabeth, though opposed to superstition, yet had a crucifix, and "two candlesticks, and two tapers burning on the altar" of her chapel. And though objections were made both by the archbishop of Canterbury and Bishop Cox, still it would appear that these were rather directed to the use of the crucifix; and nothing is said of the illegality of candles. For their use on the holy table, we have the continuous sanction of cathedrals, royal chapels, and colleges, down to the time of the Rebellion; and it could be, and has been, shown that the replacing these articles of ecclesiastical furniture at the Restoration occasionally took place. Bishop Cosin, for instance, speaking of the manner in which the communion (not *ought to be*, but) "*is* celebrated in our churches," says it "is after this manner: first of all, it is enjoined, that the table or altar should be spread over with a clean linen cloth or other decent covering; upon which the Holy Bible, the Common Prayer Book, the plate and chalice, are to be placed; *two wax* candles are to be set upon it." It is difficult to believe that, had this been unlawful the practice should have been so largely sanctioned by the heads of the Church, *especially by those who revised the Prayer Book.* But generally at the Restoration they were not revived, though it was not till very recent times that the question of their utility as symbols has been agitated. It was not our reformers who removed them from the altar; we have already shown that they deliberately commanded their use: it was the Puritans, who took their origin in the days of Queen Elizabeth, from the refugees in Holland and Geneva during the persecutions of the bloody Queen Mary. There they learned a less Scriptural ritual, which, working on the saturnine dispositions of some, led eventually to the greatest extremes of fanaticism, impiety, and crime.

In the *Hierurgia Anglicana* there are a great many detailed proofs adduced of the use of lights and candlesticks on the holy table in the English Church, from the Reformation downwards. The authorities are all given.

In the opinion of many ritualists, therefore, the custom of the Church is with those who use, and not with those who omit the use of, lights, although custom is an argument brought strongly against them. And here also we may note that many commentators on the Prayer Book, whose judgment we would look to with respect, agree in declaring that it is the law and the custom of the Church of England to retain the two lights on the altar.

On the other hand it is to be remembered that the injunctions of 1549 forbad any light "upon the Lord's board at any time." And though these had not the authority of Parliament, the Privy Council has pronounced against the legality of lighted candles (but not candlesticks) at or just above the Table when not *bonâ fide* required for light, in *Sumner* (*Bp.*) v. *Wix*, 3 Ad. & Ecc. 58; *Martin* v. *Mackonochie*, 2 P. C. 365; and *Hebbert* v. *Purchas*, reversing a decision of Sir R. Phillimore.—Strype, *Annals Ref.* 1559, p. 175; 1560, p. 200, fol. ed.; Cardwell's *Doc. Ann.* xv.; ii. sec. 3; Wheatly *on Common Prayer*; Nicholls *on Common Prayer*, Add. Notes, p. 34; Proctor, p. 201; Maskell, *Mon. Rit.* i. 27; *Dict. Christ. Ant.* 993; Blunt's *Dict. Theol.* 414; Walcot's *Sac. Arch.* s.v. Candles. [H.]

LITANY (*Λιτανεία*, litania, and letania). Supplication or prayer; called in Latin also rogation, "Litania quæ Latine rogatio dicitur, indo et Rogationes" (*Ordo Romanus*).

I. The word, derived from *λίσσομαι*, or *λίτομαι*, was used by the ancient Greek writers to express earnest supplications, especially to the gods in times of adverse fortune; and in the same sense "Litany" is used in the Christian Church for "a supplication and common intercession to God, when his wrath lies upon us." Such a kind of supplication was the fifty-first Psalm, which begins with "Have mercy upon me," &c., and may be called David's Litany; such was that Litany of God's appointing (Joel ii. 17), where, in a general assembly, the priests were to say with tears, "Spare thy people, O Lord," &c.; and such was that Litany of our Saviour (St. Luke xxii. 42), which kneeling he often repeated with strong crying and tears (Heb. v. 7). St. Paul reckons up "supplications" among the kinds of Christian offices, which he enjoins shall be daily used (1 Tim ii. 1); which supplications are generally understood to be Litanies for the removal of some great evil. As for the form in which they are now made, namely in short requests by the ministers, to which the people all answer, St. Chrysostom says it is derived from the primitive age. In the apostolic constitutions, portions of which were probably written in the 2nd century, and others not later than the 4th century, a form of supplication is found resembling closely in structure the Litanies with which we are familiar. This was the form of the Christians' prayers in Tertullian's time, on the days of their appointment, Wednesdays and Fridays, by which he tells us they obtained relief from drought. Both the Western and Eastern Church have ever since retained this way of praying. Thus in St. Cyprian's time Christians requested God for deliverance from enemies, for obtaining rain, and for removing or moderating his judgments; and St. Ambrose has left a form of Litany, which bears his name, agreeing in many things with our Litany. For when miraculous gifts ceased, men began to write down many of these primitive forms, which were the original of our modern office. The "Kyrie Eleison" was the earliest and simplest form of Litany, and it was customary to repeat it very frequently, sometimes as often as 300 times (Mabillon, *Comm. in Ord.* Rom. i. 2). Mamertus, bishop of Vienne (A.D. 467), composed a Litany to be used in consequence of the great earthquakes which had terrified the city. On the eve of the Easter festival, while Holy Communion was being celebrated, a terrific shock was felt, the people rushed out of church, and the bishop was left alone on his knees before the altar. Then he resolved to devote the three days before Ascension to rogations or litanies, deprecating the divine anger. In a short time Rogation days were appointed to be observed all through the Western Church (See *Rogation Days*). Soon after, Sidonius, bishop of Clermont in Auvergne, upon the Gothic invasion, made use of the same office; and in the year 511, the Council of Orleans enjoined that Litanies should be used at one certain time of the year, in public procession. Cæsarius, of Arles (A.D. 501–542), speaks of the Rogation days as "regularly observed by the Church throughout the world." In the next century, Gregory the Great, on the occasion of a fatal pestilence at Rome, out of all the Litanies extant, composed that famous sevenfold Litany, called Litania Septiformis, from the fact that the people were ordered to go in procession in seven distinct classes; which has been a pattern to all Western Churches ever since; and ours comes nearer to it than that in the present Roman missal, wherein later popes had put in the invocation of saints, which our reformers have justly expunged. This Litany of Gregory was solemnized on St. Mark's day, and is hence sometimes called the Great Litany of St. Mark (Mansi, xii. 400). By the way we may note, that the use of Litanies in procession about the fields, came up only in the time of Theodosius in the East, and in the days of Mamertus of Vienne, and Honoratus of Marseilles, in the year 460, in the West; and it was later councils which enjoined the use of them in Rogation Week; but the forms of earnest supplication were far more ancient and truly primitive.

II. It is not known whether Litanies were used in the early British Church; but Bede tells us that St. Augustine with his followers, when they first caught sight of Canterbury, formed themselves into processions, and chanted the Litany of St. Gregory mentioned above: "We beseech thee, O Lord, in all thy mercy, that thy wrath and thine anger may be removed from this city, and from thy holy house, for we have sinned. Alleluia." The Litany of St. Mark was also adopted in England at the Council of Cloveshoe, A.D. 747. From an early date in England, Ascension Week was called *Gangwæca*, and Rogation days *Gang-dægas*, meaning "*going*" or procession days (See *Gang-days*). In the eighth century invocations of saints began to appear in the Litanies. The Litany of the English Church had a long series in the following century, one given by Muratori naming as many as two hundred and two saints. In 1544 the Committee of Convocation which had been appointed two years before, consisting of Thaxton Bp. of Salisbury, Goodrich Bp. of Ely, and six clergy from the Lower House, issued "the Litany in English." There had been an English Litany in many of the primers for more than a century and a half; two are transcribed by Mr. Maskell from

MSS. in the Bodleian (*Mon. Rit. Eccl. Ang.* iii. 227, 233); but that of 1544 differed in the omission of the names of the saints, and in some additions from Hermann's *Consultation.* It retained three invocations "to St. Mary, Mother of God," "to Angels and Archangels," "to all Saints in the blessed company of heaven," to "pray for us." These were struck out in 1549, when also the Litany was ordered to be used on Wednesdays and Fridays before the Communion. At first it was evidently intended to be used as a separate office. In 1552 it was ordered also for Sundays, probably because the mass of the people would not otherwise hear it. In 1662 it was ordered "to be said or sung after morning prayer," but the new Act of Uniformity (A.D. 1872) allows it to be used as a separate service in the morning or evening. An injunction by Edward VI., repeated by Elizabeth, orders the Litany to be said in the midst of the church, for which reason a faldstool was generally used (See *Faldstool*).

The Litany of our Church is not quite the same with any other, but differs very little from those of the Lutherans in Germany and Denmark. It is longer than the Greek, but shorter than the Roman, which is half filled up with the names of saints invoked; whereas we invoke, first, the three Persons of the holy Trinity, separately and jointly; then, in a more particular manner, our Redeemer and Mediator, "to whom all power is given in heaven and earth" (St. Matt. xxviii. 18). The Litany is usually divided into the Invocations, the Deprecations, the Obsecrations, the Intercessions, the Versicles and Prayers. [H.]

In some choirs the Litany is sung by two ministers, sometimes by a priest or deacon, with a lay vicar, at other times by laymen, at the faldstool in the centre of the choir. The singing by two laymen seems to have arisen from a misconstruction of the ancient rules, which directed it to be sung by two of the choir: but the choir included priests and deacons, and clergy in orders, though of the *second form.* This is clear from the 15th canon, which directs the Litany to be said at the appointed times by "the parsons, vicars, ministers, or curates, in all cathedral, collegiate, parish churches and chapels." Though at first sight the word "vicars" may seem to include lay vicars, its position between parsons (or rectors) and ministers or curates, proves that it does not: and does not make it lawful for laymen to take the clerical parts of the Litany, though of course they may say or sing the responses. If the statutes of a few cathedrals appear to allow it they cannot prevail against the general law. It is true that the rubric is silent as to who shall say the Litany; but it is equally silent about all the collects, which nobody has ever imagined that lay vicars may say. And it is the common law of the Church that prayers may only be read by priests or deacons, bearing in mind that the word "priest" is often used in the rubrics as manifestly meaning only minister. If not, a great deal of the service could not be performed at all by curates, who are only deacons. It has been decided that deacons may perform the marriage service, as they constantly do, though only priests are mentioned (See Lord Lyndhurst in *R.* v. *Millis* in H. L. 1843). [G.]

As to the latter part of the Litany, the rubric added at the last review is confirmatory of the ancient practice of the Church, which assigned the performance of this part to the priest, or superior minister. This is observed in many choirs. And at Oxford and Cambridge, on those days when the Litany is performed before the university, the vice-chancellor, if in orders, reads the Lord's Prayer, and the remaining part.

LITERÆ FORMATÆ (See *Letters Commendatory*).

LITURGIUM (*Gr.*). The name of a book, in the Greek Church, containing the three liturgies of St. Basil, St. Chrysostom, and that of the *Presanctified*, said to be composed by Pope Gregory, called *Dialogus.*

In celebrating these three liturgies, the Greeks observe the following order. The liturgy of St. Basil, as appears by the introduction, is sung over ten times in the year; namely, on the eve of Christmas day, on the feast of St. Basil, on the eve of the feast of Lights, on the Sundays of Lent, excepting Palm Sunday, on the Festival of the Virgin, and on the Great Sabbath. The liturgy of the *Presanctified* is repeated every day in Lent, the forementioned days excepted. The rest of the year is appropriated to the liturgy of St. Chrysostom (See *Liturgy*).

LITURGY. This term, adopted into Christian Greek to denote any sacred office or function, became specifically applied to what we call the Church service, and still more especially to the great Eucharistic service, and to the forms into which these acts of worship were cast. The Eastern church now uses it, with such descriptive appellations as "divine" or "mystical," for the Eucharistic service, which the Latin church prefers to call *missa.* Among ourselves "liturgy" is popularly used for the ordinary prescribed service, although accurate writers on the subject restrict it to the service of Holy Communion. The history of liturgic forms in the wider sense goes back to the Lord's Prayer and the forms of baptism and of the Eucharistic institution, and to such germs of hymnody or profession of faith as may be discerned in some passages of the apostolic epistles. The recently discovered portion of St. Clement's Epistle to the Corinthians contains specimens of intercessory prayer used in Church service. There was doubtless great freedom as to the language of Eucharistic worship, e.g. in the period represented by Justin Martyr; and yet the extant liturgic documents of a later age, belonging to different regions of ancient Christendom, exhibit such an agreement in *general* order and sequence as may reasonably be traced back to apostolic or sub-apostolic sanction. An outline would then exist, which various Churches would fill in at discretion: and hence grew up the five types or families of liturgies, three Eastern—the West-Syrian, the East-Syrian, the Alexandrian; and two Western—the Hispano-Gallic and the Roman. A brief reference may be made to indications of liturgic worship which are found in the remains of antiquity. The famous letter of Pliny the younger says that the Christians used to sing alternately a hymn to Christ as God: Irenæus mentions a Catholic form of thanksgiving; a somewhat later author speaks of hymns used by the brethren. Tertullian refers to the rites of baptism, the Amen at the Eucharist, the topics of prayer for the emperor: some "acts" of martyrdom allude to the mode of communicating: Origen quotes short prayers usual in the church: Dionysius mentions the Amen of the communicant: Cyprian refers to the *Sursum corda*, and Firmilian, of Cæsarea in Cappadocia, to the Eucharistic invocation, apparently to the recitation of the Eucharistic institution, and to the baptismal renunciations: Gregory Thaumaturgus, of Neocæsarea, was believed to have appointed certain forms of prayer: the mode of Eucharistic administration at Rome is attested by Pope Cornelius. In the fourth century Arnobius describes the intercessory forms in use: Constantine "recited prescribed prayers": Cyril of Jerusalem, in his catechetical lectures, describes the baptismal and Eucharistic services of his own church: St. Athanasius alludes to bidding prayers, and to the usual response: Julian the apostate, according to Gregory of Nazianzus, endeavoured to imitate for heathen use the Christian forms of responsive prayer, of "initiation," of "consecration." St. Hilary compiled a book of sacramental offices. A bishop banished under Valens recited, before leaving his church, what is called "the evening service;" and the Council of Laodicea prescribed the same "liturgy of prayers" for 3 P.M. and for the evening. St. Basil mentions hymns, and heads of bidding prayer, and the then varying forms of the ordinary doxology: and Gregory of Nazianzus says that he composed forms of prayer, out of which the liturgy called by his name was probably developed. Epiphanius gives samples of prayer for bishops: and Mr. Hammond has "arranged in their proper liturgical order the most characteristic of those passages" of St. Chrysostom which refer to the rites then in use at Antioch or Constantinople,—remarking at the same time that we have no good evidence for the statement that he himself composed a liturgy. St. Augustine similarly illustrates the liturgic use of the Church of Africa: e.g. he mentions the *Sursum corda*, the deacon's bidding prayer, and a brief prayer for the perseverance of the faithful, &c. African councils ordered that prayer at the altar should be addressed to the Father, and that no bishop should prescribe any prayers for his own church's use which had not been carefully examined and approved in synod. This was a judicious restriction of the "jus liturgicum," or the right of the diocesan over the worship of his church, which ill-informed prelates might have abused. The most solemn part of the liturgy, beginning with the *Sursum corda* and including the consecration, is technically called the "anaphora" and the "canon."

The existing liturgies called by the names of St. James, St. Mark, and St. Clement, have, it need not be said, no right to authorship so venerable. The "liturgy of St. James," in the Greek and Syriac forms, represents the ancient rite of West Syria in a certain stage of its development, the name of St. James indicating its connexion with Jerusalem. A large part of the Greek form agrees so well with the Syriac, that both must so far be traced to a period earlier than the severance of the Syrian Christians from the orthodox in the middle of the fifth century: much of it, again, reminds us of Cyril's description of the service of the fourth. On the other hand, a good deal is clearly of later date, as is the case with other great Eastern liturgies. The "liturgy of St. Mark" is a form of the Alexandrian rite modified under the influence of Constantinople: the Alexandrian characteristics are thought to be better preserved in the Coptic service called after St. Cyril. The "liturgy of St. Clement," found in the "Apostolical Constitutions," is considered by some to be "the prototype of the West Syrian family," and "accurately to represent the general mode" of Eucharistic celebration prior to the fourth century: others assign to it a later date and an inferior value. The present liturgy of St. Basil is regarded as a "derivative from "St. James," and that of St. Chrysostom and the Armenian are similarly called offshoots of St. Basil. Of the East-Syrian liturgies, now used only by the Nestorian Christians, the oldest is that called after

Adæus and Maris, who are named among the evangelizers of that region. "To this family also," says Mr. Hammond, "belonged the original liturgy of the Christians of St. Thomas on the Malabar coast of India." He uses the name "Hispano-Gallican" for the family which some call Ephesine and connect with St. John; there being a marked affinity between the Gallican liturgies and the Mozarabic or old Spanish, and between these together and the Eastern types. In fact, the "Hispano-Gallican family" stands between the Eastern and the Roman. That the church of Lyons was a daughter of the church of Ephesus is one of those facts in church history which illustrate the subject of liturgiology. The Gallican "use" had great variety and flexibility. The "missals" called Gothic, Gallic, and Frankish, are supposed to represent the ancient rites of Southern, Central, and North-Western Gaul. To these may be added a sacramentary or missal discovered by Mabillon at Bobbio, and some other liturgic fragments. The Mozarabic rite, still allowed to exist in a very few Spanish churches, is elaborate and richly poetical. In South Britain, before the mission of St. Augustine of Canterbury, the rites used were doubtless akin to the Gallican; while the Irish used both the Roman and the Gallican or Gallico-British liturgies. The Roman Liturgy, sometimes called after St. Peter, is thought to have in fact superseded a Greek liturgy used in the earlier Roman Church. "The canon," as we know it, must have existed before Leo the Great, probably before Innocent I., who mentions two features of the rite of his own time: but it was not completed until the days of Gregory the Great. Before Gregory's time, Gelasius I. had composed some Eucharistic prayers and prefaces, and added them to earlier compositions: his work was revised and condensed by Gregory, who also placed the Lord's Prayer just after the canon, instead of after the "fraction." The Roman rite, as thus settled, was doubtless introduced by Augustine into the English Church, probably with but scanty use of Gregory's permission to adopt at discretion either Roman or non-Roman observances. The Ambrosian rite is substantially akin to the Roman: "its coincidences with the Gallican are few and unimportant."

In the pre-Reformation period the English Church had several "uses" or missals, the chief being that of Sarum, compiled by Osmund, bishop of Sarum (A.D. 1078). But the canon was the same in them all. The diversities of use in Ireland appear to have been removed by the synod of Kells (A.D. 1192) when the Roman rites were established," and the use of Sarum was generally adopted. [W. B.]

LITURGY OF THE CHURCH OF ENGLAND (See *Prayer Book*).

LOGOS (See *Word, The*).

LOLLARDS. The derivation of this word is not clear. Some have imagined it to be derived from "lolium," darnel or tares; but this was probably an invention of the monks, who would naturally regard the Lollards as weeds, and indeed they are referred to as such in the Bulls of Gregory XI. (A.D. 1377). There was a certain Walter Lolhardus, who was burned for heresy at Cologne A.D. 1332, but it is a question whether his name was a real one, or merely a surname or epithet applied to him. It would seem most probable that the word was derived from the German "lollen," to sing softly, so that Walter's epithet implied merely that he went about singing in undertone his ideas, and in fact was only one of those who, assisting at funerals and other offices, used their position to work, as they thought, reforms. In England the term "Lollards" is connected with Wiclif, who was supposed to be their leader (See *Wiclifites*). These Lollards, in 1395, having affixed libels against the clergy in the most public places in the capital, had prepared an inflammatory petition to be presented to the House of Commons. "This instrument," says Lingard, "is a strange compound of fanaticism and folly" (*Hist. of Eng.* iv. 233). But there is no doubt that the Lollards struck a blow against the evil doings of the celibate clergy, and their immoral lives, and also against transubstantiation, and other superstitious errors. The Lollards in England went into extravagant extremes, but with regard to these Wiclif could not be called their leader. He may justly be accounted one of the greatest men that our country has produced. He is one of the very few who have left the impress of their minds, not only on their own age, but on all time. He it was, who first, in the middle ages, gave to faith its subjective character. His first grand position was taken on the ground of faith—we are not to accept as truth what we do not believe. He then asserted, that we cannot believe what we cannot prove, or what has not been proved to others on whose judgment and veracity we rely, and who are ready to produce their proofs, on demand. His next step was, to maintain that the only proof by which we can establish a disputed proposition in revealed religion must be deduced from the Bible. The Bible only is the infallible Word of God. What the Church cannot read therein, or prove thereby, no man can be called upon to believe. Therefore the Bible must be translated, and he translated it (See *Bible*). Here was his principle. In the application of it however he fell into many and great errors, and in many of his opinions he seems to have been fluctuating and inconsistent. The Lollards, who were called his followers, magnified his errors, and the trouble which Wiclif had to endure arose less from his own actions or teaching, than from the political strife into which his followers brought him. When Wiclif was tried before Archbishop Courtenay at Blackfriars A.D. 1377-82, twenty-four charges were brought against him. Of these, article 4. was that a bishop or priest, if he be in mortal sin, does not ordain, consecrate, nor baptize: art. 5. that if a man be contrite all exterior confession is useless to him: art. 6. that there is no foundation in the Gospel for Christ's ordaining the Mass (but probably Wiclif intended the idea of Holy Communion in its place): art. 14. that it is contrary to Holy Scripture that ecclesiastical men should have temporal possessions: art. 18: that tithes are pure alms, and that the parishioners are able to detain them because of the wickedness of their curates, and bestow them on others at their pleasure. Other articles were directed against the abuses of the times (Wilkins, *Concil.* iii. 157). Wiclif himself had one object in view, the reformation of abuses; though as a reformer, as is generally the case, he went into extremes. The Lollards, however, after his death, which took place in 1384, became a turbulent political faction, and measures were frequently taken against them. The most prominent trial for Lollardism was that of Sir John Oldcastle, commonly called Lord Cobham, who at first escaped, but afterwards, leading a revolutionary party, was condemned and burnt to death. He seems to have been a fanatic with regard to religion, but Lollardism at that time was of a political rather than a religious character. That some of the bishops were inclined to deal leniently with Lollardism is evidenced by the instance of Lollard Towers attached to some episcopal palaces; which seems to imply that the bishops did not wish to hand over the Lollards to the civil power, but imprisoned them in their domain, at their own expense.—Milner's *Hist. of Church,* cent. xiv. ch. iii.; Holinshed, *Hen. V.*; Ant. Wood's *Antiq. Oxon.* vol. i. p. 183 *seq.*; Middleton's *Biog. Evan.* vol. i. p. 1 *seq.*; Wilkins, *ut sup.*; Stubbs' Mosheim, ii.; Hook's *Archbishops,* iii. 76: iv. 511. [H.]

LOMBARDICKS. Flat tombstones, generally of granite or alabaster, coffin shaped, with a slightly raised cross in the centre, and a legend running round it.

LORD, OUR LORD. The Lord Jesus Christ is such to us, as He is,

1. Our Saviour.

I will place *salvation* in Zion (Isa. xlvi. 13). Behold thy *salvation* cometh (Isa. lxii. 11). I speak in righteousness, *mighty to save* (Isa. lxiii. 1). Thou shalt call his name Jesus, for he shall *save* his people from their sins (St. Matt. i. 21). The Father sent the Son to be *the Saviour of the world* (1 St. John iv. 14). To be a Prince and a *Saviour* (Acts v. 31). The author of *eternal salvation* (Heb. v. 9). God *our Saviour* (Tit. ii. 10). The great God, and even *our Saviour* Jesus Christ (Tit. ii. 13). God hath not appointed us to wrath; but to obtain *salvation* by our Lord Christ Jesus (1 Thess. v. 9). That the world through him might *be saved* (St. John iii. 17). This is a faithful saying, &c., that Jesus Christ came into the world to *save* sinners (1 Tim. i. 15). Neither is there *salvation* in *any other;* for there is none other name under heaven given among men, whereby we must be saved (Acts iv. 12. See also St. Matt. i. 21; xviii. 11; St. Luke ii. 11; St. John iii. 17; iv. 42; xii. 47; Acts xv. 11; Rom. v. 9; x. 9; Eph. v. 23; Phil. iii. 20; 1 Thess. i. 10; Heb. ii. 3; vii. 25; Tit. iii. 5, 6).

2. Our Sacrifice for sin.

The Spirit—testified beforehand the *sufferings* of Christ (1 St. Pet. i. 11). Behold *the Lamb of* God, which taketh away (beareth) the sin of the world (St. John i. 29). The *Lamb slain* from the foundation of the world (Rev. xiii. 8). Christ our passover is *sacrificed* (slain) for us (1 Cor. v. 7). Christ *died for our sins* according to the Scriptures (1 Cor. xv. 3). His own self bare our sins in his *own body* on the tree (1 St. Pet. ii. 24). And hath given himself for us, an offering and *a sacrifice* to God (Eph. v. 2). An offering *for sin* (Isa. liii. 10). Once offered to bear the sins of many (Heb. ix. 28). Thus it behoved Christ to *suffer* (St. Luke xxiv. 46). The just for the unjust, that he might bring us to God (1 St. Pet. iii. 18). Hereby perceive we the love of God, because he *laid down his life for us* (1 St. John iii. 16. See also Isa. liii. 6—12; Dan. ix. 26; St. Luke xxiv. 26; St. John iii. 14, 15; xv. 13; Acts iii. 18; xxvi. 23; Rom. iv. 25; 2 Cor. v. 21; Heb. ix. 26; x. 5; 1 St. John i. 7; ii. 2).

3. Our Redeemer.

I know that *my Redeemer* liveth, and that he shall stand at the latter day upon the earth (Job xix. 25). *The redeemer* shall come to Zion (Isa. lix. 20). Christ hath *redeemed* us from the curse of the law, being made a curse for us (Gal. iii. 13). *Redeemed* with the precious blood of Christ (1 St. Pet. i. 18, 19). Having obtained *eternal redemption* for us (Heb. ix. 12. See also Job xxxiii. 23, 24; St. Matt. xxvi. 28; Rom. iii. 24; 1 Cor. i. 30; Eph. i. 7; Rev. v. 9).

4. Our Mediator.

There is *one Mediator* between God and

man, the man Christ Jesus (1 Tim. ii. 5). He is *the Mediator* of a new—a better—covenant (Heb. viii. 6; xii. 24). *The Mediator* of the New Testament (Heb. ix. 15). No man cometh to the Father but *by me* (St. John xiv. 6. See also Job ix. 2; St. John **xvi.** 23; Heb. vii. 25; xi. 9; 1 St. Pet. ii. 5).

5. Our Advocate.

We have *an advocate* with the Father, Jesus Christ the righteous (1 St. John ii. 1. See also Heb. ix. 24).

6. Our Intercessor.

He saw that there was no man, and wondered that there was *no Intercessor;* therefore *his arm* brought salvation (Isa. lix. 16). He made *intercession* for the transgressors (Isa. liii. 12). He ever liveth to make *intercession* for them (Heb. vii. 25. See also Rom. viii. 34).

7. Our Propitiation.

He is the *propitiation* for our sins: and not for ours only, but also for the sins of the whole world (1 St. John ii. 2). Whom God hath set forth to be *a propitiation,* through faith in his blood (Rom. iii. 25).

8. Our Ransom.

He is gracious unto him, and saith, Deliver him from going down to the pit, I have found *a ransom* (Job xxxiii. 24). The Son of man came—to give his life *a ransom* for many (St. Matt. xx. 28). *A ransom* for all to be testified in due time (1 Tim. ii. 6).

9. Our Righteousness.

Their righteousness is of me, saith the Lord (Isa. liv. 17). *The righteousness of* God which is in faith by Jesus Christ to all (Rom. iii. 22). The Lord *our righteousness* (Jer. xxiii. 6. See also Isa. lxi. 10; Dan. ix. 24; 1 St. John ii. 1, 29).

10. Our Wisdom.

Christ Jesus, who of God is made unto us *wisdom* (1 Cor. i. 17, 30. See also Isa. ix. 6; Eph. i. 17; iii. 4).

11. Our Sanctification.

Jesus also, that he might *sanctify the people* with his own blood, suffered without the gate (Heb. xiii. 12). *We* are *sanctified* through the offering of the body of Jesus Christ (Heb. x. 10. See also Mal. iii. 3; St. Matt. iii. 12; St. John xvii. 19; 1 Cor. i. 2; vi. 11; Eph. v. 25, 26; Heb. x. 14; 1 St. John i. 7).

(Of him are ye in Christ Jesus, *who* of God is made unto us *wisdom,* and *righteousness,* and *sanctification,* 1 Cor. i. 30).

12. Our Lord and our God.

St. John xx. 28.

II. As He is,

1. The Messiah.

Messiah the prince (Dan. ix. 25, 26). We have found *the Messias,* which is, being interpreted, the Christ (the anointed) (St. John i. 41). Anointed—to preach good tidings unto the meek (Isa. lxi. 1). To preach the gospel to the poor, &c. (St. Luke iv. 18).

2. The Head of the Church.

Christ is *the Head of the Church* (Eph. v. 23). God—gave him to be *the head* over all things to *the Church,* which is his body (Eph. i. 22, 23. See also Ps. cxviii. 22; St. Matt. ii. 6; xxi. 42; St. John x. 14; Acts iv. 11; Rom. xii. 5; 1 Cor. vi. 15; xii. 27; Eph. ii. 20; iv. 12—15; v. 29; Col. i. 18, 24; Heb. iii. 1; xiii. 20; 1 St. Pet. ii. 6, 25).

3. The Power of God.

Unto them which are called—Christ *the power of* God (1 Cor. i. 24). Declared to be the Son of God *with power* (Rom. i. 4). The brightness of his glory, and the express image of his person, and upholding all things by the *word of his power* (Heb. i. 3). For in him dwelleth all *the fullness* of the Godhead bodily (Col. ii. 9. See also St. Matt. ix. 6; xi. 27; xxviii. 18; St. Luke iv. 32; Acts xx. 32; Eph. i. 20, 21; Col. ii. 10; 2 Tim. i. 12; 1 St. Pet. iii. 22; Rev. xi. 15).

4. The Truth.

I am the truth (St. John xiv. 6). Grace and *truth* came by Jesus Christ,—the only begotten of the Father, *full* of grace and *truth* (St. John i. 17, 14). *The Amen,* the faithful and true witness (Rev. iii. 14. See also Isa. xlii. 3; St. John viii. 14, 32; xviii. 37; 2 Cor. xi. 10; Eph. iv. 21; I St. John v. 20; Rev. xix. 11; xxii. 6).

5. The King of kings, and Lord of lords.

Rev. xvii. 14; xix. 16. And see also Ps. lxxxix. 27; Dan. vii. 14, 27; Zech. xiv. 9; 1 Tim. vi. 15; Rev. i. 5; xi. 15.

6. The Lord of Glory.

1 Cor. ii. 8; St. Jas. ii. 1.

7. The Lord of All.

Jesus Christ, he is Lord of all (Acts x. 36). To this end Christ both died, and rose, and revived, that he might be Lord both of the *dead and living* (Rom. xiv. 9). And that every tongue should confess that Jesus Christ is Lord (Phil. ii. 11. See also Josh. v. 14; Micah v. 2; St. John xiii. 13; xvi. 15; Acts ii. 36; Rom. x. 12; 1 Cor. viii. 6; xii. 5; xv. 47; 2 Thess. i. 7; 2 Tim. iv. 8; Col. iii. 24; Heb. i. 2; ii. 8; xiii. 20; Rev. i. 8; v. 5).

III. Through Him we have,

1. Grace (St. John i. 16; Acts xv. 11; Rom. i. 5; iii. 24; v. 2, 15—21; xvi. 20, and similar passages. 1 Cor. i. 4; xv. 10; 2 Cor. viii. 9; xii. 9; Eph. i. 7; ii. 7; iv. 7; vi. 24; 1 Tim. i. 2, 14; 2 Tim. i. 9; 2 St. Pet. iii. 18).

2. Power (1 Cor. i. 18; 2 Cor. xii. 9; Eph. vi. 8; Phil. iv. 13; Col. i. 29; 1 Tim.

i. 12; 2 Tim. i. 9, 12; Heb. ii. 14, 18; xiii. 21).

3. Faith (St. Matt. ix. 2; St. John vi. 45; Acts xxvi. 18; iii. 16; Rom. iii. 22, 25; v. 2; 1 Cor. iii. 5; Gal. ii. 20; iii. 22; Eph. ii. 8; Phil. i. 29; iii. 9; Col. ii. 5, 7; 1 Tim. iii. 13; iv. 6; 1 St. Pet. ii. 6; 1 St. John v. 14).

4. Forgiveness of sins (Zech. xiii. 1; St. Matt. ix, 6; St. Luke xxiv. 47; St. John i. 29; Acts ii. 38; v. 31; x. 43; xiii. 38; Rom. viii. 1; 2 Cor. ii. 10; Eph. i. 7; iv. 32; Heb. ix. 26; 1 St. John ii. 12; Rev. i. 5).

5. Justification (Isa. liii. 11; Acts xiii. 39; Rom. iii. 24, 26; iv. 25; v. 1, 9, 16, 18; viii. 1; x. 4; 1 Cor. vi. 11; Gal. ii. 16, 21; iii. 8, 11, 24; Phil. iii. 9; Tit. iii. 7).

6. Patience (Ps. xxxvii. 7, with 2 Thess. iii. 5; 1 Thess. i. 3; 2 Thess. i. 4; 2 Tim. ii. 24; Heb. vi. 12; x. 36; xii. 1; St. James v. 7, 8; Rev. i. 9; ii. 2, 3, 19; iii. 10; xiv. 12).

7. Light (Isa. xlix. 6; St. Luke ii. 32; St. John i. 9; iii. 19; viii. 12; ix. 5; xii. 35, 36, 46; 2 Cor. iv. 4, 6; Eph. v. 14; 1 St. John ii. 8; Rev. xxi. 23).

8. Life (St. John i. 4; iii. 36; v. 21, 24; vi. 27, 33, 40; x. 10, 28; xi. 25; xiv. 6; xx. 31; Acts iii. 15; Rom. v. 15—21; vi. 8, 11, 23; viii. 2; xiv. 9; 1 Cor. xv. 22; 2 Cor. iv. 10; Phil. i. 21; Col. iii. 4; 1 Thess. v. 10; 2 Tim. i. 1, 10; 1 St. John i. 1; ii. 25; iv. 9; v. 11, 12, 20; St. Jude, ver. 21).

9. Peace (Isa. ix. 6; Ezek. xxxiv. 25; Zech. ix. 10; St. Luke i. 79; ii. 14; xix. 38; St. John xiv. 27; xvi. 33; Acts x. 36; Rom. i. 7, and the similar passages, and v. 1; x. 15; Eph. ii. 14—17; vi. 15; Phil. iv. 7; Col. i. 20; 1 St. Pet. v. 14).

10. Blessing (Gal. iii. 14; Eph. i. 3; 2 Tim. iv. 22).

11. All we need (Ps. xxiii. 1; St. John xv. 7, 16; 1 Cor. viii. 6; Phil. iv. 19).

12. Joy and consolation (St. Luke ii. 25; St. John xvi. 20; Rom. v. 11; xv. 13; 2 Cor. i. 5; Phil. ii. 1; iii. 1; iv. 4; 2 Thess. ii. 16).

13. Victory (Rom. viii. 37; 1 Cor. xv. 57; 2 Cor. ii. 14; 1 St. John iv. 4; v. 4, 5; Rev. xii. 11).

14. The kingdom of heaven (St. Luke xxii. 28, 29; St. John xiv. 3; Eph. ii. 6; v. 5; 1 Thess. iv. 17; 2 Tim. ii. 12; iv. 8; 2 St. Pet. i. 11; Rev. iii. 21; xxi. 22).

IV. Through Him we are,

1. Reconciled to God (Dan. ix. 24; St. John xi. 52; Rom. v. 1, 10; xi. 15; 2 Cor. v. 18, 19; Eph. i. 10; ii. 13, 16; iii. 6; Col. i. 20, 21; Heb. ii. 17; 1 St. John iv. 10).

2. Made sons of God (Isa. lvi. 5; St. Luke xii. 32; St. John i. 12; Gal. iii. 26; iv. 5—7; Eph. i. 5; 1 St. John iii. 1).

V. Through Him we must,

1. Offer thanks (Rom. i. 8; vii. 25; Eph. i. 6; v. 20; Col. iii. 17; 1 Thess. v. 18; Heb. xiii. 15; 1 St. Pet. ii. 5).

2. Give glory to God (St. John xiv. 13; Rom. xvi. 27; 2 Cor. viii. 23; Eph. iii. 21; 1 St. Pet. iv. 11).

3. Be accepted (Eph. i. 6).

VI. In Him we must,

1. Have faith (Isa. xxviii. 16; St. John i. 12; iii. 16; vi. 29, 47; xx. 31; Acts xvi. 31; xviii. 8; xx. 21; xxiv. 24; Rom. ix. 33; x. 9; Gal. ii. 16; Eph. ii. 8; Phil. i. 29; 2 Tim. i. 13; 1 St. John ii. 22; iii. 23; v. 1, 10).

2. Hope (Acts xxviii. 20; 1 Cor. xv. 19; Col. i. 27; 1 Tim. i. 1).

3. Trust (2 Cor. i. 20; iii. 4; xi. 10; Eph. i. 12).

4. Die (Rom. vii. 4; viii. 10, 36; 1 Cor. iv. 9; ix. 15; xv. 31; 2 Cor. i. 5; iv. 10; 1; vi. 9; Phil. ii. 30).

2. Become new creatures (2 Cor. iv. 16; v. 17; Gal. vi. 15).

6. Have our conversation (St. John xv. 16, 22; Rom. vi. 4; viii. 9; xiii. 14; 1 Cor. iii. 23; 2 Cor. iv. 10; xiii. 5; Gal. i. 10; ii. 17; v. 24; Eph. iii. 19; iv. 15; vi. 6; Phil. i. 10, 11, 27; ii. 5, 21; iii. 18; Col. i. 10; ii. 6; iii. 1, 16; 1 Thess. ii. 11, 12; iv. 1; 2 Tim. ii. 1—3, 19; Tit. ii. 10; Heb. ix. 14; 1 St. Pet. iii. 16; Rev. vii. 14).

VII. In His name,

1. We are exhorted (1 Cor. i. 10; iii. 1; v. 4; 1 Thess. iv. 1, 2; 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1).

2. We must speak (Rom. ix. 1, 2; 2 Cor. ii. 17; xii. 19; 1 Tim. ii. 7).

3. We must ask (St. Matt. xviii. 19, 20; St. John xiv. 13; xv. 7; xvi. 23, 24; 2 Cor. xii. 8, 9; 1 St. John v. 14, 15).

VIII. We must,

1. Acknowledge His power (Isa. lxiii. 1—6; St. John v. 23: Rom. xiv. 11; Phil. ii. 10, 11; Rev. v. 13).

2. Confess His name (St. Matt. x. 32; St. Luke xii. 8, 9; Acts viii. 37; Phil. ii. 11; 1 St. John iv. 15; 2 St. John, ver. 7; Rev. ii. 13; iii. 8).

3. And in His name do all things (Eph. vi. 7; Col. iii. 17, 23).

IX. In Him we are united.

Rom. viii. 17, 39; xii. 5; xvi. 7, 9—13; 1 Cor. i. 13; iii. 1; vi. 15; vii. 22; x. 17; xii. 13, 20, 27; 2 Cor. xii. 2; Gal. i. 22; iii. 27, 28; Eph. i. 10, 22, 23; ii. 14, 16, 21; iii. 6; iv. 12, 16, 20, 25; v. 30; Col.

i. 18, 24; 1 Thess. iv. 16; Heb. iii. 14; 1 St. John i. 3; v. 20.

X. For Him we must suffer.

St. Matt. v. 11, 12; xvi. 24; Acts xiv. 22; Rom. v. 3; viii. 17; 1 Cor. iv. 9; 2 Cor. i. 5; iv. 10; vi. 10; vii. 4; xii. 10; Gal. ii. 20; Phil. i. 12; iii. 8; Col. i. 24; 1 Thess. iii. 3; 2 Tim. ii. 11, 12; iii. 12; Heb. x. 34; xi. 26; xiii. 13; St. James i. 2; 1 St. Pet. i. 6; ii. 21; iv. 13, 14, 16; Rev. i. 9; ii. 3.

XI. He judgeth all things.

St. John v. 22; Acts xvii. 31; Rom. ii. 16; xiv. 10; 1 Cor. iv. 5; 2 Cor. v. 10; 2 Tim. iv. 1; 1 St. Pet. iv. 5; St. Jude, ver. 14, 15; Rev. xx. 12.

LORD'S DAY (See also *Sunday*). The first day of the week is so designated in the Christian Church;—it is the *κυριακὴ ἡμέρα* of St. John and Ignatius (see *Schleusner* in voc.);—and as Friday is appointed as the weekly fast, in commemoration of our Lord's crucifixion, so is Sunday the weekly feast, in commemoration of His resurrection.

God has commanded us to dedicate *at least* a seventh portion of our time to him. We read in Genesis (ii. 3), that God blessed the seventh day and sanctified it. Here we are told that the seventh day, or as we shall presently show, one day in seven, was not only blessed, but sanctified by God. Now, by sanctifying a thing or person, we understand their being separated or set apart for a religious purpose. When therefore the Almighty is said to sanctify a portion of time, it cannot be in reference to himself, to whom all days, times, and seasons are alike —equally pure, equally holy,—but in reference to man; and the sanctifying a day must, consequently, imply a command to man to keep it holy. That one day in seven was from the beginning dedicated to the service of the Almighty, will receive confirmation by reference to the chapter which immediately follows that from which the quotation just made is taken. For there we are told that Cain and his brother Abel made a sacrifice,—not, "in the process of time" merely,—but, as it is given in the margin of our Bibles, "at the end of the days." The latter reading we prefer, because, while the former conveys but an indistinct idea to the mind, the latter is confirmed by one of the oldest versions of Scripture, namely, the Septuagint. But if to this expression,—"at the end of the days," we attach any meaning at all, it must surely signify at the end of the six days of labour, that is, on the seventh day, previously sanctified by the Almighty. When, in addition to this, we take into consideration the evil character of Cain, it seems less probable that he should have come voluntarily forward, with a grateful heart, to worship his Maker, than that he carelessly complied with a custom to which he had been habituated from his childhood: he came to *sacrifice*, as some come now to *Church*, after each interval of six days, from habit rather than piety.

A passage in the book of Job may also be taken as corroborating evidence of the early observance of the Sabbath. Job is generally supposed to have lived before the time of Moses; and in the Book of Job we find mention made of "the day on which the sons of God came to present themselves unto the Lord," which we may fairly conclude alludes to the Sabbath. It is remarkable, also, that we find some traces of this institution among the heathen, for two of their oldest poets, Homer and Hesiod, speak of the seventh as being a sacred day. It is probable that in the same manner in which they obtained the notion of a Deity, namely, by tradition from father to son of a revelation made to Adam and Noah, they arrived at a knowledge which gradually died away, of this sacredness of the seventh day.

But when we remember that this rule was given to Adam, and was, in consequence, binding, *not* upon a chosen few, but upon all his descendants, it does not appear likely that any one particular day was designated, but merely that a general rule was laid down that one day in seven should be dedicated to direct offices of religious duties; for it would have been impossible for men, scattered, as they were soon to be, over all the face of the earth, to observe, all of them, the *same* day, since the beginning of every day, and of course of the seventh, must have been eighteen hours later in some parts of the world than in Eden or Palestine, or wherever we suppose the Sabbath to have been first established. A law for a single nation may be particular; a law for all mankind must be general: the principle must be laid down and enforced; the particulars must depend upon circumstances. Besides, although it is easy to demonstrate that the Israelites ought to have set apart for their religious duties one day in seven, previously to the ceremonial institution of the Sabbath on Mount Sinai, yet it is equally clear that they did not keep the same day *before* the delivery of the law, as they did afterwards. For although in the 16th chapter of Exodus, *previously* to the delivery of the law, the Sabbath is spoken of as an institution well known to the Israelites, yet as to the particular day on which it was kept there is no mention made. It was not till AFTERWARDS that *one certain particular* day was appointed (namely, *that* on which they came out of Egypt); for the two-fold purpose, that *as* *men* they might commemorate the creation, and *as Israelites* celebrate their deliverance. Now we may reasonably infer that they would not have set out from Egypt on the Sabbath day, and that consequently their Sabbath was not observed at the same time *before*, as it was *after*, its re-institution on Mount Sinai (cf. Exod. xx. 10; Deut. v. 15).

That we, then, together with every human being, are bound to dedicate one day in seven to religious duties, is evident, because the commandment was given, not to Moses, but to Adam; not to the Israelites, but to all the descendants of Eve. But the observance of *that one particular* day sanctified to the Jews, not only to celebrate the universal love of God in the creation of the world, but his special loving-kindness to their individual nation, is not any longer obligatory upon us, because it formed part of the ceremonial law. It remains, therefore, now to inquire on what authority it is that we observe the *first* day of the week in preference to any other, or, in other words, by whom the festival of the Lord's day was instituted.

That we in the present age, keep the first day of the week as a holy-day dedicated to the service of our Maker and Redeemer is certain; the question is, whether this custom dates from primitive times, or is of mediæval date.

Now, that the gospel does not *expressly* command the religious observance of the first day in the week must be conceded. The apostles and Jewish Christians do not appear to have neglected the Jewish Sabbath. As long as the temple continued standing, they kept the last day of the week as a fast; the first, as a festival. That the apostles did keep the first day of the week as a festival, is quite clear. St. Paul, we are told, preached at Troas, "on the first day of the week." When all the disciples had, as they were in the habit of doing, "come together to break bread," that is, to receive the Holy Eucharist, which ought always to form a part of the public service, he gave orders also to the Corinthians to make a collection for the saints at Jerusalem, when, according to their custom, they assembled together on the first day of the week, which day is expressly called by St. John the Lord's day (Rev. i. 10). But if the testimony of *man* is great, the testimony of God is greater. Their observance of this festival was sanctioned by our Lord Himself, by His repeated appearance among His apostles on that day; after His resurrection it is sanctioned by the Holy Ghost, by the miraculous effusion of the Spirit upon the apostles when they were together on the day of Pentecost, which must, that year, have fallen upon the first day of the week. Now, take these facts of Scripture (and others may be found) and compare them with the universal tradition of the Church, and surely we must agree with one of the most celebrated divines who have appeared in modern times, when speaking of the most important doctrine of our religion, that of the Trinity, "if what appears *probably* to be taught in Scripture appears *certainly* to have been taught in the primitive and Catholic Church, such probability, so strengthened, carries with it the force of demonstration."

In examining such writers as lived in the age of the apostles, or those immediately succeeding, we find them alluding to the fact (and their testimony is confirmed by contemporary and heathen historians, e.g. Pliny, lib. x. Ep. 97), that Christians were *always* accustomed to meet on the first day of the week for the performance of their religious exercises. If we examine them more minutely, we find that, as the Jewish Sabbath was fixed to a certain day, on account of their deliverance from Pharaoh, so the Christians kept this festival in grateful acknowledgment of the mercies of the Redeemer, who, as on this day, accomplished the victory over the grave, by rising from the dead. If we attend them yet further, we find those who, too honest to deceive, lived too near the apostolic age to be deceived, asserting that this festival was instituted by the apostles; and if by the apostles, who acted under the immediate direction and influence of the Holy Ghost, then of course we may conclude that the institution was Divine.—Ignat. *Ep. ad Magnes.* n. 9; Justin Mart. *Apol.* i. 67: ii. 99; Tertull. *Apol.* c. 16; *de Cor. Mil.* 3, &c.; Clem. Alex. *Strom.* 7; Jeremy Taylor, vol. xii. p. 423; Dr. Hessey's *Bampton Lectures*, where a different view is taken of the institution of the Sabbath; Art. in Smith's *Dict. of Bible* (See *Sunday*).

LORD'S PRAYER. The prayer which our blessed Lord Himself has taught us. It is to be used as a model for all our devotions, our blessed Lord saying (St. Matt. vi. 9), "*After this manner* pray ye;" and it is to be used in express words *whenever* we pray, our Lord commanding us (St. Luke xi. 2), "When ye pray, say, Our Father," &c. Therefore the Church of Christ hath used from the first to begin and end her services with the Lord's Prayer. This being the foundation upon which all other prayers should be built, therefore, as Tertullian says, we begin with it, that so, the right foundation being laid, we may justly proceed to our ensuing requests. And as it is the perfection of all prayer, therefore, says St. Augustine, we conclude our prayers with it. Let no man, therefore, quarrel with the Church's frequent use of the Lord's Prayer, for the Catholic Church ever did the same. Besides, as St. Cyprian observes, if we would hope to have our prayers accepted of the Father only for His Son's sake, why should we not hope to have them most speedily accepted when they are offered up in His Son's own words?

It is objected by some persons in the present day (for the objection was unknown to the primitive Church), that our Saviour did not give this as an express *form of prayer*, but only as a pattern, or direction. In support of this they quote the passage, St. Matt. vi. 9, &c., in which it is introduced, "After this manner pray ye;" not laying so much stress on the similar passage, St. Luke xi. 2, &c., where our Saviour expressly says, "When ye pray, say." On this it may be remarked, that where there are two texts on any particular doctrine, or practice, the one worded ambiguously, as in that of St. Matthew, "After this manner," &c. (or as the translation would more properly be, "Pray *thus*," and the ambiguity would then almost vanish), and the other clearly expressed; as in that of St. Luke, "When ye pray, say," it is a settled and a natural rule of interpretation, that the doubtful words should be explained by those which are clear. Now he who uses these very words as a form, acts in evident obedience to both the letter and the spirit of the one precept, and yet not in contradiction to the other. But he who rejects this as a form, though he may act in obedience to the spirit of the one, certainly acts in disobedience to the letter, if not to the spirit of the other, "When ye pray, say," &c.

Had not our Lord given this as a settled form of prayer, He would have been very likely to have dilated somewhat on the various subjects it embraces—of adoration, prayer, and praise: and perhaps have introduced illustrations according to His custom; and would not improbably have said, "When ye pray, address yourselves in the first place to God who is your heavenly Father, but forget not His sovereignty, and ask Him to give you," &c. But instead of this He dictates, in both cases, a few comprehensive sentences, convenient for all persons, and under all circumstances, and of which Tertullian thus exclaims, "In this compendium of few words, how many declarations of prophets, evangelists, and apostles are contained! How many discourses, parables, examples, precepts of our Lord! How many duties towards God are briefly expressed! Honour to the Father, faith, profession in His name, offering of obedience in His will, expression of hope in His kingdom; petition for the necessaries of life in the bread, confession of sins in the supplication, solicitation against temptations in the asking of protection. What wonder! God alone could teach how He chose to be prayed to." St. Cyprian says, that "it is so copious in spiritual virtue, that there is nothing omitted in all our prayers and petitions which is not comprehended in this epitome of heavenly doctrine."

It is necessary to be understood that the transactions mentioned by St. Matthew and St. Luke were not one and the same, but occurred at different times, and on different occasions. Our Lord first introduced this form of prayer uncalled for, in the sermon on the mount, at the commencement of his commission, comprehending a doxology, or concluding tribute of glory and praise. But he gave it for the second time, after an interval of about two years and a half, as is clear from the various events that occurred, and that are enumerated in the chapters (St. Luke vii.—xi.) which form the greater part of the acts of His ministry.

It is not impossible that the disciples themselves did, on the first occasion, regard it as conveying a general idea only in what terms God should be addressed, and therefore not having used it as a common prayer, the circumstance of our Lord's "praying in a certain place" induced one of His disciples, "when He ceased," to say, "Lord, teach us to pray, as John also taught his disciples;" alluding to a well known custom of the Hebrew masters, which it thus appears St. John had adopted, of teaching their scholars a particular form of words in their addresses to God, varying, no doubt, according to their particular sentiments. Our Lord's disciples here, therefore, ask of Him a precise form, and that form He gives them in compliance with their wishes, not only for their use, but for the use of all who should embrace the profession of Christianity—"When ye pray, say," &c.

It is supposed by some, and there seems much reason for the idea, that the disciple who thus asked was a new convert, and not present at the delivery of the sermon on the mount, and that our Lord repeated the form which He had then before given. Indeed, if that which was first given had not been considered as a settled form, or a groundwork for it, it would appear extraordinary that it should be repeated in so nearly the same words, and precisely in the same order of sentences. Grotius remarks on this subject, that so averse was our Lord, the Lord of the Church (*tam longè abfuit ipse Dominus ecclesiæ*), to unnecessary innovation, and an affectation of novelty, that He "who had not the Spirit by measure," but "in whom were all the hidden treasures of wisdom and knowledge," selected the words and phrases in a great degree from forms of prayer then well known among the Jews; as in His doctrines He also made use of proverbs and sayings well understood in that age.

The difference between the form given in the sermon on the mount on that second occasion is, that to the latter the doxology is not affixed, which many indeed suppose to be an interpolation; leaving this perhaps to be added according to the occasion and to the zeal of the worshipper. It cannot be imagined that either the disciples of our Lord, or of St. John, had hitherto neglected the duty of prayer, or that they performed it in an uncertain or disorderly manner, as they had set forms and hours of prayer, which all the devout Jews observed; it seems therefore obvious that a particular form is alluded to in the case of both, and the request to our Lord was made in pursuance of His encouraging direction, "Ask, and ye shall have," and was gratified by Him in compliance with the reasonable and well-known existing custom.

Our blessed Lord appears afterwards to refer to the custom now adopted by His disciples, and the well-known forms used, when he says, "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses" (St. Mark xi. 25); thus pointedly referring to two of its principal features, couched too in the same words. The Apostle St. Peter seems to make the same allusion when he says, "If ye call on the Father," &c. (1 St. Pet. i. 17).

Some have argued that this prayer is to be considered as temporary only, and not of perpetual obligation, because we do not in it ask in the name of Christ, according to His direction; but a transaction may be opposed to this, recorded in the Acts of the Apostles (iv. 24), in which it is seen, unless the apostles and disciples had so quickly forgotten the direction of their Lord, that prayers may be considered as offered up in the name of Christ, though addressed to God; for there the disciples, on the liberation of Peter and John by the Jewish council, lift up their voice and say, "Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is;" and they mention Christ as His holy child Jesus. In our addresses to God, our heavenly Father, we cannot forget Him through whom we have access as to a father, being "joint-heirs with him."

Another objection is made, that it does not appear in Scripture that the apostles used this prayer; but to this it may be remarked, that neither does it appear they used any other form, and yet some form of words must have been generally known and used by them, or how could "they lift up their voice with one accord" (Acts iv. 24; i. 14).

Bishop Jeremy Taylor (*Apology for set forms of Liturgy*, § 86) justly says, "That the apostles did use the prayer their Lord taught them, I think need not much to be questioned; they could have no other end of their desire; and it had been a strange boldness to ask for a form which they intended not to use, or a strange levity not to do what they intended."

Bingham observes (Book xiii. ch. 7) that if there were no other argument to prove the lawfulness of set forms of prayer in the judgment of the ancients, the opinion which they had of the Lord's Prayer, and their practice pursuant to this opinion, would sufficiently do it; and he remarks that they unequivocally looked upon it as a settled form: for Tertullian says expressly that "our Lord prescribed a new form of prayer for the new disciples of the New Testament, and that though John had taught his disciples a form, yet that he did this only as a forerunner of Christ, so that when Christ was increased ('he must increase, but I must decrease'), then the work of the servant passed over to the Lord. Thus the prayer of John is lost, while that of our Lord remains, that earthly things may give way to heavenly."

In similar terms speaks Irenæus (who had himself heard Polycarp, the disciple of St. John,) Origen, Tertullian, St. Cyprian, St. Cyril, St. Jerome, St. Chrysostom, and St. Augustine. The last says expressly (*de Verb. Apostol. & Epist.* 89 *ad Hilarium*), that as the Church always used this prayer, she did it at the commandment of Christ. "He said to His disciples—He said to His apostles and to us, pray thus." St. Chrysostom refers continually to the Lord's Prayer, as in common use among them by the express commandment of Christ, and observes, "that the Father well knows the words and meaning of His Son." St. Cyprian, *de Orat. Domin.*, says, "Let the Father recognise in your prayers the words of the Son;" and he considers it as a peculiar instance of mercy, "that He who made us taught us how to pray; that whilst we speak unto the Father in that prayer and address which the Son taught us, we may the more easily be heard." He adds, "Since we have an Advocate with the Father for our sins, we should, whenever we pray for pardon, allege unto God the very words which our Advocate has taught us. We have His promise, that whatever we shall ask in His name we shall receive: and must we not more readily obtain our desires, when we not only use His name in asking, but in His very words, present our request unto God. Our Advocate in heaven has taught us to say this prayer upon earth, that between His intercession and our supplications the most perfect harmony may subsist." Hooker (Bk. v. ch. 35) observes, that "should men speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the Son of God Himself has composed, it were not possible for man to frame."

There was, indeed, hardly any office in the primitive Church in which the celebration of this prayer did not make a solemn part; so that at length it was called the *Oratio quotidiana*, the daily, the common prayer; the *Oratio legitima*, the established prayer, or the prayer of the Christian law; the "epitome of the gospel:" and St. Augustine even terms it, "the daily baptism," and a "daily purification," "for," says he, "we are absolved once by baptism, but by this prayer daily." When in succeeding ages some of the clergy in Spain occasionally omitted it in the daily service, they were censured by a council, as "proud contemners of the Lord's injunction; and it was enacted, that every clergyman omitting it either in private or public prayer should be degraded from the dignity of his office." It is worthy of remark, that the heathen writer Lucian, nearly contemporary with the apostles, makes a Christian, in one of his dialogues, speak of the prayer which began, "Our Father."

The early Fathers were even of opinion, that the making use of this prayer was of vast efficacy to incline God to pardon sins of infirmity, especially those committed through want of fervour and sufficient attention in our other prayers. "As for our daily and slight sins," says St. Augustine, "without which no one can live, the daily prayer will be accepted by God for pardon of them;" and the fourth Council of Toledo enjoins it for this among other reasons. This doctrine the Papists afterwards perverted, by their distinction of sins into venial and mortal, and by the pure *opus operatum* of repeating the Lord's Prayer. Of this abuse there is happily no shadow in the present service of our Church, our reformers having wholly rejected and abolished the technical repetition of it (the *Paternoster*) with chaplets and rosaries, to which truly "vain repetitions" the Church of Rome had annexed indulgences.

In conclusion, in whatever else the various liturgies differ, they all agree in the constant and frequent use of this prayer. Dr. Featly says, "the reformed Churches generally conclude their prayers before sermon with the Lord's Prayer, partly in opposition to the Papists, who close up their devotions with an *Ave Maria*, partly to supply all the defects and imperfections of their own." And Bingham pointedly declares, "I dare undertake to prove, that for 1500 years together, none ever disliked the use of the Lord's Prayer, but only the Pelagians; and they did not wholly reject the use of it neither, nor dislike it because it was a form, but for another reason, because it contradicted one of their principal tenets, which was, that some men were so perfect in this world, that they needed not to pray to God for the forgiveness of their own sins, but only for those of others."

II. *The* Lord's *Prayer is to be said with an audible voice.*—It was an ancient custom for the priest to say some parts of the liturgy internally (*secreto*, ἐν ἑαυτῷ, of μυστικῶς), in an unintelligible whisper; and in some instances the people joined in this manner, as was the case with respect to the Lord's Prayer and the Creed. This unreasonable practice was put an end to at the Reformation, and the Lord's Prayer in particular was directed to be said "with an audible voice," "with a loud voice;" probably that the people might sooner learn this most essential prayer; a practice from which the ignorant may even now find benefit.

The people are to repeat it with the priest.—When the Lord's Prayer was directed to be said with an audible voice, it was in the Romish Church, said by the priest alone; but in the Greek and ancient Gallican Churches, by the priest and people together—a custom which the Church of England has adopted in preference to the Roman. Until the review of 1661, the minister began the prayer, and went through it alone to the conclusion of the last petition, "but deliver us from evil," which the people said; in order, as Bishop Sparrow remarks, that they might not be interrupted from bearing a part in so divine a prayer. In a rubric in the Communion Service, near the conclusion, the manner in which the Lord's Prayer should be used is clearly laid down. "Then shall the priest say the Lord's Prayer, the people repeating after him every petition."

In the English Prayer Book the Lord's Prayer occurs twice in the daily offices, once in the Litany, and twice in the office for Holy Communion.

In none of the successive editions of the Prayer Book till the last review, was there any direction for the people prefixed to the first occurrence of the Lord's Prayer. In King Edward's First Book at its second recurrence, after the Creed, the latter clause, "but deliver us from evil," was inserted. This was altered in the Second Book of King Edward; and the direction, "Then the minister, clerks and people," &c., inserted, as we have it now. In the Litany, the two last clauses were marked as verse and response, till the last review. In the Communion no direction was given for the people;—at its second occurrence, the verse and response were marked, as in the Litany: but in the Second Book, the people were directed to repeat after him every petition, as now. The Scotch Prayer Book (temp. K. Chas. I.) first inserted the doxology, at each occurrence of the prayer in Morning and Evening Service, and at its last in the Communion. At the last review the doxology was inserted at its first occurrence in the Morning and Evening Prayer, and at the end of the Communion; and the versicular arrangement in the Litany was altered. The notation of the verse and response, with their proper cadences, is retained in the old choral manuals.

Wheatly remarks that "the doxology was appointed by the last review to be used in this place, partly, he supposes, because many copies of St. Matthew have it, and the Greek Fathers expound it; and partly because the office here is a matter of praise, it being used immediately after the absolution." And again, in the Post Communion, "the doxology is here annexed, because all these devotions are designed for an act of praise, for the benefits received in the Holy Sacrament." And in the Churching of Women, "the doxology was added to the Lord's Prayer at the last review, by reason of its being an office of thanksgiving" (See *Doxology*).

In the Romish service, except in the Mass, the priest speaks the words, "*Et ne nos*," &c., "Lead us not into temptation," in a peculiar tone of voice, by which the people are apprized of its being the time for them to answer, "But deliver us from evil." This also is a custom at the end of every prayer, that the people may know when to say "Amen." In the Mosarabic liturgy the priest says the prayer by himself, and the people answer "Amen" to each petition.

The catechumens and the energumens, or those possessed with evil spirits, were not suffered in the primitive Church to join in the tremendous cry sent up by the people, but only bowed their heads in token of assent.

It may be observed that the several paragraphs of the Lord's Prayer are made to begin, in our Church Prayer Book, with a capital letter, in order, most probably, to mark accurately the places where the people should take up their parts; and this method is adopted in the confession in the daily service, in the creeds, the *Gloria in Excelsis*, in the Communion Service, and in the confession and deprecation in the Commination Service on Ash Wednesday.

But it must likewise be observed, that this method does not seem to be so closely followed in the Cambridge as in the Oxford books, the former combining the fourth and fifth paragraphs, the seventh and eighth, and the eleventh, twelfth, and thirteenth in the Lord's Prayer; and yet in these copies the word "and" is retained before "the power," &c., but dropped in the latter.

To make this matter clear, however, we subjoin the prayer as printed and pointed in the sealed books, at the beginning of Morning and Evening Prayer.

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power. And the Glory, For ever and ever. Amen.

Here *and* before *the Power* is, in all the collated copies of sealed books, crossed out with a pen, both in the Morning and Evening Prayer.

In the Post Communion Service, there is some difference of punctuation and of type: e.g. Our Father which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

Here *and* was never inserted before *The power*.

In the revised version of the New Testament the last paragraph before the doxology is changed into "deliver us from the evil *one*." And the doxology is only given in the margin. See Canon Cook's pamphlet entitled "Deliver us from Evil," defending the old translation and the doxology.

LORD'S SUPPER. A name for the sacrament of the Holy Eucharist. I. The name occurs in 1 Cor. xi. 20; but in that passage it is generally supposed by commentators, that reference is made to the love-feast, kept in imitation of our Lord's last supper, which was previous to the original Eucharist. It seems probable that the whole rite, agape or love-feast, and Holy Communion, was called the "Lord's Supper." This may be gathered from Ignatius' epistle to Smyrna (c. 8), and from Tertullian (*Apol.* 59), and from other fathers. That the two were combined under the one term "Lord's Supper," is also evident from a canon of the Council of Carthage (A.D. 397), by which it is decreed that the "sacrament of the Altar shall be celebrated only by men fasting except on that one day (i.e. Thursday before Easter) on which the Lord's Supper is celebrated." St. Augustine uses the term "Cæna Domini" in association both with the love-feast, or agape, and the Eucharist (Letter cxviii.). "This much," says Dr. Waterland, summing up the matter, "is certain, that in the apostolical times the love-feast and the Eucharist, though distinct, went together, and were nearly allied to each other, and were both of them celebrated at one meeting. Afterwards when the agapæ were done away with, the especial service of the Eucharist often retained the name of the 'Lord's Supper'" (See *Agapæ*).

II. The term Cæna Domini is used in the Confession of Augsburg, and was adopted by Calvin, probably as a safe word to be used instead of "Mass" (*Instit.* iv. 22). The first Act of Parliament in the reign of Edward VI. (A.D. 1547) speaks of the sacrament as "commonly called the Sacrament of the Altar, and in Scripture the Supper, and Table of the Lord, the communion and partaking of the Body and Blood of Christ." In the Prayer Book of 1549 the title of the office is "The Supper of the Lord, and the Holy Communion, commonly called the Mass": in 1552 it was "The order for the administration of the Lord's Supper, or Holy Communion (See *Eucharist; Holy Communion*). [H.]

LORD'S TABLE. One of the names given to the altar in Christian Churches. The term implies the idea of *communion* in the Holy rite—a table provided by God in the wilderness at which all may meet together and be fed (*Ps.* lxxviii. 19). Thus Bishop Andrewes says, "it is fitly called a table, the Eucharist being considered as a sacrament." The "Holy Table," or "Communion Table," is the legal term in our Church, as was decided in the case *Faulkner* v. *Lichfield* (1 Robertson, 184), and also in *Parker* v. *Leach* (L. R. 1 P. C. 312) (See *Altar: Mensa*). [H.]

LOUD VOICE. A term in our liturgy which may be considered technical; as not merely meaning *audible* (though this expression is also used), but as being a contradistinction to the *secretò* of the unreformed service, and the *mystic* voice (*μυστικῶς*) of the Greek Church: certain prayers and part of the service having been repeated in an inaudible whisper (See *Lord's Prayer*).

LOVE-FEASTS. (See *Agapæ*.) Feasts held in the apostolic age before the celebration of the Eucharist, and discontinued on account of the abuse of them.

LOVE, THE FAMILY OF. A sect of enthusiasts, which arose in Holland, and being propagated across the Channel, appeared in England about the year 1580.

These sectaries pretended to a more than ordinary sanctity, which gained upon the affections of the common people. They affirmed, that none were of the number of the elect, but such as were admitted into their family, and that all the rest were reprobate, and consigned over to eternal damnation. They held, likewise, that it was lawful for them to swear to an untruth before a magistrate, for their own convenience, or before any person, who was not of their society. In order to propagate their opinions, they dispersed books, translated out of Dutch into English, entitled, *The Gospel of the Kingdom. Documental Sentences. The Prophecy of the Spirit of Love. The Publishing of Peace upon Earth, &c.*

These *Familists* could by no means be prevailed upon to discover their author: nevertheless it was afterwards found to be Henry Nicholas of Leyden, who pretended that he partook of the Divinity of God, and God of his humanity. Queen Elizabeth issued a proclamation against these sectaries, and ordered their books to be publicly burnt.

LOW SUNDAY: the Sunday after Easter. In the Sacramentary of Gregory, all the days between Easter and its octave have "in Albis" added to them. The Sunday, however, was called "Dominica octavas Paschæ." It was also called (in the Ambrosian Missal) "Dominica in albis depositis," because on this day the newly baptized on Easter eve laid aside their white robes or chrisoms; and hence the Sunday was called, for short, "Dominica in albis." The English name "Low Sunday" may have its origin from the contrast between the joyous services of Easter, and the return to the ordinary Sunday service. But it would seem more probable that "Low" is a corruption of "Laudes"; for the first words of the sequence for the day were "Laudes Salvatori voce modulemur supplici." It would therefore very naturally be called the "Laudes" Sunday; and, corrupted, "Low Sunday." [H.]

LUCIAN: Priest and Martyr: commemorated in our Calendar Jan. 8. He was sent by Fabian, bishop of Rome, on a mission to Gaul with SS. Denys and Quentin. He is said to have become bishop of Beauvais, and to have suffered martyrdom in 290. [H.]

LUCIFERIANS, in ecclesiastical antiquity, is the name of those Christians who followed *Lucifer*, bishop of Cagliari, the capital of Sardinia.

Lucifer lived in the fourth century, and was famous for his extraordinary virtues and abilities. He was one of those banished by Constantius for their defence of Athanasius, and staunch opposition to the Arians. In his banishment he wrote several books or pamphlets, two "pro sancto Athanasio," and several very violent ones against Constantius. He was recalled from his exile by the emperor Julian, in 361, when, coming to Antioch, where the Church was extremely divided between the followers of Euzoius the Arian, and of Meletius and Eustathius, orthodox bishops, he, to put an end to the schism, ordained Paulinus bishop, whom neither of the orthodox parties approved. Eusebius of Vercelli, whom the Council of Alexandria had sent to heal the divisions, extremely disapproved this ordination; whereupon Lucifer, who would have nothing to do with conciliation, broke off communion with him and the other prelates, and retired to Sardinia, where, it would seem, he continued to occupy his see. How far he and his followers were schismatic is uncertain. They did not apparently hold erroneous doctrines (the account in St. Aug. *de Hæres.* c. 81, being very doubtful), but had scruples of conscience as to the restoration of communion to such as had been Arians through ignorance or weakness. Though St. Augustine speaks of Lucifer as "fallen into the darkness of schism" (*Ep.* 185), St. Jerome describes him as "beatus pastor" (*Adv. Lucif.* sec. 20). Lucifer died A.D. 371.—Newman's Fleury, xviii. 20; *Dict. Christ. Biog.* [H.]

LUCY: Virgin and Martyr: commemorated on December 13. She suffered martyrdom in the Diocletian persecution, being tortured to death by fire and red-hot pincers, and she is represented as bearing a dish on which are two eyeballs and two pincers. Though she was regarded as patroness against eye-diseases, there is no mention in the early legends of the loss of her eyes; the idea probably arising from her name Lucia—lux—light.—Bed. *Mart.*; E. Daniel's *P. B*; *Dict. Christ. Biog.* [H.]

LUKE, ST., THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 18th of October.

St. Luke is supposed to have been born at Antioch, and to have been a physician and a painter; but the latter seems very doubtful (Eusebius, *Hist.* iii. 4; *Niceph.* ii. 43). It is not agreed whether he was, by birth, a Jew, or a heathen. Epiphanius (*cont. Hær.* li. 11), who makes him to be one of the seventy disciples, and consequently a Jew, thinks he was one of those who left Jesus Christ upon hearing these words, "He who eateth not my flesh, and drinketh not my blood, is not worthy of me;" but that he returned to the faith upon hearing St. Paul's sermons at Antioch. Some authors, suppose he was Cleopas' companion, and went with him to Emmaus, when Jesus Christ joined them.

St. Luke accompanied St. Paul in his several journeys; but at what time they first came together is uncertain. Some think he met St. Paul at Antioch, and from that time never forsook him. Others believe they met at Troas, because St. Luke himself says, "immediately we endeavoured to go into Macedonia, from Troas."

Some think he survived St. Paul many years, and that he died at eighty-four years of age: but where, authors are not agreed. Achaia, Thebes in Bœotia, Elea in the Peloponnesus, Ephesus, and Bithynia, are severally named as the place of his death. Nor are authors better agreed as to the manner of it. Some believe he suffered martyrdom; and the modern Greeks affirm he was crucified on an olive-tree. Others, on the contrary, and among them many of the moderns, think he died a natural death.

LUKE'S, ST., GOSPEL. A canonical book of the New Testament. Some think it was properly St. Paul's Gospel, and that when St. Paul speaks of his Gospel, he means what is called St. Luke's Gospel. Irenæus says only, that St. Luke digested into writing what St. Paul preached to the Gentiles; and others assert that St. Luke wrote with the assistance of St. Paul.—Iren. *cont. Hær.* iii. 1; Euseb. *E. Hist.* vi. 25; Tertull. *cont. Marc.* iv. 5.

This evangelist addresses his Gospel, and the Acts of the Apostles, to one Theophilus, of whom we have no knowledge; many of the ancients have taken this name, in an appellative sense, for any one who loves God (See Alford's *Gk. Test. proleg.* c. iv.).

LUTHERANS. Those Christians who follow the opinions of Martin Luther.

I. In the beginning of the 16th century, the state of the Church was such that it was evident that reformation could not long be delayed. The immoralities of Pope Alexander II.; the indifference of Julius II.; the infidelity, scarcely disguised, of Leo X.; together with the corruption which tainted all orders from the prelates to the lower clergy, had brought the professors of religion into the lowest repute: while amongst all, clergy and laity, the state of morals was something terrible, and the revival of learning assimilating itself to the revival of heathendom. The last abuse which precipitated the reformation on the continent, was the granting indulgences (see *Indulgences*), by Pope Leo X., to those who contributed towards the finishing St. Peter's church at Rome. It is said, the pope at first gave the princess Cibo, his sister, that branch of the revenue of indulgences which were collected in Saxony; that afterwards these indulgences were farmed out to those who would give most for them; and that these purchasers, to make the most of their bargain, pitched upon such preachers, receivers, and collectors of indulgences, as they thought proper for their purpose, who managed their business in a scandalous manner. The pope had sent these indulgences to Prince Albert, archbishop of Mainz and brother to the Elector of Brandenburg, to publish them in Germany. This prelate put his commission into the hands of John Tetzel, a Dominican, and an inquisitor, who employed several of his own order to preach up and recommend these indulgences to the people. These Dominicans managed the matter so well, that the people eagerly bought up all the indulgences. And the farmers, finding money come in very plentifully, spent it publicly in a luxurious and libertine manner.

John Staupitz, vicar-general of the Augustines in Germany, was the first who took occasion to declare against these abuses; for which purpose he made use of Martin Luther, the most learned of all the Augustines. He was a native of Eisleben, a town of the county of Mansfeld, in Saxony; and he taught divinity at the university of Wittemberg. This learned Augustine mounted the pulpit, and declaimed vehemently against the abuse of indulgences. Nor did he stop here; he fixed ninety-five propositions upon the church doors of Wittemberg, not as dogmatical points which he himself held, but in order to be considered and examined in a public conference. John Tetzel, the Dominican, immediately published 106 propositions against them, at Frankfort upon the Oder; and, by virtue of the office of inquisitor, ordered those of Luther to be burnt; whose adherents, to revenge the affront offered to Luther, publicly burnt those of Tetzel at Wittemberg. Thus war was declared between the Dominicans and Augustines, and soon after between the Roman Catholics and the Lutheran party, which from that time began to appear openly against the Western Church.

In the year 1518, Eckius, professor of divinity at Ingolstadt, and Silvester Prierius, a Dominican, and master of the sacred palace, wrote against Luther's *Theses*, who answered them in a tract, which he sent to the pope and the bishop of Brandenburg, his diocesan, offering to submit to the Holy See in the points contested. But Prierius having published a discourse full of extravagant amplifications of the pope's power, Luther took occasion from thence to make the papal authority appear odious to the Germans. In the meantime, the process against Luther going on at Rome, the pope summoned him to appear there within sixty days: but, at the instance of the duke of Saxony, his Holiness consented that the cause should be examined in Germany, and delegated his legate, Cardinal Cajetan, to try it. This cardinal gave Luther a peremptory order to recant, and not to appear any more before him unless he complied; upon which Luther, in the night-time, posted up an appeal to the pope, and retired to Wittemberg. Afterwards, fearing he should be condemned at Rome, he published a protestation in form of law, and appealed to a general council.

In the beginning of the next year, 1519, the emperor Maximilian dying, and the Elector of Saxony, who protected Luther, being vicar of the empire during the interregnum, that reformer's interest and character were greatly raised, and he was generally looked upon as a man sent from God to correct the abuses which had crept into the Roman Church. In June, the same year, there was a famous conference between Luther, Eckius, and Carolostadius, at Leipsic; in which they agreed to refer themselves to the universities of Erfurt and Paris. The points debated upon were, free-will, purgatory, indulgences, penance, and the pope's supremacy.

In 1520, Luther sent his book *De Libertate Christianâ* to the pope; in which he grounds justification upon faith alone, without the assistance of good works; and asserts, that Christian liberty rescues us from the bondage of human traditions, and particularly the slavery of papal impositions. Afterwards, in a remonstrance written in High Dutch, he proceeded to deny the authority of the Church of Rome.

In June the same year, the pope resolved to apply the last remedies which the Church makes use of against her enemies, and began with condemning in writing forty-one propositions extracted from Luther's writings, giving him sixty days to recant: but Luther refusing to comply, the pope declared him excommunicated, and sent the bull by Eckius to the Elector of Saxony and the university of Wittemberg, who agreed to defer the publication of it. In the meantime Luther wrote against the bull with great warmth and freedom, and appealed once more from the pope to a general council. Besides which, he caused a large bonfire to be made without the walls of Wittemberg, and threw into it with his own hands the pope's bull, together with the decretals, extravagants, and Clementines. This example was followed by his disciples in several other towns.

The emperor Charles V. declared against Luther, and ordered his books to be burnt. Upon the opening of the Diet of Worms, in 1521, Luther, with the emperor's permission, appeared there, and made a speech in defence of himself and his opinions. But, when the diet found that he would neither stand to the decisions of councils nor the decrees of popes, the emperor gave him twenty days to retire to a place of security, and, a month after published his imperial edict, by which Luther was put under the ban of the empire, as an heretic and schismatic. But the duke of Saxony gave private orders to convey Luther to the castle of Wartburg, where he was concealed three-quarters of a year. He worked hard in this retirement, which he called his *Isle of Patmos*, and kept up the spirit of his party by writing new books; among which were his "Tracts" against auricular confession, private masses, monastic vows, and the celibacy of the clergy. About this time the university of Paris, to which he had appealed, condemned a hundred propositions extracted out of his books; and King Henry VIII. of England wrote against him in defence of the seven sacraments. Luther replied both to the *Sorbonne* and to the king of England, but in a very rude and unmannerly way.

Soon after he broke out of his retirement, and was so hardy as to publish a bull against the pope's bull *In cœna Domini*, calling it the Bull and Reformation of Doctor Luther. About this time he published part of his translation of the Bible, in which he departed from the *Vulgate*, so long authorised and received by the Church.

The Elector of Saxony, who all along favoured and protected Luther, now gave him leave to reform the Churches of Wirtemberg as he thought fit. The reformer proposed likewise a regulation concerning the patrimony of the Church; which was, that the bishops, abbots, and monks should be expelled, and all the lands and revenues of the bishoprics, abbeys, and monasteries, should *escheat* to the respective princes; and that all the convents of Mendicant friars should be turned into public schools or hospitals. This project pleased the princes and magistrates, who began to relish Luther's doctrine extremely; insomuch that, at the Diet of Würtemberg in 1523, when Pope Adrian VI. insisted upon the bull of Leo X. and the Edict of Worms against Luther, he could not prevail with the princes to put them in execution, but was answered, that a general council ought to be called, and that there ought to be a reformation of the ecclesiastics, and especially of the Court of Rome. This year, Luther had the satisfaction to see a league contracted between Gustavus, king of Sweden, and Frederick, king of Denmark, who both agreed to establish Lutheranism in their dominions. And now Luther's persuasion, which, from the Upper Saxony, had spread itself into the northern provinces, began to be perfectly settled in the duchies of Lunenburg, Brunswick, Mecklenburg, and Pomerania; and in the archbishoprics of Magdeburg and Bremen; and in the towns of Hamburg, Wismar, Rostock; and all along the Baltic, as far as Livonia and Prussia.

About this time Luther left off the habit of a monk, and dressed himself like a doctor, refusing to be saluted with the title of *reverend father*. Erasmus having written a book concerning free-will (*De Libero Arbitrio*), Luther answered it in another, entitled *De Servo Arbitrio*. In 1525, Thomas Münzer and Nicholas Storc, taking their leave of Luther, put themselves at the head of the *Anabaptists* and *Fanatics*. About this time Luther married a nun, called Catharine Boren, exhorting all the ecclesiastics and monks to follow his example. In 1526, Philip, Landgrave of Hesse, turned Lutheran, who gave great life and spirit to that party.

In March, 1529, the Diet of Spire decreed that the Catholics should not have the liberty to change their religion; that the Lutherans should be tolerated till the meeting of a council, but not allowed to molest the Catholics; and that the preachers should deliver nothing in their sermons contrary to the received doctrines of the Church. The Lutheran princes entered a solemn *protestation* against this decree, from whence came the name of *Protestants*, taken up first by the Lutherans, and afterwards received among the Calvinists.

The beginning of October, this year, was held at Marburg the conference between Luther and Zwinglius, in relation to the Eucharist; the latter affirming that there is nothing more than bread and wine in the Lord's supper, which elements are the figure and representation of Christ's body and blood; and Luther asserting that His body and blood are really present, but under the substance of bread and wine, and that only in the act of receiving the sacrament; after which he did not acknowledge the continuance of this presence. This conference broke up without coming to any accommodation.

In 1530, the Lutherans or Protestants drew up a Confession of Faith, which they presented to the Diet of Augsburg (See *Augsburg, Confession of*).

The year after, the Protestant princes made the famous league of *Smalcalde*, which obliged the emperor to grant the Lutherans a toleration, till the differences in religion were settled by a council, which he engaged himself to call in six months.

The Lutheran party gaining strength every day, and having refused the bull for convening a council at Mantua, the emperor summoned a general diet at Ratisbon, where a scheme of religion for reconciling the two parties was examined: but, after they had examined and disputed for a month together, the divines could agree upon no more than five or six articles, concerning justification, free-will, original sin, baptism, good works, and episcopacy; for, when they came to other points, and especially the Eucharist, the Lutherans would by no means yield to the other party. The diet ended with a decree of the emperor, strictly forbidding the Lutherans to tamper with any person to make them quit their old religion, and at the same time suspending all the edicts published against them.

Martin Luther lived to see the opening of the famous Council of Trent, for accommodating the differences in religion; which put him upon acting with more vigour and warmth against the Church of Rome, as foreseeing that his opinions would be condemned there. In short, he left no stone unturned to engage the Protestant princes to act against the council; which measures he continued to pursue until his death, which happened in February, 1546.

Maurice, the Elector of Saxony, having taken the field against the emperor, and concluded a peace with him at Passau, in 1552, it was stipulated that the exercise of Lutheranism, as stated by the Confession of Augsburg, should be tolerated all over the empire; which toleration was to last for ever, in case the differences in religion could not be accommodated within six months. And thus Lutheranism was perfectly settled in Germany.

The electors and kings of Prussia have from time to time endeavoured to bring about a union between Lutheranism and Calvinism. In 1817 the King of Prussia formed out of both communities in his dominions one "Evangelical Christian Church"; the names Protestant and Reformed being abolished. In 1822 a new Liturgy was drawn up, and accepted by most of the congregations. Those who did not accept, or old Lutherans, as they were called, were for some time persecuted, and many fled to America. They are now, however, recognised by law.

The Lutherans have been generally divided into the *moderate* and the *rigid*. The *moderate Lutherans* are those who submitted to the *Interim*, published by the emperor Charles V. Melanchthon was the head of this party (See *Interim*).

The *rigid Lutherans* are those who would not endure any alteration in any of Luther's opinions. The head of this party was Matthias Flacius, famous for writing the *Centuries of Magdeburg*, in which he had three other Lutheran ministers for his assistants.

To these are added another division, called *Luthero-Zwinglians*, because they held some of Luther's tenets and some of Zwinglius', yielding something to each side, to prevent the ill consequence of disunion in the *Reformation*.

The old Lutherans retain the use of the altar for the celebration of the Holy Communion, some of the ancient vestments, and they likewise make use of lighted tapers in their churches, of incense, and a crucifix on the altar, of the sign of the cross, and of images, &c. Several of their doctors acknowledge that such materials add a lustre and majesty to Divine worship, and fix at the same time the attention of the people.

The Lutherans retained the observance of several solemn festivals after their reformation. They keep three solemn days of festivity at Christmas. In some Lutheran countries, the people go to church on the night of the nativity of our Blessed Saviour with lighted candles or wax tapers in their hands; and the faithful, who meet in the church, spend the whole night there in singing and saying their prayers by the light of them. Sometimes they burn such a large quantity of incense, that the smoke of it ascends like a whirlwind, and their devotees may properly enough be said to be wrapped up in it. It is customary, likewise, in Germany, to give entertainments at such times to friends and relations, and to send presents to each other, especially to the young people, whom they amuse with romantic stories, telling them that our Blessed Saviour descends from heaven on the night of His nativity, and brings with Him all kinds of playthings.

They have three holidays at Easter, and three at Whitsuntide, as well as those before mentioned at Christmas. The other festivals observed by the Lutherans are, New Year's Day, or the Circumcision, a festival not near so ancient as the three above mentioned; the festival of the Three Kings, or, otherwise, the Epiphany; the Purification of the Blessed Virgin, or Candlemas; and Lady Day, or the Annunciation. There is no public work nor service devoted to the Blessed Virgin, nor are there any processions, or other ceremonies, which are observed by the Roman Catholics on the two latter festivals. The festival of the Sacred Trinity is solemnized on the Sunday after Whitsunday; that of St John Baptist, on the 24th of June; and that of the Visitation of the Blessed Virgin, on the 2nd of July, as it is by the Roman Catholics. The festival of St. Michael the Archangel, or rather the ceremonies observed by the Lutherans on that day, are the remains only of an ancient custom, which has been preserved amongst them, although somewhat extraordinary, as the members of their communion retain no manner of veneration for angels. Burnet's *Hist. Reform.* i. 60, &c.; Loescher's *Hist. Mot. inter*

Lutheranos et Reformatos, pt. i. c. ii.; Waddington's *Hist. of Reformation*; Tullock's *Luther* (1883).

LYCH-GATE, or CORPSE-GATE. From *leich*, "a dead body"—(hence Leitchfield). A gate at the entrance of the churchyard, where the body is placed before burial. These are of frequent occurrence in ancient churchyards.

LYCHNOSCOPE. A narrow window near the ground, very frequently found at the south-west end of a chancel, not infrequently at the north-west, and sometimes, though seldom, in other parts of the church.

The theory that lychnoscopes were confessionals is erroneous. There is no authority whatever for supposing that a confessional ever formed a structural part of a church in this or any other country. There can be no doubt that lychnoscopes were made to allow a view of the high altar, or some other altar at the time of the Elevation of the Host; not unfrequently to enable the sacristan to ring the bell at the right moment. Slits or loopholes in the lower part of a church wall were sometimes for ventilation; sometimes for lepers to take part in the service from outside.—Mr. Lowe in *Transactions of the Northamptonshire, Lincolnshire, and other Architectural Societies*, vol. i.

M.

MACCABEES. Two books in the Apocrypha, which relate the exploits of Judas Maccabeus and his brethren. The *first* book, which is a valuable and authentic history, contains the history of the Jews from the beginning of the reign of Antiochus Epiphanes to the death of Simon, a period of about thirty-four years. The *second* book contains the history of about fifteen years, A.M. 3828 to 3843, from the commission of Heliodorus to pillage the temple, to the victory of Judas Maccabeus over Nicanor. These two books are accounted canonical by the Roman Catholics. There are besides two other books, called the *third* and *fourth* books of Maccabees, of very little authority, and which were never admitted into the Canon by any Church. In the early Christian Church the Maccabees were considered martyrs, and a festival was sometimes held in their honour. Several sermons of the Fathers preached on this day are extant.—Greg. Nazian. *Orat.* 2, *de Maccab.*; St. Chrys. *Hom.* 44, 49, 50; Aug. *Hom.* 109, 110 (See *Apocrypha*, edited by Dr. Wace, 1886).

MACEDONIANS. So called from Macedonius, a bishop of Constantinople A.D. 343, and also *Pneumatomachi* (πνεῦμα, μαχέσθαι), "adversaries of the Spirit," from their distinctive error. A sect of heretics who denied the faith with regard to the Holy Spirit; some denying His Divinity, others denying His Personality also. Macedonius, at first a violent partisan of the Arian faction, was deposed from his see A.D. 360, and it was probably during his retirement that he preached his heresy. His party became prominent after his deposition, when Athanasius wrote against them. Several bishops joined him; but they do not appear to have been agreed about any positive doctrine concerning the nature of the Holy Ghost. Some held, as Macedonius himself did, that He was a creature; others, that though not created, He is not God; others, that the Spirit was created by the Son, and ministered to Him. The heresy was condemned in several synods, as that of Alexandria under Athanasius, A.D. 362; that at Illyricum five years later, and at Rome in the same year; and at Constantinople in the great council, A.D. 381, when the expressions "The Lord, the Lifegiver," &c., with the exception of the words "and the Son," were adopted from a work of Epiphanius, and approved, but whether they were then formally inserted in the Creed is doubtful (See *Creed, Nicene*).—Tillemont, ix. 494–6; Hefele, ii. 10; Soz. *Ecc. H.* iv. 27, and vi. 22; Soc. ii. 45; Athan. *Synod. Ep. ad Antioch.*; Theod. *H. E.* v. 11; Robertson, *Ch. Hist.* i. 274. [H.]

MACHUTUS, Bishop; commemorated in our Calendar on November 15. Born in Wales, the unsettled state of the country compelled him to flee into Brittany, where he led an ascetic life. He was made bishop of Aleth in Brittany about A.D. 541; and thither he returned to die, having for a time previous to his death been driven by persecution into Aquitaine. He was also called Maclovius, from whence the name St. Malo, to which the see of Aleth was transferred, is derived. [H.]

MAGDEBURG CENTURIES (See *Centuries*).

MAGNIFICAT. The song of the Blessed Virgin Mary, which is appointed to be said or sung in English after the first lesson at Evening Prayer.

This hymn was used in the services of the Church at a very early period. In A.D. 507 it is found in the office of Lauds in the rule of St. Cæsarius of Arles (Mabillon, *de Cursu Gallic.* p. 407), but it was afterwards generally used at vespers, in which service it has had its place for at least 800 years in the English Church. There are English versions of it of as early a date as the 14th century (MS. Harleian, 2343, fol. 2, in the Brit. Mus., also in the Bodleian. Maskell, *Mon. Rit.* iii. 245). In the P. B. of 1552, the Cantate Domino was inserted as an alternative to the Magnificat, which was distasteful to the extreme Reformers (See *Cantate*).

MALACHI, PROPHECY OF. A canonical book of the Old Testament. Malachi lived about 300 B.C., and is the last of the lesser prophets. His death is placed in the Roman Martyrology on Jan. 14. He is called by Tertullian, Origen, and most of the Fathers, an "angel," because of his reputed *angelical* mildness.—*Speaker's Commentary.*

MALO, ST. (See *Machutus*).

MANASSES, PRAYER OF. An Apocryphal book of the Old Testament. It is considered spurious even by the Church of Rome, and cannot be traced to a higher source than the Vulgate version.

MANICHÆANS. Christian heretics, who took their name from Manes, or Manichæus, as the Europeans wrote his name—Mani according to the Orientals. His history is obscure. According to the accounts given by the Greeks (from whom, however, the Oriental writers differ considerably), "one Terebinthus, disciple to Scythianus, a magician, finding that in Persia, whither he was forced to retire out of Palestine, the priests and learned men of the country did strongly oppose his errors and designs, retired into a widow's house, where (it is said) he was killed, either by angels or by demons, as he was engaged in incantations. This woman, being heiress to the money and books of Terebinthus, bought a slave named Cubricus, whom she afterwards adopted, and caused to be instructed in all the sciences of Persia. This man, after the woman's death, changed his name, to obliterate the memory of his first condition, and assumed that of Manes. He pretended to be the apostle of Christ, and that he was the Comforter our Saviour promised to send. He promised Sapor, the king of Persia, that he would cure his son; whereupon the father sent away all the physicians, and the patient died soon after: whereupon Manes was imprisoned. He made his escape, and in exile surrounded himself with devoted followers. His preaching penetrated the Roman empire of Valerian and Gallienus. Sapor's son Hormisdas recalled him, but Magian jealousy was against him. In the reign of Vasanes, successor of Hormisdas, he was induced to dispute with the Magi, and being adjudged the loser, was flayed alive."—*Acta Archelai cum Manete*, m. 53, p. 97; Epiphan. *adv. Hær.* 46 (See *Dict. Christ. Biog.* v. 3).

Manes held that there were two principles, the one good—Ormuzd—from whence proceeded the good soul of man, and the other bad—Ahriman—from whence proceeded the evil soul, and likewise the body with all corporeal creatures. He taught his disciples to profess a great severity of life, notwithstanding which they were able to wallow in all impurity, and he forbade to give alms to any that were not of his own sect. He attributed the motions of concupiscence to the evil soul; he gave out that the souls of his followers went through the elements to the moon, and afterwards to the sun, to be purified, and then to God, in whom they did rejoin; and those of other men, he alleged, went to hell, to be sent into other bodies. He alleged, that Christ had His residence in the sun; the Holy Ghost in the air; wisdom in the moon; and the Father in the abyss of light: he denied the resurrection, and condemned marriage; he held Pythagoras's transmigration of souls; that Christ had no real body; that He was neither dead nor risen, and that He was the Serpent that tempted Eve. He forbade the use of eggs, cheese, milk, and wine, as creatures proceeding from a bad principle; he used a form of baptism different from that of the Church (Aug. *de Hær.* 46). He taught that magistrates were not to be obeyed, and condemned the most lawful wars. It is next to impossible to recount all the impious and fantastic tenets of this heresiarch, which caused Leo the Great to say of him, that "the devil reigned in all other heresies, but he had built a fortress and raised his throne in that of the Manichæans, who embraced all the errors and impieties that the spirit of man was capable of; for whatever profanation was in Paganism, carnal blindness in Judaism, unlawful curiosity in magic, or sacrilegious in other heresies, did all centre in that of the Manichæans."

The Manichæans were divided into two classes—the elect, and the hearers. From the former were selected twelve masters with a principal, called the successor of Manes. Under these there were seventy-two bishops, with presbyters and deacons, all taken from the elect, though the elect, or perfect, included many of the laity. It appears that no distinction of sanctity existed between the elect. The bishops and priests were merely ministerial, and the lay members were on a perfect equality in ecclesiastical matters. It was perhaps on account of this tendency to a democratical form of Church government that so many embraced Manichæism, and when in after ages the heresy was revived, it was not so much on account of the absurd doctrines promulgated by the early Manichæans, as from the system of equality which they held. Valentinian I., and his coadjutor Gratian, tolerant as he was, excepted these heretics from an amnesty given to all others. The edicts of Theodosius decreed death to the elect, outlawry to the hearers; and the second Valentinian and Honorius confirmed the severe enactments. Yet they renewed their opinions in Africa, Gaul, and Rome, where a council was held against them. Manichæism continued to exist in the middle ages, among the sects called Cathari, Paterini, or Albigenses.—Walch, *Hist. der Ketzereien*, i. 724; Rose's *Neander*, ii. 140; Lardner's *Cred. Gos. Hist.* pt. ii. vol. iii.; Stubbs' Soames' *Mosheim*, vol. i. 198–203.

MANIPLE, or MANUPLE (*Manipulus*, sometimes called *Fanon*, or *Phanon*, and *Sudarium*). Originally a narrow strip of linen as wide as a stole, and about two and a half feet long, suspended from the left arm of the priest, and used as a kind of sudarium for wiping the hands (*manus*), and for other cleanly purposes. Gradually it received embellishments; it was bordered by a fringe, and decorated with needlework. In the eleventh century it was given to the sub-deacons as the badge of their order. It is distinguished from the *epigonaton* by being worn on the left side. The maniple is not retained among the ecclesiastical vestments of the Church of England.

MANSE (*Mansus*, *Mansio*). The mansus was originally a piece of land of twelve acres (*Ducange*), and the mansus ecclesiæ came to mean the land with which the Church was endowed, or the glebe. Then the house upon it had the title, and in England the manse was the ancient name (as appears from old records) for an ecclesiastical residence, whether parochial or collegiate. A Frankish *mansus* was the allotment sufficient to maintain a family (Palgrave, *Ang. Can. Com.* ii. 448). In Scotland it was peculiarly appropriated to parsonage houses; and now designates the residences of the ministers of the Presbyterian establishment. It was anciently applied also to the prebendal houses there (See M'Ure's *History of Glasgow*).

MANSIONARIES. Officers who had a certain charge in the Church, either with regard to the fabric or the service. Mabillon calls them "mansionarii seu custodes ecclesiarum."—*Comm. Præv.* p. xxvii.; *Dict. Christ. Ant.*

MANUDUCTOR (*Lat.*), in the ancient Christian Church, was an officer, who, from the middle of the choir, where he was placed, gave the signal to the choristers to sing, marked the measure, beat the time, and regulated the music. He was so called because he led or guided the choir by the motions and gesture of the hand.

The Greeks called the same kind of officer *Mesochoros*, because he was seated in the middle of the choir.

MARANATHA: a Greek equivalent for the Aramaic words מָרַן אֲתָא, "our Lord cometh," a word added to Anathema by St. Paul to strengthen the preceding excommunication (See *Anathema*). It is referred to by St. Chrysostom, St. Jerome, and others; but does not seem to have been part of the usual form of excommunication.—*Dict. of Bible*, s. v.; Bingham, xvi., ii. [H.]

MARCELLIANS. Followers of Marcellus, bishop of Ancyra, in Galatia, against whom the charge, according to Sozomen, was, that he held the Son of God to have His beginning from His birth of the Virgin (*H. E.* ii. 33). This idea apparently first came out in a book by Marcellus against the Arians (Hilary, *Frag. Hist.* ii. 22, col. 1300, Ed. Bened.), and indeed Athanasius for some time upheld the orthodoxy of the bishop of Ancyra; but at length he had to suspend him from communion, and he was condemned at Constantinople. He taught that the Son had no real personality, but was merely the external manifestation of the Father (προφορικὸς λόγος); and that it was only as man that He was called the Son of God. His peculiar opinions are drawn out by Cardinal Newman from Eusebius (*Select Treat. of St. Athan.* p. 503), and seem to be a sort of mixture of the errors of Sabellius and Paul of Samosata (See *Sabellians*).

MARCIONITES. Heretics of the second century; so called from Marcion. He was born at Sinope, in Paphlagonia or Helenopontus, on the coast of the *Pontus Euxinus*, or Black Sea, and for that reason is sometimes called *Ponticus*. He studied the Stoic philosophy in his younger years, and was a lover of solitude and poverty. He was said to have been guilty of uncleanness with a virgin, and was, by his father, who was a bishop, expelled the Church. This however only rests upon the authority of Epiphanius; and Tertullian speaks of Marcion as pure and continent (*De Præscript. Hær.* 30). Probably by the "Virgin" of Epiphanius is figured the virgin Church, which was corrupted by his errors. After this he went to Rome, where, being not admitted into Church communion, he in spite embraced Cerdon's heresy, and became the author of new heresies, about A.D. 134. He held with Cerdon the doctrine of two gods, the one good, the other bad; the latter, he said, was the author of the world, and of the law; but the good, was the author of the gospel, and redeemer of the world. He said that Christ was sent on purpose to abolish the law, as being bad. Origen affirms, that he supposed there was a God of the Jews, a God of the Christians, and a God of the Gentiles. Tertullian wrote against him, and brought forward the rest of his opinions, as that he denied the resurrection of the body, condemned marriage; a married man who offered himself as a disciple being received as a catechumen, but not admitted to baptism till he had separated from his wife (Tert. *adv. Marc.* i. 29: iv. 10). The baptism of married persons was only allowed *in articulo mortis*. The women commonly administered the sacraments. Rhodon, a Greek author, quoted by Eusebius, says, the disciples of this heresiarch added many other errors to his tenets. Constantine the Great published an edict against the Marcionites and the other heretics in 366; and Theodoret, bishop of Cyrus, converted 10,000 of them in 420 (For full account see *Dict. Christ. Biog.* iii. 816).

MARGARET, ST., V. and M., of Antioch; commemorated in our Calendar on July 20. Nothing is known of this saint, but there is a tradition that she suffered martyrdom at Antioch in Pisidia about A.D. 278. In the Greek Church she is called St. Marina, and commemorated on the 17th of July. Her legend is one of those pronounced by Pope Gelasius in 494 as apocryphal. [H.]

MARIOLATRY. The worship of the Virgin Mary, or rendering to the Blessed Virgin that service (*Latreia*, which see) which belongs only to God. This did not take place in the early ages of the Church. "God alone," wrote Justin Martyr, "ought Christians to worship" (τὸν Θεὸν μόνον δεῖ προσκυνεῖν. *Apol.* ii.); and similar expressions are used frequently by the Fathers.

Praying to the Virgin was first introduced in the fourth century, and was regarded as a heresy by the Catholic Church. It commenced in Arabia, about the year 373, and seems to have given rise to the opposite heresy, that of the Antidicomarians, who spoke irreverently of the Blessed Virgin. We learn that the simple and misguided persons, who adopted this new worship, made offerings of cakes to the Virgin, from which they were called Collyridians (a word which signified the nature of the offering). There is no evidence that they separated from the Church or its worship, or refused to worship God, or regarded the Virgin as equal with God. They, however, offered external worship to the Virgin, and were, therefore, regarded as heretics. In the following century, a reaction against the Nestorian refusal of the title *Theotokos* (Mother of God) to the Blessed Virgin, tended greatly to pave the way for the Mariolatry of later times (See *Nestorians; Mother of God*). It is not denied that both in the Greek and Roman Church the Virgin is directly addressed in prayer. She seems to be more regarded than God; or, at all events, to be considered as the complement of the Trinity.—Pusey's *Eirenicon*, ii. 167 (See Hook's *Church and her Ordinances*, vol. ii. p. 189).

MARK, ST., THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 25th of April.

St. Mark is generally identified with the John surnamed Mark, to the house of whose mother Mary, St. Peter repaired after his deliverance from prison (Acts xii. 12). He was nephew to St. Barnabas, and started with him and St. Paul on their first missionary journey, but left them at Perga, and was therefore rejected by St. Paul on the second journey. But it is clear from Col. iv. 10, Philem. 24, and 2 Tim. iv. 11, that he regained St. Paul's confidence, and was sent for to minister to him in his last imprisonment. He is called by St. Peter (1 St. Pet. v. 13)," my son," and early tradition makes him the constant companion of St. Peter, and describes him as having written his gospel under the guidance, if not at the dictation, of that apostle. He is said to have been sent by St. Peter into Egypt, fixing his chief residence at Alexandria, but carrying also the gospel into the less civilized parts of Africa. According to tradition not very trustworthy, he suffered martyrdom one Easter late in the first century, at the time the solemnities of Serapis were celebrated, when the idolatrous people, being excited to vindicate the honour of their deity, broke in upon St. Mark, while he was performing Divine service, and, binding him with cords, dragged him through the streets, and thrust him into prison, where in the night he had the comfort of a Divine vision. Next day, the enraged multitude used him in the same manner, till, his spirits failing, he expired under their hands. Some add, that they burnt his body, and that the Christians decently interred his bones and ashes near the place where he used to preach.

MARK'S, ST., GOSPEL. A canonical book of the New Testament (See the preceding article).

This evangelist wrote his gospel at Rome, whither he accompanied St. Peter in the year of Christ 44. Tertullian, and others, pretend that St. Mark was no more than an amanuensis to St. Peter, who dictated this Gospel to him. Others affirm that he wrote it after St. Peter's death. On the authenticity of the last twelve verses in this gospel, see Appendix.

MARK, ST., LITURGY OF; called also the Liturgy of Alexandria. This was anciently used in Greek, but is also extant in Coptic, in modified forms which go by the names of St. Cyril, St. Basil, and St. Gregory "the Theologian" (Nazianzen), and which are used to the present day by the

Christians of Egypt. The Greek liturgy of St. Mark in full exists only in one MS. of about the tenth century (Renaudot, i. 45. Asseman, *Lod. Liturg.* vii.), but by a chain of evidence, and by comparison with the other forms, it can be traced back to the earliest ages. We can ascertain with considerable certainty the words and expressions of the Alexandrian liturgy before the Council of Chalcedon, A.D. 451: and its substance and order to a far more remote period. In fact there is nothing unreasonable in supposing that, in its main substance, it was as old as the apostolic age; and derived from the instruction of St. Mark (Palmer, *Orig. Liturg.* i. 105). The "Anaphora" of the Liturgy of St. Mark is almost identical with that of the English office, "Lift we up our hearts," "We lift them up unto the Lord," &c. "Let us give thanks unto the Lord." "It is meet and right." "It is verily meet and right," &c. [H.]

MARONITES. Certain Eastern Christians, so called, who inhabit the slopes of Lebanon and Anti-Lebanon, in Syria. The name is derived probably from the Monastery of St. Maro, where they at first assembled, under a leader who took the name Maro or Marum, and assumed the title of Patriarch of Antioch. The monastery had been founded in the fifth century by Maro the Anchorite, but the sect which assumed the name did not arise till the beginning of the eighth century, when a certain number of persons separated themselves from the orthodox church, and adopted Monothelite teaching (See *Monothelites*). Though there were other Monothelite bishops, this was the only distinct sect which arose from that heresy. In A.D. 1182 they entered into the Roman communion 40,000 in number; but when the Latin kingdom of Jerusalem was destroyed they ceased for two centuries to have any intercourse with Western Christendom. They were re-united at the Council of Florence, A.D. 1445. The *Maronites* have their patriarch, archbishops, bishops, and about 150 inferior clergy. They keep Lent according to the ancient rigour, eating but one meal a day, and that after mass, which is said at four o'clock in the afternoon. Their priests are distinguished by a blue scarf, which they wear about their caps. Married men may become priests, but none may marry after they are in orders. They wear no surplices, observe particular fasts and feasts, and differ in many other things from the Church of Rome.

The patriarch of the *Maronites* is a monk of St. Anthony, claims the title of Patriarch of Antioch, and is always called *Peter*. He has about nine bishops under him, and resides at *Edem Canobin*, a monastery built on a rock. They read their service both in the vulgar language and in Latin, and, while they perform it, turn their heads sometimes on one side, and sometimes on the other, pronouncing the word *Num* or *Eynam* softly, which signifies *yes* or *yes verily*, by which they express their assent to what they read. They have so great a veneration for their bishops, that they often prostrate themselves before them.—Le Quien, *Oriens. Christ.* iii. 10; Neale's *Eastern Church, Introd.* i. 153.

MARRIAGE (See also *Divorce*). (Fr. *mariage:* from Low Latin *maritagium, maritus*). The union between man and woman for life. It was instituted by God (Gen. i. 28, ii. 18, 24), and amongst the different nations of the world there has almost universally been some religious way of entering into it, as a testimony of its divine institution (Wheatly, p. 402). It was so in the early Christian Church. Marriage being spoken of as typical of the union between Christ and His Church (Eph. v. 31), shows with what regard it was observed, and the early Fathers were very earnest in bringing it before the people as a religious and not a mere natural contract. Ignatius, early in the second century, says: "It becomes those that marry and are given in marriage to take upon them this yoke with the consent or direction of the bishop, that their marriage may be according to the will of God, and not their own lusts" (*Ep. ad Polycarp.*). Tertullian, a little later, says: "How can we find words to describe the happiness of that marriage which the Church brings about, and the oblation confirms, and the benediction seals, and the angels announce, and the Father ratifies" (*Ad Ux.* ii. 8). St. Ambrose, also, speaks of the benediction (*Ep.* 70), and St. Augustine says that the bishops used to give women in marriage, thereby implying the blessing, but they could not give them to heathens (*Ep.* 234; see also Possid. *Vit. Aug.* c. 27). A good deal of laxity took place on account of the marriages between Christians and heathens, the questions with regard to affinity, and second marriages. But about A.D. 780 Charles the Great enacted a law that no marriage should be celebrated but by blessing with sacerdotal prayers and oblations—so that the necessity of sacerdotal benediction was established by law. In our country similar enactments were made. A law of King Edward (A.D. 946) orders that "the priest shall be at the marriage, and shall celebrate the union according to custom, with God's blessing, and with solemnity" (For Marriage service see *Matrimony*). [H.]

MARRIAGE, LAW OF. The only definition of marriage that can be maintained in this country is "The legal union of one man and one woman, professedly for life, and with no power for either or both of them to dissolve it." The Judge of the Divorce Court has held that a professedly polygamous union in a country which allows it is not a marriage in English law. How it is to be made is a subordinate question, and the law thereon has varied from time to time, and has often had to be settled by judicial decisions as well as altered by legislation. The last great case upon it was *Reg.* v. *Millis*, in 1843-4, when a majority of the Irish Judges, and the English ones unanimously, came to an important conclusion, which nevertheless only stood by an equal division in the House of Lords. The decision itself has ceased to be of so much consequence by reason of later legislation, but the judgments of Tindal, L.C.J., for all the judges who were not peers, and of Lord Cottenham, and above all, the luminous exposition of Lord Lyndhurst, contain such a history of the English law of marriage as never had been or will be written again. Lord Abinger's, who concurred, was only short. Backed by such a vast preponderance of authority we may venture to add that the reasoning of the three dissentients, Lords Brougham, Campbell and Denman, is plainly wrong on some points and was avowedly hasty. Lyndhurst and Cottenham's judgments were postponed till the following session. Campbell's Scotch prepossessions made him singularly inaccurate sometimes in speaking and writing about English marriage law. All these judgments were printed as Parliamentary papers, and the case is reported in 10 Clark and Finnelly, and is well worth reading still.

The main decision of all the Courts, to which all the rest of their investigation led up, was that the performance of some recognised marriage ceremony by a priest (which word was said to include a deacon since the Reformation Statutes, and even a Roman priest) had always been essential in England to the making of a *complete* marriage, carrying all the civil rights of dower to the wife and the husband's power over her personalty and the legitimacy of children, until the Act of 1836, authorising civil marriages before Registrars. For some uncertain period long before the great Marriage Act of 1753 it seemed to be held that the marriage by a priest must also be in church; but that (if it ever really was law) had long ceased to be so. The exceptions which had been assumed to exist for Jews and Quakers need not be now considered, and the legality of that for Quakers seemed doubtful until later Acts, and was once decided against. The aforesaid Marriage Act, 26 Geo. II. c. 33, was aimed at clandestine marriages (which some writers wrongly confounded with marriages without a priest), and absolutely required performance in a church after banns or licence, and between 8 and 12 A.M., and made all others null and void, and the clergyman who knowingly celebrated them, liable to fourteen years' transportation, and no less; all which is followed by 4 Geo. IV. c. 76. By an Act of 1886 the time is extended to 3 P.M. and the clergy are exempted from the penalties of the 62nd Canon in respect thereof which had been overridden by several other Acts of Parliament before. But it rather strangely did not expressly require a priest; and Lord Stowell thought, and some of the Lords in the above case followed him, that a false priest would not vitiate a marriage if the parties married were innocent; but that has never yet been actually decided. The false priest himself is certainly liable to that penalty, and one was convicted and sentenced not long ago.

In order to arrive at the main conclusion in that case of *Reg.* v. *Millis*, the judges and the Lords had to wade through and classify as far as possible a quagmire of complications and contradictions that had accumulated under encroachments of the Canon Law from Rome, which had naturally invaded the ecclesiastical Courts in matters within their exclusive jurisdiction and involving no conflict with the common law Courts; which would never have allowed one wife and one set of children to be lawful for some purposes, and another set for others in this country, though the ecclesiastical Courts administered the personal estate of dead people, but not the real, until the transfer of all that jurisdiction to the new Probate Court in 1857, which became the Divorce Court at the same time by another Act. The advocates of reviving Canon law and lawyers (who can never define what they mean) will probably be surprised to learn that it was that, and not the common law of England, which ordained that a priest was *not* necessary to make a valid marriage, which could not be dissolved; and so it remained in the Roman Church until the Council of Trent.

Solemnization of the marriage by a priest in church would however be ordered by the ecclesiastical Court upon a proved marriage contract *per verba de præsenti*, such as "I take thee for my wife," though not *de futuro*, such as, "I promise to marry you," unless it was followed by consummation. But that was far from being the only complication. Dropping then mere promises inconsummated, if A and B contracted to marry, and if before solemnization in church, A went and married C *in facie ecclesiæ*, which were his lawful wife and children? That question nobody could answer until another suit had been instituted; and again that would depend on whether A and C were both alive still. If they were not, the C marriage stood irrevocable: if they were, the Court would dissolve the C marriage, and pronounce it null and void *ab initio*, though it had been only *voidable;* and that, whether any order had been previously made to celebrate the B marriage or not. If B was meanwhile dead, it was no use ordering her to be married in church, and therefore probably C remained A's wife. But whether she did or not, and whatever else happened, the children of B born before she had been married by a priest were illegitimate by the law of England; and if B outlived A, but had not been so married, she could not recover dower. An attempt was made by the bishops in 1235 to introduce another piece of Canon law: and the Statute of Merton, 20 Hen. III., c. 9, is, "And all the bishops instanted the lords that they would consent that such as were born before matrimony should be legitimate . . . forasmuch as the Church accepteth such for legitimate; and all the barons answered with one voice that they would not change the laws of the realm." It is curious that that law of the Roman Church still prevails in Presbyterian Scotland, and that is why no minister need be present to make a valid marriage there. Lord Campbell, in *R.* v. *Millis*, referred to another famous decision (unnamed) in the House of Lords, that a family of illegitmate children was once made legitimate by a man declaring their mother to be his wife before his servants, and then going into the next room and shooting himself. As some persons desire to see that *premium impudicitiæ* of the Canon law introduced here, we may give this purely civil reason against it, that it would enable an unmarried man to spite his real heir by adopting any boy with a living mother just before his death, when men sometimes do very queer things as it is. It is also a manifest temptation to postpone marriage and live in concubinage.

This monstrous state of things continued until 1753, except that it was stopped for a few years by 32 Hen. VIII. c. 38, which was itself afterwards repealed as to its repeal of those "precontracts," as they were called. It is not necessary to follow up all the consequences of that contradiction of the common and the ecclesiastical law, under which nobody could be sure which of two wives a man might finally discover to be his real one, until either he or one of them was dead, or whether his children by the second marriage, if duly performed, were to be legitimate or not. Nor is it necessary to explain here how far the Irish law was affected by the Marriage Act of 1753 and others, so as to cause the difficulty in *Reg.* v. *Millis*, as all such law is obsolete now.

That Act against clandestine marriages, and especially such as used to be performed by clergymen in the Fleet prison and other such places, and that one of 4 Geo. IV. c. 76, which was substituted for it, have been already noticed under *Banns;* for which licences, either ordinary from the bishops or their chancellors, or special from the Archbishop of Canterbury only under 25 Hen. VIII. c. 21, "as the Pope had done before," were an authorised substitute. And as licences by their very nature are not intended to give public notice of a marriage, mistakes in them are not regarded so strictly as in banns, where materially wrong name (but not residence) is fatal, notwithstanding the strong desire of the Courts to uphold marriages, even where the parties, or one of them, are punishable for making them. It is impossible to give here a complete account of all the legal distinctions that have been made.

A licence cannot be granted for the marriage of a minor without the consent of a parent or legal guardian or the Court of Chancery, and when that cannot conveniently be got, they must be married by banns, and often are, which a parent may forbid: which contravenes the 62nd Canon, requiring the parents' express consent. Only a special licence can authorise marriage in a house or outside the legal hours, and they are never given without special reasons being at least alleged for inability to marry properly, and some reference to known persons. Of late too, Archbishop Tait wisely refused them for what may be called evening marriages, which were apt to degenerate into inappropriate festivities. There is an extra stamp duty which makes them cost about £35. An ordinary licence requires the residence of one party in the parish of the church where they are to be married for at least fifteen days, and one of them has to swear before the surrogate who grants it that there is no legal impediment; and a false oath therein is perjury, but does not avoid the marriage, unless the impediment itself does, as if they are within the prohibited degrees (See *Affinity*). The same is the case with licences from a Registrar. Also the party making a false declaration or oath is liable to forfeit all interest in any property coming through the marriage.

Acts have still to be passed continually to legalise all marriages that have been performed in some church in which it has been found or thought that they were not lawful; and if not, all the performers of them have been liable to transportation. Such has been the slovenly way of legislating on this subject at every period of our history from Henry VIII. downwards. The Act called Lord Blandford's, 19 & 20 Vict. c. 104, which makes all places in whose churches marriages may lawfully be performed, new parishes for all ecclesiastical purposes as soon as the vicars are entitled to all the fees, has incidentally deprived people living there of the right to be still married in the old parish church, as was decided in *Fuller* v. *Alford* in 1882, and it has given great dissatisfaction—not much compensated by the decision that they retain the right to vote for churchwardens of the old parish.

The Act of 1880, which makes Greenwich mean time the only lawful time in Great Britain, has rendered the favourite device of putting back the church clocks for unpunctual brides fatal to their marriage, and the clergyman liable to transportation if he performs it late; but the service need only begin before the prescribed time, now 3 P.M. It is singular too that none of these Draconian penalties are aimed at any irregularities in the civil marriages before registrars under the Marriage Act of 1836, 6 & 7 W. IV. c. 85, which (as usual) has been amended by sundry others, especially 7 W. IV. c. 22, and 3 & 4 Vict. c. 72.

It was doubtful for a time whether a clergyman could lawfully perform the marriage service in church for people who desired it after a civil marriage, and one was actually indicted by some malicious person for so doing. But a strong judge defeated it by deciding that he had done simply nothing, except read the church service in his own church, and had not married the people at all, as they were married already. Since then an Act was passed expressly allowing it in 1856 (19 & 20 Vict. c. 119, s. 12), on production of the registrar's certificate; but the clergyman is not to register the marriage, as it is registered already, and all the registers now go to the General Registration Office. Clergymen who are asked to marry persons coming with a proper licence, or whose banns have been duly published in that church, are not bound to go beyond that and inquire whether they have been married in a popish or dissenting chapel or a registrar's office beforehand. By the first section of the 1836 Act a registrar can give a certificate of notice equivalent to banns or a licence for marriage in church, though that was contrary to the 62nd Canon. It was agreed to by the bishops in Parliament. It should be remembered that licences and banns only hold good for three months. Clergymen of experience say they find the best way of receiving the fees for marriage is that directed by the rubric. They, or the clerk, tell the man beforehand that he is to lay the prescribed fee with the ring on the book according to the rubric, or if more convenient, on a plate to avoid the risk of rolling it off. There are many complicated questions about the effect of marriages abroad, which cannot be discussed here. A man may easily find himself to have one lawful wife abroad and another here. [G.]

MARTIN, ST. · Bishop and Confessor: commemorated in our Calendar, Nov. 11. He was born in the early part of the fourth century at Sabaria, a town of Pannonia, the modern Stain, in Hungary. He was the son of a Roman tribune, and himself a soldier, though from all accounts from a very early age desirous to adopt a life of religion, and he had been received as a catechumen at the age of fifteen. When his legion was quartered at Amiens the well-known incident took place of his cutting his cloak in two portions with his sword, in order that he might give half to a naked beggar, covering himself as best he might with the other half. That night the Blessed Lord appeared to him in a vision, clad in the half cloak, and seemed to say to the crowd of angels around Him, "Martin, still a catechumen, has clothed me with this cloak." He was immediately baptized, and shortly afterwards left the army. Martin became the pupil and great friend of Hilary of Poictiers, and with him combated the prevalent errors of Arianism. He was bishop of Tours from A.D. 371–397, during which time he was very zealous, destroying the heathen temples, throwing down their altars, breaking up their images, &c. In 397 he died at Cande, on Nov. 11.—Robertson's *Ch. Hist.* ii., v.; *Dict. Christ. Biog.* iii. 839. [H.]

MARTIN, ST., TRANSLATION OF. In 482, Perpetuus, bishop of Tours, translated the remains of St. Martin to a splendid basilica near Tours. This event is celebrated on July 4. [H.]

MARTINMAS. The festival of St. Martin, on Nov. 11 (See *Martin, St.*).

MARTYR (*μάρτυρ*, a witness). One who bears testimony to Christ. The word was sometimes used in the very early Christian authors as equivalent to teacher or prophet (Eus. *H. E.* v. xviii. 7), but it was almost universally confined to those "who sealed their testimony to Jesus and His doctrine with their blood" (Rose's Parkhurst, s. v.). The suffering of martyrs was an especial cause of the propagation of the Gospel, and so it became a saying, "Semen ecclesiæ est sanguis Christianorum"—"the blood of Christians is the seed of the Church" (Tertull. *Apol.* c. 49).

The Christian Church, from the time of St. Stephen, the first martyr, has abounded with martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments. The primitive Christians were falsely accused by their enemies of paying a sort of Divine worship to martrys. Of this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified Master, and worship him in His stead. To which they answered, "We can neither forsake Christ, nor worship any other: for we worship Him as the Son of God, but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master." A like answer was given at the martyrdom of Fructuosus, in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking that, though he refused to worship heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but Him whom Fructuosus worships."

In answer to those Manichæans who accused the Church of worshipping martyrs, St. Augustine denies that martyrs were ever honoured with worship (λατρεία) which is due to God only: they were honoured as holy men (*Contra Faust.* lib. xx. c. 21). And St. Jerome answers Vigilantius in the same strain (*Contra. Vigil.* 7, 8). The Church loves to dwell on the memory of those who have yielded up even their lives in a faithful attachment to their Redeemer, and who, from the midst of the fires, could rejoice in God, and trust in His grace. In that beautiful hymn, the *Te Deum*, their memory is celebrated in the words, "The noble," or (according to the original) "white-robed army of martyrs, praise thee." And well may they be counted "an army," whether we consider their numbers or their valour; and a "noble, or white-robed army," because, as true soldiers of Christ, these have fought against sin with their lives in their hands, and were "slain for the word of God," and "white robes were given to each one of them" (Rev. vi. 9). [H.]

MARTYRDOM. The death of a martyr. The same name is sometimes given to a church erected over the spot where a martyr has suffered.

MARTYRS, FESTIVAL OF ALL (See *All Saints*).

MARTYROLOGY. A catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion. Days of commemoration of martyrs were very early held, as may be seen in a passage in the letter of the Church at Smyrna to the Church of Philomelium, on the occasion of the martyrdom of St. Polycarp (circ. 168). "So we, having taken his bones . . . out of the fire, laid them to rest in a suitable place. There, as far as possible, assembling with exultation and joy, we shall by God's permission keep the birthday of his martyrdom, both for the memory of those who have already fought the fight, and for the training and preparation of those that are to come" (c. xviii. *ap. Euseb.* iv. 15). Such days of commemoration and edification are frequently mentioned by the Fathers, and according to the usual style, the day of his martyrdom was called the martyr's birthday (Tertull. *de Cor. Mil.* cap. 3); for, as St. Chrysostom says, the death of a martyr is not properly a death, but an endless life (*Hom.* 8 *de Rom. Mart.*). The solemnities were at first celebrated at the graves of the martyrs, and afterwards in churches which were built over the graves, and often called Martyries (μαρτύρια). In early times we read that there were often lists of martyrs; and Churches had distinct festivals of their own particular martyrs, *ἰδίαι πανήγυρεις μαρτύρων*: to which Tertullian also refers, "habeo tuos census, tuos fastos."—Soz. *H. E.* v. c. 3; Tertull. *de Cor. Mil.* c. 13; Cypr. *Ep.* xxxvii., al. 12.

At these commemorations or birthdays, the deeds and sufferings of the martyr were recounted or read; and that this soon became an established custom is evident from the third Council of Carthage allowing the "passiones martyrum" to be read as well as the canonical Scriptures (Can. 47); and St. Augustine, Gelasius, and others, often mention the reading of such histories in the African and Roman churches. The collections of the "passiones martyrum," or Martyrologies, were doubtless very numerous, and varied in the different churches; but there were one or two into which the smaller ones were absorbed. Such was the Syrian Martyrology, of which a copy is extant, written A.D. 412. It was discovered by Dr. Wright, and a copy published by him in the *Journal of Sacred Literature*, vol. viii. p. 45; London, 1866 (See *Dict. Christ. Ant.* ii. 1134). Also the Hieronymian Martyrology, mentioned by Gregory the Great, which probably contained the ancient Martyrologies of Eusebius and Jerome, the lesser Roman Martyrology, and the Martyrology of Bede in the eighth century, one in prose, the other in verse. The last three are the sources of almost all Western Martyrologies and Calendars, as may be seen upon comparison.

Florus, deacon of Lyons, in the ninth

century, enlarged Bede's "**Martyrology**," and put it almost in the condition it is in at present. Valdelbertus, a monk of the diocese of Treves, in the same century, wrote a Martyrology in verse, extracted from Bede and Florus, which is given in Dacherius's *Spicilegium.* About the same time, Rabanus Maurus, archbishop of Mainz, drew up a Martyrology, published by Canisius, in his *Antiquæ Lectiones.* After these, Ado, archbishop of Vienne, compiled a new Martyrology, while he was travelling in Italy, where, in a journey from Rome to Ravenna A.D. 857, he saw a manuscript of an ancient Martyrology, which had been brought thither from Aquileia. This was the *lesser Roman Martyrology* referred to above.

In the year 870, Usuardus, a monk of St. Germain des Prés, drew up a much larger and more correct Martyrology than those above mentioned. This work was well received, and soon began to be made use of in the offices of the Western Church. About the beginning of the next century, Notkerus, a monk of Switzerland, drew up another Martyrology from Ado's materials. This Martyrology, published by Canisius, had not the same success with that of Usuardus. The churches and monasteries, which used this last, made a great many additions and alterations in it. This gave rise to a vast number of different Martyrologies during the six following centuries.

At last, it seemed necessary to rectify the errors and defects of the old Martyrologies, and to compile new ones. Augustinus Belinus, of Padua, began this reform in the fifteenth century. After him, Francis Maruli or Maurolycus, abbot of Messina, in Sicily, drew up a Martyrology, in which he has entirely changed Usuardus's text. John Vander Meulen, known by the name of Molanus, a doctor of Louvain, restored it, with alterations and very learned notes. About the same time, Galesinus, apostolic protonotary, drew up a Martyrology, and dedicated it to Gregory XIII.; but this was not approved at Rome. Baronius' "Martyrology," written some time after, with notes, was better received, being approved by Pope Sixtus Quintus, and has since passed for the modern Martyrology of the Roman Church. It has been several times corrected, and was translated into French by the Abbot Chatlain, canon of Notre-Dame at Paris, with notes, in the year 1709.

An English Martyrology, called the "Golden Legend," was in use in the sixteenth century. It is full of imaginary and worse than useless stories, and was with other Martyrologies suppressed at the Reformation.—Cave, *Hist. Lit.* ii. Dis. ii.; Bingham, xx. 6; Migne, *Patrol.* xciv. 799; De Rossi, *Roma Sotteran.*; Blunt's *Dict. Doct.*; *Dict. Christ. Ant.* [H.]

MARY (See *Virgin Mary; Mariolatry*).

MASORAH—מָסרַת. A term in Jewish theology, signifying tradition. It includes notes of all the variations of words, letters, and points which occur in the Hebrew Scriptures; an enumeration of all the letters, &c.; in short, the minutest points of verbal criticism, and pretends to an immaculate accuracy. The authors of it are unknown. Some attribute it to Moses; others to Ezra; others to the Masorites of Tiberias. The probability is, according to Bishop Walton, that the Masorah was begun about the time of the Maccabees, and was continued for many ages. It did not meet with universal approval among the Jews, of whom some regretted the consequent cessation of oral traditions. See Bishop Walton's *Prolegomena to his Polyglott Bible.*

MASORITES. A society of learned Jews, who had a school or college at Tiberias. They paid great attention to the critical study of the Hebrew Scriptures; and to them by many able scholars, as Walton, Capellus, &c., is attributed the invention of the vowel points now used for the guidance of the pronunciation in reading Hebrew.

MASS. I. There have been many opinions with regard to the origin of this word. It has been connected with the Hebrew מִסָּח *missah*, an oblation, also with the old English *mæsse*, a feast; Italian *messa*, French *mès*, a course of dishes, Spanish *mesa*, fare. But there would seem little doubt that it was a corruption of "missa," which originally meant the dismissal of the congregation. Cardinal Bona says that the word is derived from the "Ite missa est," equivalent to "let us depart in peace," which was called out by the deacon at the end of the service. It is of great antiquity, occurring in a letter of St. Ambrose to his sister: "Ego mansi in munere, missam facere cœpi, dum offero, raptum cognovi" (*Ep.* xxxiii.). It implied in the first place any service—the reading of lessons, or offering of collects—but generally the dismission after the service; for *missa* and the later Latin missio are equivalent. It was not for some time that the word missa became associated solely with the office of the holy Eucharist, for the *missa catechumenorum* was the first part of Divine service to which all orders of men were admitted. Thus it was ordered by the fourth Council of Carthage "ut episcopus nullum prohibeat ingredi ecclesiam, et audire verbum Dei, sive Gentilum, sive hæreticum, &c., usque ad *missam catechumenorum*" (Can. 84). The daily offices were also sometimes called "missæ" (*Conc. Agathens.* c. 30, A.D. 506). But the *missa fidelium*, a term which was not used for the first nine centuries, referred only to the celebration of the Eucharist. As the word missa had become identical with "service" in the case of the catechumens, it would naturally when joined with "fidelium" refer to the highest service to which the former could not be admitted. But other explanations have been given, as, "Tunc demum a diacono dicitur. *Ite, missa est*, id est, ite cum pace in domos vestras, quia transmissa est pro vobis oratio ad Dominum; et per angelos, qui nuntii dicuntur, allata est in Divinæ conspectum Majestatis" (*Expos. Miss. ex vetust. Cod. in Hittorp.* 587). The term missa sacramentorum is often used, but not earlier than the eleventh century. (Bona, *Rer. Lit.* ii., viii.). Bona also mentions "Holy Communion" as an ancient name for the missa (On the differences between the Roman, the Milanese, the Gallican, and the Mozarabic Missæ, see *Dict. Christ. Ant.* ii. 1196).

II. As on the Continent, so in England there were different forms of the Liturgy, but the most widely used was that revised by Osmund, bishop of Salisbury—the St. Gregory of England—in 1085. Other "uses" remained (see *Use*), but that of Sarum was most generally used; of which there were several editions; that in 1541 being adopted by the Convocation as the Breviary for that time. In it, as in the others, the "CANON OF THE MASS" was introduced by the apostolic versicles, the proper preface, and the Tersanctus; after this there was a long prayer, interspersed with many ceremonies, but substantially equivalent to the "Prayer for the Church Militant," the "Consecration Prayer," and the 1st "Thanksgiving Prayer" of our office. The Prayer of Consecration was not immediately followed by the Participation, as in our Liturgy; first came the Lord's Prayer, preceded by a short preface, and followed by a prayer for deliverance from all evil: then the "Agnus Dei" sung thrice: then the commixture of the sacred elements by placing a portion of the wafer into the chalice: then the kiss of peace, private prayers by the celebrant, and the prayer of humble access: then the Communion. The service ended with a thanksgiving prayer, and a post-Communion collect; but afterwards there were certain ceremonies such as the ablution of the sacred vessels, &c. The title of the office in the P. B. of 1549 was, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." The latter name, however, dropped out of use after the introduction of the vernacular into Divine Service (See *Missa Sicca; Presanctified*). [H.]

MASS, SACRIFICE OF (See *Sacrifice*).

MASTER. The designation of some of the heads of colleges at Oxford, and of all at Cambridge with the exception of two, the Provost of King's and the President of Queen's. The heads of some ancient hospitals, as Sherburn, are so called. It is recognised by the 42nd and 43rd Canons, &c., as one of the names of governors of cathedral and collegiate churches.

MASTER OF ARTS. The highest degree in arts, signifying one who is competent to teach, answering to that of Doctor in other faculties; conferred in all universities, though in a few modern instances superseded by that of Doctor of Philosophy. In England, the Masters of Arts form the privileged body of the ancient universities there; and there are many offices in the Church to which none are eligible but those who have at least taken that degree. By Canon 128, surrogates must be M.A. at least; and by Canon 74, Masters of Arts being beneficed, are enjoined to wear hoods or tippets of silk or sarcenet, and square caps.

MASTER OF THE CEREMONIES. An officer in many foreign cathedrals, whose business it is to see that all the ceremonies, vestments, &c., peculiar to each season and festival, are observed in the choir.

MASTER OF THE FACULTIES. The principal officer of the Court of Faculties. The office is now combined with that of Dean of Arches, by the Public Worship Act, 1874.

MASTER OF THE SENTENCES. The name commonly given to the celebrated Peter Lombard, bishop of Paris, one of the founders of scholastic divinity; so called from his great work of the *Sentences*, divided into four books, illustrative of doctrines of the Churches, in sentences, or passages taken from the Fathers.—*Dupin.*

MASTER OF THE SONG. A name for the instructor of the choristers, or choirmaster.

MASTER OF THE TEMPLE. The principal minister in the Temple Church, in London, styled also the *Custos* and Rector; who, since the time of Henry VIII., has been appointed by royal letters patent, without institution or induction. This is a post of great eminence, and has been held by many able divines, as Hooker, Bishop Sherlock, &c. The salary from the Crown is only about £30; the rest of it, and also the Master's house, are provided by the two societies of the Temple. The preachers of Lincoln's Inn and Gray's Inn are appointed by the Benchers. Those of Lincoln's Inn have included four archbishops, ten bishops, and two celebrated deans, Dr. Donne and Cyril Jackson. [G.]

MASTERS OF THE SCHOOLS. Three Masters of Arts, in the university of Oxford, annually elected, who preside over certain exercises of under-graduates. Before the ancient disputations and determinations were abolished, their office was much more onerous than at present.

MATINS, or MATTINS. The ancient name for early morning prayers, which were said at some time after midnight. "Ante auroram vel ex ortu auroræ."—Dugdale, *Monast. Ang.* vi. 679.

The hours of prayer in the Church of England, before the Reformation, were seven in number, viz. matins, the first or prime, the third, sixth, and ninth hours, vespers and compline. The office of matins, or morning prayer, according to the Church of England, is a judicious abridgment of her ancient services for matins, lauds, and prime.

The office of matins, or morning prayer, according to the English ritual, may be divided into three principal parts. First, the introduction, which extends from the beginning of the office to the end of the Lord's Prayer; secondly, the psalmody and reading, which extends to the end of the Apostles' Creed; and, thirdly, the prayers and collects, which occupy the remainder of the service.—Palmer, *Orig. Liturg.* i. 213.

MATRIMONY (*Matrimonium*). The nuptial state. According to the law of England marriage may be regarded merely as a civil contract; and so far as the effects of the law are concerned, those who contract marriage by a merely civil ceremony undergo no disabilities, and are regarded, to all intents and purposes, as man and wife. But from the earliest ages in the Church marriage has ever been solemnized with religious rites, as may be seen from the writings of the Fathers, and the decrees of councils (See *Marriage*). And indeed it has been regarded as a sacrament in the Church of Rome, which bases her teaching upon the words of St. Paul (Eph. v. 32), "this is a great mystery," which is rendered in the Vulgate "Sacramentum hoc magnum est." The Church of England plainly declares the high religious significance of the rite of matrimony: it is "instituted of God;" it signifies "the mystical union betwixt Christ and His Church;" it is to be taken in hand "in the fear of God;" and "so many as are coupled together otherwise than God's word doth allow, are not joined together by God."

II. (i.) In ancient times the betrothal and the rite of matrimony were distinct, the former taking place often years before the latter (See *Betrothal*). The service for matrimony itself consisted of three parts: (1) prayers, (2) the sacerdotal benediction, (3) the oblation of the Holy Eucharist. There were several minor ceremonies such as veiling the bride, crowning the bridal hair with garlands, &c., some of which are condemned by St. Chrysostom (*Hom. in 1 Cor.*). The present English form of solemnization of matrimony is taken in substance from the old office in the Sarum Manual, omitting the formal benediction of the ring, and the special form of the nuptial mass immediately following the service. Some of the hortatory parts are taken from Hermann's *Consultatio.* There has been no change in the service since 1549, except the omission of the "tokens of sponsage, as gold and silver," presented with the ring; and the alteration of the rubric with regard to the Holy Communion. This at the Reformation ran—"The new married persons, the same day as their marriage, must receive the Holy Communion." In 1661, to satisfy the Puritans, it was changed to "it is convenient," &c. In this the Church of England is not peculiar, for in the Eastern Church the newly-married couple are not obliged to receive the sacrament of the Eucharist immediately at the time of marriage (Goar, *Rit. Græc. Off. Cor. Nupt.* p. 385). The possible celebration of Holy Communion, the fact that the benediction is pronounced, and the ancient custom of the Church, would imply that the service should properly be performed by a priest, though that is not the law (See *Deacon; Marriage*).

(ii.) On account of the accompanying festivity marriage was early prohibited in Lent, in the eleventh century. It was also forbidden between Advent and the octave of Epiphany; between Septuagesima and the octave of Easter; during fourteen days before the feast of St. John Baptist; during the Ember weeks, and on all vigils. An attempt was made in 1661 to restore some of these restrictions, but it was not successful.

(iii.) Notice with regard to an intended marriage was always required beforehand by the Church. The earliest allusion to this in England is in the eleventh canon of the Synod of Westminster (A.D. 1200), which requires banns to be thrice published (See *Banns*). [H.]

MATTHEW, ST., THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 21st of September.

St. Matthew, the son of Alphæus, was also called Levi. He was of Jewish origin, as both his names discover, and probably a Galilean. Before his call to the apostolate, he was a publican or toll-gatherer to the Romans; an office of bad repute among the Jews, on account of the covetousness and exactions of those who managed it.

St. Matthew continued with the rest of the apostles till after our Lord's ascension. According to tradition, for the first eight years afterwards he preached in Judæa. Then he betook himself to propagating the Gospel among the Gentiles, and chose Ethiopia as the scene of his apostolical ministry: where it is said he suffered martyrdom, but by what kind of death is altogether uncertain.

MATTHEW'S, ST., GOSPEL. A canonical book of the New Testament (See the preceding article).

According to Papias (quoted by Eusebius, iii. 39), Irenæus (iii. 1), Origen (*ap. Euseb.* vi. 25), Eusebius (iii. 24), Jerome, *de Vit. Illustr.*, and others, St. Matthew wrote his Gospel in Hebrew, Syro-Chaldaic, or Aramæan, which was afterwards translated into Greek, but by whom is not stated, and the accuracy of this tradition is far from being clearly established (See Professor Westcott, *Introd. to Study of the Gospels*, and Professor Salmon, *Introd. to New Testament*).

MATTHIAS', ST., DAY: observed on Feb. 24. St. Matthias was probably one of the seventy disciples (Clem. Alex. *Strom.* i. 4; Euseb. i. 1, c. 12), and a constant attendant on our Saviour during His ministry. For this reason he was one of the two chosen to fill up the place of Judas the traitor, the other being Joseph called Barsabas, "and the lot fell upon Matthias." There is nothing known of his subsequent labours; according to the Greek menologies he planted the faith about Cappadocia, and received there the crown of martyrdom.

The observance of this festival was for a time attended with some confusion. The Prayer Book of Queen Elizabeth directs that in leap-years an additional day shall be added between Feb. 23 and 24: hence St. Matthias' Day in leap-years was observed on Feb. 25. On the review of the Liturgy it was thought more proper to add a 29th day to February; so that the festival would naturally always keep to the 24th. Nevertheless mistakes were constantly made (especially by the almanack makers) till Archbishop Sancroft in 1683 issued an injunction that St. Matthias' Day was always to be observed on Feb. 24.

MAUNDY THURSDAY (*Dies Mandati*). The Thursday in Holy Week, on which day our Lord gave His new Commandment (St. John xiii. 38) and the sacrament of the Holy Eucharist was instituted: it was therefore called also *Dies Cœnæ Domini, Dies Natalis Eucharisticæ, Dies Natalis Calicis, Dies mysteriorum*, &c.

I. There were several ceremonials connected with it in the early and mediæval Church. Penance was on this day relaxed, as St. Ambrose says, "dies erat quo Dominus sese pro nobis tradidit, quo in ecclesia pænitentialia relaxantur" (*Ep.* 33). And sermons were especially addressed to penitents (Martene, *Eccl. Rit.* 1, 6), hence it was also called *dies indulgentiæ*; the Eucharist was celebrated in the evening, in particular commemoration of its first institution (Aug. *Ep.* cxviii. *ad Januar.*), but this was afterwards discontinued, and prohibited (*Conc. Trull.* Can. 29); the catechumens had to repeat their creed either on the Thursday or on the Saturday (Martene, i. 116, lib. i. c. i.; *Con. Laod.* c. 46); the sacred oil was consecrated for use during the year (see *Chrism*), for which there are collects, and a *missa chrismalis* in the Gregorian and Gelasian sacramentaries, and for which services with very solemn ritual were appointed (Muratori, *Lit. Rom. Vet.* i. 554; ii. 991); the altars were bared, and washed with wine and water; and the feet of the choir were washed by the clergy, in imitation of the action of our Lord. The latter ceremony was enlarged upon, and sovereigns, bishops and nobles, used to wash the feet of certain poor,—as the pope does at the present day on Maundy Thursday.

II. In the Sarum Missal the rubric runs: "Post prandium conveniant clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad completorium dicendum." While the mandatum, pedilavium, or feet-washing took place, the antiphon was sung, "Mandatum novum do vobis:" from the first word of which our Maundy or Mandie (Bp. Cosin) is derived, not, as has been supposed, from "maunds" or baskets of gifts, which were made at this time (See Bp. Sparrow's *Rationale on the Common Prayers*, p. 135). In the *Hierurgia Anglicana* (p. 282) an account is given of the ceremonial of washing the feet of the poor by Queen Elizabeth. James II. is said to have been the last of our sovereigns who performed it. It is still the custom on Maundy Thursday for the Lord High Almoner to distribute royal gifts of money, woollen and linen cloths, shoes and stockings, to certain poor in the Royal Chapel at Whitehall, with a solemn service. A vestige of the old ceremony is retained in this service, the Almoner and his assistant being girded with long linen towels during the distribution (For the service on this occasion see Blunt's *Annot. P. B.* i. 99).

MEANS OF GRACE (See *Ordinance* and *Sacraments*). The sacraments and other ordinances of the Church through which grace is conveyed to souls prepared by faith and penitence to receive it. The expression is used once in the Prayer Book, in the

"General Thanksgiving"—"for the means of grace, and for the hope of glory."

MEDIATOR (See *Jesus*, *Lord*, *Christ*, *Messiah*). A person who intervenes between two parties at variance. Thus our Blessed Lord and Saviour Jesus Christ is the Mediator between God and man.

This appears from 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." When we call Him a Mediator, we call Him so, not only as He is our Redeemer, but also as He is our Intercessor. "For, if any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 St. John ii. 1). It is to be remembered however, that by a mediator here the Church means, not barely an intercessor or transactor of business between two parties, in which sense Moses was a mediator between God and the Israelites with respect to the ceremonial law, or St. John Baptist as between the Old and New Testament (Greg. Naz. *Orat.* xxxiv.), or Christian priests as merely internuncii, or media of communication, in which sense the word is often used by the Fathers, and which is given to them in the Apostolic Constitutions (ii. 25; Bingham, ii. xix. 16); but such a Mediator, Intercessor, and Transactor, as can plead the merit of His own blood, offered up in man's stead, to reconcile an offended God to sinful man. In this sense Christ is the mediator between God and man, being both God and man. And He is represented, both in the Old and New Testament, as the *only* Redeemer of mankind, as the *only* sacrifice for the sins of the whole world, and the only Mediator between God and man.—Suicer, s. v. *μεσίτης*.

MELCHITES. The name which is given to the Syriac, Egyptian, and other Christians of the Levant; who, though not Greeks, follow the doctrines and ceremonies of the Greek Church, and submit to the decisions of the Council of Chalcedon. The term *Melchites* is borrowed from the Hebrew or Aramaic word מֶלֶךְ, *Melec*, which signifies to reign. So that Melchites is as much as to say Royalists, and is a term of reproach, given to the orthodox by the Eutychians, or Jacobites, on account of their implicit submission to the edicts of the emperors, for the publication and reception of the above-mentioned council.

The Melchites, excepting some few points of little or no importance, which relate only to their ceremonies and ecclesiastical discipline, are in every respect professed Greeks. They have translations, in the Arabic language, of the Greek rituals; but their versions are for the most part very incorrect. In general, the Christians of the Levant are so far from being just and correct in their translations of the Greek authors, that they imagine they have a right to make them speak according to their own sentiments. This is evident in the Arabic canons of the Council of Nice, in which the Melchites find sufficient arguments to justify their notions against those of the Jacobites; and the Jacobites, on the other hand, by the very same canons, vindicate their tenets against those of the Melchites.

The Melchites are governed by a particular patriarch, who resides at Damascus, and assumes the title of Patriarch of Antioch. The great difficulty they meet with in finding such ministers as can read Greek, is said to be the true reason why they celebrate mass in the Arabic language: and even those who are acquainted with the Greek tongue, yet read the Epistle and Gospel in Arabic.

The monks among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks. They have four fine convents, distant about a day's journey from Damascus. They never go out of the cloister.—Stubbs' Soames' *Mosheim*, i. 429; iii. 567.

MELETIANS. There were in the 4th century two schisms called *Meletian*.

I. The Meletians of Egypt had their name from Meletius, a bishop of Lycopolis, the second of the Egyptian sees in dignity. It has been most commonly supposed that Meletius sacrificed to the heathen gods in a persecution about the year 301, or perhaps in the last general persecution a few years later. But there seems to be reason for supposing that the occasion of his schism was of an opposite kind—that he objected to the lenity with which Peter, bishop of Alexandria, treated those who had lapsed in the persecution; and this explanation agrees better with the character of the sect, who rejected all from their communion, who in time of persecution fell from Christ, though they afterwards repented. Meletius proceeded to ordain bishops, and at one time had nearly thirty of these in his communion. He was prohibited for ever to ordain by the Council of Nice, but his followers were admitted to communion without re-ordination. He submitted to this at first, but afterwards resumed his practice of schismatical ordinations. The Arians attempted to draw the Meletians into a connexion with them, on the ground of their common enmity to the orthodox bishops of Alexandria; and thus the schismatics, whose original difference with the Church had been limited to questions of discipline, became infected with heresy.

II. The Meletians of Antioch were so called from Meletius, who in 360 was appointed to the bishopric of that city.

Although he owed his appointment to the Arians, he soon showed that he was orthodox; whereupon he was deposed and banished. He afterwards recovered his see, but the adherents of Eustathius, who had been deposed by the Arians many years before, refused to communicate with him; and Lucifer, bishop of Cagliari, by ordaining Paulinus in opposition to him, contributed to exasperate the differences of the orthodox. The schism of Antioch was not finally healed until the year 415.—Stubbs' Soames' *Mosheim*, i. 276, 300; Stephens' *St. Chrysostom*, pp. 19–31.

MEMORIÆ COMMUNES. Collects of which there are several pages in the Salisbury Missal, which correspond to "Prayers and Thanksgivings on several occasions." The four intercessory prayers now used in the morning and evening service immediately after the Anthem seem to have been originally considered as belonging to this class. The original ideas, though not the *ipsissima verba* of these four prayers, and several of those called "Occasional," are to be found in the *Memoriæ Communes.*—Blunt's *Annot. P. B.* i. 26. [H.]

MEMORIAL COLLECT. When two holy days coincide the collect of the lesser one is used after that of the greater, by way of commemoration—hence called the memorial collect. [H.]

MENÆA, or MENAIA (τὰ μηναῖα). The name which the Greeks give to the twelve volumes of their Church Service. These volumes answer to the twelve months in the year, each volume taking in a month. In this book are contained the offices for the saints of every day, methodically digested.

From the Menaion is drawn the *Menologium* (Menology), or Greek calendar, in which the lives of the saints in short, or their names only, are cited. The Menaion, therefore, of the Greek answers to the Breviary of the Latins, and the Menology to the Martyrology (See *Breviary* and *Martyrology*).—Neale's *Eastern Church*, 829.

MENDICANTS, or BEGGING FRIARS. There are several orders of monks or friars, in Popish countries, who, having no income or revenues, are supported by the charitable contributions of others. These, from their manner of life, are called Mendicants.

This sort of friars began in the thirteenth century, when Dominic de Guzman, with nine more of his companions, founded the order of *Preaching Friars*, called from their founder *Dominicans*. The other three *Mendicant* orders are, the *Franciscans*, *Augustines*, and *Carmelites*.

The friars did much good and effected many reforms. They were, indeed, the chief missionaries of the age. But with their success and prosperity came corruption. They set altar against altar, and delighted in turning the parish priest into ridicule. They gave great disturbance to the secular clergy, by pretending to a right of taking confessions and granting absolution, without asking leave of the parochial priests, or even the bishops themselves. Pope Innocent IV. restrained this licence, and prohibited the Mendicants from confessing the faithful without leave of the curé. Alexander IV. restored this privilege to them. And Martin IV., to accommodate the dispute, granted them a permission to receive confessions, upon condition that the penitents who applied to them should confess once a year to their proper pastor. However, this expedient falling short of full satisfaction, Boniface VIII. ordered that the superiors of religious houses should make application to the bishops for their permission to such friars as should be commissioned by their respective abbots to administer the sacrament of penance. But by Alexander V. they were invested with authority to receive confession, and to give absolution in every parish in every part of the world. They were, of course, everywhere the advocates of the pope, and enemies to the independence of the Church of England. It was by his fearless attack with regard to the Mendicant Friars that Wiclif rose into fame and popularity at Oxford.—Milman's *Lat. Christ.* v. 461, 488; Hook's *Archbishops*, iii. 48.

MENGRELIANS. Christians of the Greek religion, converted by Cyrillus and Methodius. They baptize not their children till the eighth year, and enter not into the Church (the men especially) till the sixtieth (others say the fortieth) year, but hear Divine service standing without the temple.

MENNONITES. A sect of Anabaptists in Holland, so denominated from one Mennon Simonis of Frisia, who lived in the sixteenth century. The Protestants, as well as the Romanists, confuted them. Mennon was not the first of the Anabaptists; but having rejected the enthusiasms and revelations of the first Anabaptists and their opinions concerning the new kingdom of Jesus Christ, he set up other tenets, which his followers hold to this time. They believe that the New Testament is the only rule of our faith; that the terms *Person* and *Trinity* are not to be used in speaking of the Father, Son, and Holy Ghost; that the first men were not created just; that there is no original sin; that Jesus Christ had not His flesh from the substance of His mother Mary, but from the essence of His Father; that it is not lawful for Christians to swear, or exercise any office of magistracy, nor use the sword to punish evil-doers, nor to wage war upon any terms; that a Christian may attain to the height of perfection in this life; that the ministers of the gospel ought not to receive any salary; that children are not to be baptized; that the souls of men after death rest in an unknown place.

In the meantime these Mennonites broke into several divisions, for very inconsiderable reasons; many among them embraced the opinions of the Socinians, or rather of the Arians, touching the Deity of Christ; and they were all for moderation in religion, not thinking that they might lawfully debar from their assemblies any man leading a pious life, and that owned the Scriptures for the Word of God. These were called Galenites, and borrowed their name from a physician of Amsterdam, called Galen. Some of them in Holland are called Collegiates, because they meet privately, and every one in their assembly has the liberty to speak, to expound the Scriptures, to pray, and to sing: they that are truly Collegiates are Trinitarians: they never receive the communion in their college, but they meet twice a year, from all parts of Holland, at Rhinsburg, a village about two leagues from Leyden; there they receive the sacrament. The first that sits at table may distribute it to the rest; and all sects are admitted, even the Roman Catholics, if they would come (See Stubbs' Soames' *Mosheim*, iii. 136, 146, 148, 152).

MENOLOGY (*μηνολόγιον*). A book corresponding with the Latin Martyrology. Fragments of menologia of the eighth or ninth century are published at the end of Scholz' *Greek Test.*, 1830. In modern usage the word has sometimes been confounded with the Menæon.—*Goar. Not.* 29 *in Laud. Off.* (See *Martyrology; Menæon*). [H.]

MENSA. The slab of stone or wood used as the surface of the Altar or Lord's Table. Stone has been decided illegal, both for the mensa and the table (see *Altar*), "though as neither the stone table nor the wooden one is ever seen when it is used, being always covered; nor is a wooden one in fact ever moved, or wanted to be moved, any more than a stone one; and as stone or marble tables . . . had long been used in churches . . . it is pretty evident that the sudden cutcry against stone tables had a good deal more to do with *Odium Theologium* than with religion."—*Lectures on Church Building,* Sir E. Beckett, p. 247, 1856. [H.]

MESSALIANS, or MASSALIANS. So called from a Chaldee word, which signifies *to pray*, as does the Greek *εὔχομαι*, from which these sectaries had also the name of *Euchites*, because they prayed continually, and held nothing necessary to salvation but prayer: they rejected preaching and the sacraments: they held that the supreme God was visible: and that Satan was to be worshipped that he might do no hurt: they pretended to cast out devils; and rejected almsgiving. This heresy prevailed under Valentinian and Valens, about A.D. 370.

MESSIAH, מָשִׁיחַ; equivalent to *χρίστος*, the Anointed (see *Christ, Jesus,* and *Lord*). It is the title given by way of eminence to our Blessed Saviour, and it alludes to the authority He possesses to assume the characters of Prophet, Priest, and King, and so of the Saviour of the world.

Christ the Messiah was promised by God (Gen. iii. 15; xxi. 12), and foretold by the prophets (Gen. xlix. 10; 1 Sam. ii. 10 and 35; Ps. ii. 2; xlv. 7; Micah v. 2, with St. John vii. 42; Mal. iii. 1), as the "redeemer" of Israel (Job xix. 25; Isa. lix. 20; St. Luke xxiv. 21), and "the desire of all nations" (Haggai ii. 7). He who was born in the days of Herod, of a pure virgin, and called "Jesus," according to prophecy (St. Luke i. 31), is that "Messiah," "the Christ" (St. John i. 41; Acts ii. 36), as He declares himself to be (St. John x. 24, 25), whose coming was then expected (St. Matt. ii. 1, 2; St. John iv. 25, 29, 42). Who was "anointed," not with any material and typifying "oil," as were those who preceded Him—His types—but with "the Spirit of God" (St. Matt. iii. 16; St. John i. 32, 33), "the Spirit of the Lord," as promised (Isa. xi. 2; xlii. 1; St. Matt. xii. 18), a spiritual unction—"the oil of gladness, above his fellows" (Ps. xlv. 7); and thus was He consecrated to the three offices, divided in others, being the great Prophet predicted (Deut. xviii. 15, 18), and acknowledged (St. John vi. 14; vii. 40), the eternal High Priest (Ps. cx. 4; Heb. viii. 1; x. 12, 14), and universal King (Gen. xlix. 10; Num. xxiv. 17; Ps. ii. 6; Dan. vii. 14; Zech. xiv. 9; St. Matt. xxv. 34; Rev. xi. 15). And this Spirit He received as the head (Heb. i. 9), and conveys to the members of His body (2 Cor. i. 21; 1 St. John ii. 20).

MESSIANIC. A term invented by modern critics, to signify those Psalms or other portions of Scripture which specially relate to or personify the Messiah.

METHODISTS, POPISH. Polemical doctors, who arose in France about the middle of the seventeenth century, in opposition to the Huguenots, or French Protestants.

METHODISTS, *Origin of word.* The Greek word *Μέθοδικος* was applied to any one who practised any profession, but was principally applied to the profession of medicine, and to the doctor who treated his patients on scientific principles. It first came into use in modern times in France at the beginning of the 17th century, when it was used to designate a school of theologians, the most illustrious of whom was

Bossuet. The New Methodists, whose principal doctrine was the "great point of justification," were a prominent sect some ten years before John Wesley's birth. The name of Methodists was given to Wesley and the society which early looked upon him and his brother as their leaders, first of all in derision by the undergraduates of his day, but became ultimately the popular name of his followers; and in the year 1746, was fully accepted by him and his society.

JOHN WESLEY.—This remarkable man, the son of the Rev. Samuel Wesley, Rector of Epworth in Lincolnshire, was born in 1703, and died in 1791. He was educated at the Charterhouse and at Christ Church. We find nothing worthy of record with regard to his undergraduate life at Oxford. In 1725 he took deacon's orders, and in the following year he obtained a fellowship at Lincoln College. He now appears to have been much influenced by reading Law's "Serious Call," and "Christian Perfection." He left Oxford and took a curacy in Lincolnshire. Thence he returned to Oxford and joined what was called the "Godly Club," a society of young men who agreed together to receive the Holy Communion once a week, and fast on two days out of seven, and who occupied themselves in visiting the prisons and the sick. In the year 1735 Wesley was sent out as a minister to Georgia by the S. P. G.; but his work was unsuccessful, and after three years' sojourn in that colony he returned to Oxford. On his voyage out he had been in company with some German Moravians, by whose example and conduct he had been much influenced. On his return to London he joined their Society, and soon afterwards paid a visit to their headquarters at Herrnhut, in Germany. The influence of the young Moravian emigrant, Peter Bohler, was at this time of service to John and Charles Wesley in their spiritual development; but this converse with the Moravians also greatly tended to lessen the hold of the Church system upon John Wesley, and paved the way to his establishment of a community to some extent independent of it. The year 1739 found Wesley preaching at Clifton, whence he issued his famous manifesto. "I look upon all the world as my parish, thus far I mean that in whatever part of it I am I judge it meet right and my bounden duty to declare unto all that are willing the glad tidings of salvation." This declaration was followed in the same year by the building of a Meeting House at Bristol without the bishop's consent or that of the clergyman of the parish, and by the fitting up of a large shed in Windmill Street, Finsbury Square, for the same purpose. This was the first direct step towards a separation from the Church, and shows the different ways in which Wesley acted, and allowed those subject to his authority to act. He exacted the strictest obedience from his own subordinates. but seems only himself to have obeyed the bishops as far as suited his purposes. "How far," he asks in 1744, "is it our duty to obey the bishops?" His reply is, "in all things indifferent, and on this ground we should obey the canons as far as we can with a safe conscience." Again, when asked later on, on what authority he preached and held his meetings, he replied, "by the authority of Jesus Christ conveyed to me by the now Archbishop of Canterbury when he laid hands upon me and said, 'Take thou authority to preach the Word of God.'" But Wesley omitted the rest of the sentence . . . . "where thou shalt be lawfully appointed thereunto," another instance of the way in which he disregarded authority when it clashed with his inclinations. A time of persecution now set in for awhile which found vent in constant annoyances, and even serious hostility. Seven of the lay preachers were impressed by the press-gangs of the period, and sent away to foreign service; and in 1768, six students were expelled from St. Edmund's Hall for the only reason that they sympathised with Wesley. His followers, moreover, were in some instances driven away from the parish churches, as at Epworth and Scarborough, by unkind treatment and open insult. By the year 1744, Methodism had become a fact in English history, and the first conference of clergy was held in London. This conference was attended by John and Charles Wesley and four clerical friends, and the total number of members in the London Societies was estimated at two thousand. Next followed the new development of the system to which it owes an especial character—the appointment of lay preachers. A young layman named Maxfield first took upon himself to preach, unauthorised by Wesley, in the chapel at Moorfields. Wesley, after much consideration, permitted the innovation; and before his death this order numbered no less than five hundred members. The Methodists were withdrawn from the Church more rapidly by this innovation than by anything else; for by seeing laymen perpetually in their pulpits, they soon became accustomed to the absence of ordained clergy. And when the few clergy who assisted the Wesleys at first, died or ceased to work, the teaching went on under the lay preachers. We may consider that this peculiarity of Methodism has given it its permanence. But although Wesley permitted this scheme, there is abundant evidence that it was an innovation which was thrust upon him, and of which he never heartily approved. The lay preacher entered the ranks about the age of twenty, after a careful examination of his spiritual state and mental fitness. Wesley gave the lay preachers such instruction as he could on the rare opportunities on which he met them, and although self-taught, many of these preachers became fair teachers. Their work was very hard at first, and they had long distances to travel in all weathers. They were expected also to be in the Meeting House at five A.M. Their pay was scarcely sufficient to supply their wants, and they were not allowed to supplement it, except by the sale of books and tracts. It is recorded of one John Jane, who died of a fever brought on by over-walking, and died "without a struggle and with a smile upon his face," that after the funeral expenses had been paid, a balance of 1*s*. 4*d*. remained for his representatives, and Wesley is reported to have said on hearing of this, that it was enough for any unmarried preacher of the Gospel to have. But as the wealth of the Methodists increased, so also did the comfort and the salaries of the preachers, and their sons were educated free of expense at Kingswood School. Much of Wesley's time was spent in travelling in Ireland, Wales, and Scotland. In Ireland he met with success from the first, and but little persecution except on one occasion at Cork, where in, 1749, the famous presentment by the grand jury was returned, finding that Charles Wesley and his friends "were persons of ill repute and vagabonds." A large building called the New Chapel was built near the site of the old cannon foundry which had been fitted up as a chapel by Wesley in Moorfields, nearly forty years before, in 1777, and in a house attached to it Wesley lived when in the metropolis, until his death in 1791. In 1784 Wesley was hurried into one of the most, perhaps the most, indefensible act of his life. In 1760 a few Methodists had landed in America, and help had been sent to them in 1768, but the mission was broken up by the American war. When the war came to an end, the idea was ever present to Wesley's mind how to make provision for supplying the religious necessities of that great country. The English bishops were applied to, but there were legal and political difficulties in their way, and no English bishop could be induced to ordain for America. "We are in great need of help," wrote Francis Asbury. And one morning in Bristol, Wesley went through a form of consecration and ordination, by which Dr. Coke considered himself raised to the status of a bishop, and Whatcoat and Vasey to the position of priests. The former was to superintend the missions in America and the others to preach and administer the Sacraments. Wesley, in his letter to America, was careful to omit the word "bishop," using only the word "superintendent." And he was deeply grieved when he heard that Coke and Asbury, the latter of whom had received no kind of ordination at this period, but whom Coke had taken upon himself "to set apart," had assumed the title of bishops. This unwise step on Wesley's part was the cause of much sorrow to many of his friends. A. Knox wrote that Wesley was "the dupe of his own weakness and other men's arts," and C. Wesley from that time ceased to take any part in the affairs of the Society.

During the later years of his life Wesley's following increased very rapidly. In 1780 there were in England only 52,000 enrolled Methodists. In 1790 there were 194,000, and during the same period the number of lay preachers doubled. It is clear that Wesley never intended to separate from the Church. In 1751, "railing against the Church," as a very grave offence, was brought home to two preachers, and Wesley expressed his determination of putting down a sin which he describes "as the spirit of Ham if not of Korah." In 1763 the "Larger Minutes" are full of warning against a growing tendency of separation from the Church. In 1766, one of searching questions for probationers was, "Do you constantly attend Church and the Sacraments?" "I advise all our friends to keep to the Church," he wrote in 1778. In 1785 he declared at a meeting of the Society at Bristol that "he had no more thought of separating from the Church than he had forty years before." Just before his death he prayed for the Church and the king. But scarcely was he dead ere his followers began to prepare for the separation he had repeatedly denounced. It was proposed to divide the kingdom into four Methodist bishoprics, and these words were added, "We must have ordination among us at all events." In 1836 a regular system of ordination was established, and a conference commissioned the preachers to administer the Sacraments.

Chief Divisions:—

I. Wesleyans under Wesley's deed of settlement.
II. Kilhamites or New Connexion separated, 1797.
III. Primitive Methodists, 1810.
IV. Bryanites, or Bible Christians, 1815,
V. Wesleyan Methodist Association, 1834.
VI. Wesleyan Methodist Reformers, 1849.

(The two last have lately coalesced under the title of The United Methodist Free Church.)

VII. Free Methodists, 1871.

VIII. The Calvinistic Methodists form two or three more sects, but they are for the most part followers of Whitefield.

Numbers.—The *Methodist Recorder* September, 1885, gives the following as the exact number of some of these sects as reported at the various conferences of the year:—Wesleyans, 413,263, increase 2,797; Primitives, 192,389, increase 1,281; Methodist Free Churches, 76,385, increase 544; New Connexion, 29,327, decrease 60; Bible Christians, 26,359, increase 314; Wesleyans (Ireland), 24,971, increase 105. Total number, 762,594, increase 5,041.

Taking the growth of the population at so low a rate as 1 per cent., it would appear from this that Methodism has fallen considerably into arrear.

Organisation.—The classes were the very first of the arrangements introduced by Mr. Wesley. They consist in general of from twelve to thirty persons; each class having its appointed leader, an experienced Christian layman nominated by the superintendent of a circuit, and appointed by a leaders' meeting. His duty is to meet his class once a week, converse with each class member, hear from him a statement of his spiritual condition, and give appropriate counsel. Every member of a class, except in cases of extreme poverty, is expected to contribute towards the funds of the Society. Out of the proceeds of this contribution, assisted by other funds, the stipends of the ministers are paid. The system of class-meetings is justly considered the very life of Methodism. The bands, which are, or more properly were, subdivisions of the classes, consist of small bodies of from five to ten persons. All members of the Society are not obliged to belong to one of these bands; but it was Wesley's intention that all should so associate themselves for prayer and mutual help. The design of the band, he writes, is to obey that command of God, "Confess your faults one to another and pray one for another that ye may be healed." The chief rules are:—

(1) To meet once a week.

(2) To come punctually.

(3) To begin with singing or prayer.

(4) To speak each of us in order freely and plainly the true state of our souls with the faults we have committed in thought, word and deed, and the temptations we have felt since our last meeting.

(5) To desire some person amongst us to speak his own state first and then to ask the rest in order as many and as searching questions as may be concerning their sins and temptations. Wesley held these bands to be of the greatest importance for the spiritual welfare of his followers. The nature of the confessions made at them required that the sexes should be separated; and the bands were arranged of persons as much as possible of the same age, so that their confessions might be quite unrestrained. We can hardly wonder that these meetings fell off very considerably after Wesley's influence was removed, and that they are now almost, if not entirely, extinct.

Circuits.—The classes are organised into societies which include the chapels in some market town and the villages for some miles around it. The public worship of these societies is conducted in each circuit by two descriptions of preachers, one clerical, the other lay. The clerics are separated entirely to the work of the ministry—are members of, or in connexion with, or received as probationers by, the Conference—and are supported by funds raised for that purpose in the classes and congregations. From one to four of these, called "itinerant preachers," are appointed annually for not exceeding three years in immediate succession to the same circuit. Their ministry is not confined to any particular chapel in the circuit, but they act interchangeably from place to place, seldom preaching in the same place more than one Sunday without a change, which is effected according to a plan generally re-made every quarter. The "Minutes of Conference," 1885, give the number of ministerial leaders as 1,214, and of accredited local preachers as 14,721. The lay, or "local" preachers, as they are denominated, follow secular callings, like other of their fellow subjects, and preach on the Sabbaths at the places appointed for them in the above-mentioned plan; as great an interval being observed between their appointments to the same place as can be conveniently arranged.

The public services of Methodists present a combination of the forms of the Church of England with the usual practice of Dissenting Churches. In the larger chapels, the Church Liturgy is used with certain alterations and omissions; and the sacrament is administered according to the Church of England rubric, but more frequently after the altered and shortened form drawn up for the American Methodists in 1784. The chief alterations in this form are the substitution of "elder" for "priest"—the omission of the Nicene Creed and of the second prayer after the second Lord's Prayer—the permission to use extempore prayer after the "Gloria in Excelsis"—the turning of the Absolution and the Blessing into prayers. Independently of Sabbath worship, love feasts are occasionally celebrated; and a midnight meeting, on the last day of each year, is in many places held as a solemn "watch night."

At present there are about 594 circuits in Great Britain. Besides preaching in the various chapels in their respective circuits, the lay itinerant preachers administer the sacraments of Baptism and the Lord's Supper. One or other of them, according to an arrangement amongst themselves, meets every class in his circuit once in every quarter, is supposed personally to converse with every member, and to distribute to all such as have throughout the past three months walked orderly a ticket, which authenticates their membership. One of the ministers in every circuit is called the "superintendent," whose duties, in addition to his ordinary labours as a travelling preacher, are, to see that the Methodist discipline is properly maintained,—to admit candidates into membership (subject to a veto by a leaders' meeting),—and to expel from the society any member whom a leaders' meeting shall pronounce guilty of any particular offence. Appeal, however, lies from his decision to a district meeting, and ultimately to the Conference. There is also a "circuit steward," whose duty is to receive from the society stewards the contributions of class members, and to superintend their application for the purposes of the circuit.

Districts.—The circuits are again organised into districts of which there are thirty-three in England and Wales, each containing some eighteen circuits. They were arranged by the Conference after Wesley's death, and are used principally for gathering ministers together. Each district has its chairman and secretary, and acts as a kind of local committee of the general Conference. It has power to suspend preachers, authorise the building of chapels, and deal with questions of finance.

The CONFERENCE, the highest Wesleyan court, as settled by Wesley consisted exclusively of ministers, but of late years representative laymen have been elected to attend the Conference. It derives its authority from a deed of declaration, executed by Mr. Wesley in 1784, by which it was provided that, after the decease of himself and his brother Charles, 100 persons, named in the deed, "being preachers and expounders of God's holy word, under the care and in connexion with the said John Wesley," should exercise the authority which Wesley himself possessed, to appoint preachers to the various chapels. Vacancies in the Legal Hundred were to be filled up by the remainder at an annual Conference. In pursuance of this deed, a Conference of 100 ministers meets yearly in July, with the addition of the representatives selected by the district meetings, and such other ministers as are appointed or permitted to attend by the district committees and the above-mentioned lay representatives. The custom is, for the whole body to share in the proceedings and to vote; but all the decisions thus arrived at must be sanctioned by the Legal Hundred, ere they can have binding force. The Conference must sit for at least five days, but not beyond three weeks. Its principal transactions are, to examine the moral and ministerial character of every preacher—to receive candidates on trial—to admit ministers into the Connexion—and to appoint ministers to particular circuits or stations. Independently of its functions under this deed poll, the Conference exercises a general superintendence over the various institutions of the body; including the appointment of various committees, as, (1) The Committee of Privileges for guarding the interests of the Wesleyan Connexion; (2) The Committee for the management of Missions; (3) The Committee for the management of Schools for educating the children of Wesleyan ministers; (4) The General Book Committee (for superintending the publication and sale of Wesleyan works); (5) The Chapel Building Committee (without whose previous consent in writing no chapel, whether large or small, is to be erected, purchased, or enlarged); (6) The Chapel Relief Committee; (7) The Contingent Fund Committee; (8) The Committee of the Auxiliary Fund for worn-out ministers and ministers' widows; and the committees for the various schools, theological institutions, &c.

The Conference has also assumed to itself the power of making new laws for the government of the Connexion; provided that, if any circuit meeting disapprove such law, it is not to be enforced in that circuit for the space of one year. Any circuit has the power of memorializing Conference on behalf of any change considered desirable, provided the June quarterly meeting should so determine.

The doctrines held by the Wesleyans are substantially accordant with the Articles of the Established Church, interpreted in their Arminian sense. In this they follow Mr. Wesley rather than Arminius; for although the writings of the latter are received with high respect, the first four volumes of Wesley's Sermons, and his Notes on the New Testament (which they hold to be "neither Calvinistic on the one hand nor Pelagian on the other") are referred to as the standard of their orthodoxy. The continued influence of their founder is manifested by the general adherence of the body to his opinions on the subject of attainment of Christian perfection in the present life—on the possibility of final ruin after the reception of Divine grace—and on the experience by every convert of a clear assurance of his acceptance with God through faith in Jesus Christ.

Finances of the Society.

The amounts raised by this Society for their various societies and institutions can only be approximately arrived at. The Wesleyans raised, in 1884–5, £146,308 for their foreign missions, while their Home Missionary income for the same period was nearly £38,000. £21,944 were expended on the education of ministers' children at the connexional schools; £310,000 were contributed in Great Britain for chapel building; and £12,250 for the training of candidates for the ministry.

The "Minutes of Conference" for 1885 contain the following statistics of the schools of this persuasion :—

Day Schools (844).

Total number of scholars . . .	178,056
Average attendance	132,855
School pence	£100,698
Government grant	110,334
Subscriptions, &c.	23,545
Total Income	234,578
Spent on teaching staff . . .	185,974
Other expenditure	50,718
	£236,692

Sunday Schools.

Number of schools	6,659
Total annual cost	£74,259
Officers and teachers	125,502
" in society or on trial . .	102,388
Number of scholars.	862,279
" under 7 years of age . .	204,912
" above 15 " . .	188,112
" in society or on trial . .	105,123

Training Colleges, 1885 :—

(1) Westminster male students in training, 116.

(2) Southlands female students in training, 109.

Minutes of Conference, 1885.

GENERAL VIEW.

—	Members.	On Trial.	Ministers.	On Trial.	Supernumeraries.
I. In Great Britain .	413,163	30,861	1,589	70	288
II. In Ireland and Irish Missions .	24,971	862	173	19	44
III. In Foreign Missions	29,133	4,213	203	106	7
IV. French Conference	1,703	94	28	2	4
V. South African Conference . . .	22,816	8,836	102	55	12
VI. West Indian Conferences . . .	43,317	1,807	67	18	..
Totals. . .	535,103	46,673	2,162	270	355

Minutes of Conference, 1885.

THE METHODIST NEW CONNEXION.

For some time after Mr. Wesley's death in 1791, considerable agitation was raised throughout the numerous societies which had rapidly sprung up in every part of England. The more immediate subjects of dispute had reference to (1) "the right of the people to hold their public religious worship at such hours as were most convenient, without being restricted to hours intervening between services in the Established Church;" and (2) "the right of the people to receive the ordinances of Baptism and the Lord's supper from the hands of their own ministers, and in their own places of worship;" but the principal and fundamental question in dispute concerned the right of the laity to participate in the spiritual and secular government of the body. Wesley himself had, in his life-time, always exercised an absolute authority; and after his decease the travelling preachers claimed the same extent of power. A vigorous opposition was, however, soon originated, which continued during several years; the Conference attempting various unsuccessful measures for restoring harmony. A "Plan of Pacification" was adopted by the Conference in 1795, and was received with general satisfaction so far as the ordinances were concerned; but the question of lay influence remained untouched till 1797, when the Conference conceded that the leaders' meetings should have the right to exercise an absolute veto upon the admission of new members to the Society, and that no member should be expelled for immorality, "until such immorality had been proved at a leaders' meeting."

Foremost amongst many who remained unsatisfied by these concessions was Alexander Kilham, who, singularly enough, was born at Epworth in Lincolnshire, the birthplace of the Wesleys. Mr. Kilham, first acquiring prominence as an assertor of the right of Methodists to meet for worship in church hours, and to receive the sacraments from their own ministers, was gradually led to take an active part in advocacy of the principle of lay participation in the government of the Connexion.

In doctrines, and in all the essential and distinctive features of Wesleyan Methodism, there is no divergence between the New Connexion and the parent body: the Arminian tenets are as firmly held; and the outline of ecclesiastical machinery—comprising classes, circuits, districts, and the Conference—is in both the same. The grand distinction rests upon the different degrees of power allowed in each communion to the laity. It has been shown that, in the "Original Connexion," all authority is virtually vested in the preachers :

they alone compose the Conference—their influence is paramount in the inferior courts—and even when, as in financial matters, laymen are appointed to committees, such appointments are entirely in the hands of Conference. The "New Connexion," on the contrary, admits, in all its courts, the principle of lay participation in Church government: candidates for membership must be admitted by the voice of the existing members, not by the minister alone; offending members cannot be expelled but with the concurrence of a leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the Church and ministers conjointly; and in district meetings and the annual Conference lay delegates (as many in number as the ministers) are present, freely chosen by the members of the Churches.

The progress of the New Connexion since its origin has been as follows, in the aggregate, comprising England, Ireland, and the Colonies:

Year.	Members.
1797	5,000
1803	5,280
1813	8,067
1823	10,794
1833	14,784
1840	21,836
1846	20,002
1853	21,384
1870	22,633
1885	29,327

This Society, in the year 1884–5, raised for chapel fund £976; for missions £5,831; for home missions £951. It numbers a considerable following out of England.

PRIMITIVE METHODISTS.

About the commencement of the present century certain among the Wesleyans (and conspicuously Hugh Bourne and William Clowes) began to put in practice a revival of those modes of operation which had by that time been abandoned by the then consolidated body. The Conference of 1807 affirmed a resolution adverse to such unprescribed expedients; and the consequence of this disapprobation was the birth of the Primitive Methodist Connexion. In 1808 Bourne was expelled from the Methodist Body by the Burslem Quarterly Meeting, and in 1810 this expulsion was followed by that of Clowes. These two local preachers at once began to form a new sect, and were joined by sixteen congregations and twenty-eight preachers, in Lancashire and Yorkshire. The organisation, the nucleus of which was thus formed, has become the most dangerous rival of the parent Society, and numbers more members than all its other offshoots put together. The first class was formed in 1810 at Standley in Staffordshire. The Society then numbered ten members. Since that date it has rapidly increased, as the following table will show:—

Year.	Members.
1810	10
1811	200
1820	7,842
1830	35,733
1840	73,990
1850	104,762
1853	108,926
1870	150,169
1885	192,389

In 1870 their chapels were reckoned as 6,397, their travelling preachers as 961, and their local preachers as 14,332. At this period they counted only 41 day schools, but 271,802 Sunday scholars with 47,379 teachers. But these numbers have advanced since that date in proportion to the increase in the number of members. The "Camp Meetings," with which the names of the founders of this Connexion, and their American assistant, Lawrence Dow, were so inseparably connected, had even in 1853 become infrequent, as the people were considered to be accessible to other agencies.

BIBLE CHRISTIANS.

The "Bible Christians" (sometimes called Bryanites) are included here among the Methodist communities, more from a reference to their sentiments and polity than to their origin. The body, indeed, was not the result of a secession from the Methodist Connexion, but was rather the origination of a new community, which, as it grew, adopted the essential principles of Methodism.

The founder of the body was Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who, in 1815, separated from the Wesleyans, and began himself to form societies upon the Methodist plan. In a very few years considerable advance was made, and throughout Devonshire and Cornwall many societies were established; so that in 1819 there were nearly thirty itinerant preachers. In that year the first Conference was held, when the Connexion was divided into twelve circuits. Mr. O'Bryan withdrew from the body in 1829. In doctrinal profession there is no distinction between "Bible Christians," and the various bodies of Arminian Methodists. The forms of public worship too are of the same simple character; but in the administration of the Lords Supper "it is usual to receive the elements in a sitting posture, as it is believed that that practice is more conformable to the posture of body in which it was at first received by Christ's Apostles than kneeling; but persons are at liberty to kneel, if it be more suitable to their views and feelings to do so." They allow women to preach, and their preachers form the smaller portion of their governing body. The Bryanites are specially a West Country sect, their principal following being in Cornwall, Devonshire, Somersetshire, and Wales. They have also small offshoots in Canada and Australia. This Society numbered 13,862 members in 1852, 18,466 in 1870, and their Minutes of Conference for 1885 return their numbers as 26,359.

UNITED METHODIST FREE CHURCH.

This body is composed of the union of the Wesleyan Methodist Reformers, the Protestant Methodist Society formed in 1828, and the Wesleyan Methodist Association.

WESLEYAN METHODIST REFORMERS.

In 1849, another of the constantly recurring agitations with respect to ministerial authority in matters of Church discipline arose, and still continues. Some parties having circulated through the Connexion certain anonymous pamphlets called "Fly Sheets," in which some points of Methodist procedure were attacked in a manner offensive to the Conference, that body, with a view to ascertain the secret authors (suspected to be ministers), adopted the expedient of tendering to every minister in the Connexion a "Declaration," reprobating the obnoxious circulars, and repudiating all connexion with the authorship. Several ministers refused submission to this test, as being an unfair attempt to make the offending parties criminate themselves, and partaking of the nature of an Inquisition. The Conference, however, held that such a method of examination was both Scripturally proper, and accordant with the usages of Methodism; and the ministers persisting in their opposition were expelled. This stringent measure caused a great sensation through the various societies, and meetings were convened to sympathise with the excluded ministers. The Conference, however, steadily pursued its policy—considered all such meetings violations of Wesleyan order—and, acting through the superintendent ministers in all the circuits, punished by expulsion every member who attended them. In consequence of this proceeding, the important question was again, and with increased anxiety, debated, —whether the admission and excision of Church members is exclusively the duty of the minister, or whether, in the exercise of such momentous discipline, the other members of the Church have not a right to share.

This great body of excommunicated Methodists soon became settled into a distinct sect, and reported itself as possessing 339 chapels with an attendance of some 35,000 persons at their services. In the year 1857 the Methodist Association and Reformers united together under the title of "The United Methodist Free Churches." This important body numbered, in 1870, 62,898 members of classes with 5786 on trial, and 5000 elsewhere than in England. Its Minutes of Conference for 1885 return 76,385 as the total number of members at the present time.

CALVINISTIC METHODISTS.

George Whitefield, born in 1714, the son of an innkeeper at Gloucester, was admitted as a servitor at Pembroke College, Oxford, in 1732. Being then the subject of religious impressions, to which the evil character of his early youth lent force and poignancy, he naturally was attracted to those meetings for religious exercises which the brothers Wesley had a year or two before originated. After a long period of mental anguish, and the practice, for some time, of physical austerities, he ultimately found relief and comfort; and, resolving to devote himself to the labours of the ministry, was admitted into holy orders by the bishop of Gloucester. Preaching in various churches previous to his embarkation for Georgia, whither he had determined to follow Mr. Wesley, his uncommon force of oratory was at once discerned, and scenes of extraordinary popular commotion were displayed wherever he appeared. In 1737 he left for Georgia, just as Wesley had returned. He ministered with much success among the settlers for three months, and then came back to England, for the purpose of procuring aid towards the foundation of an orphan house for the colony. The same astonishing sensation was created by his preaching as before; the churches overflowed with eager auditors, and crowds would sometimes stand outside. Perceiving that no edifice was large enough to hold the numbers who desired and pressed to hear him, he began to entertain the thought of preaching in the open air; and when, on visiting Bristol shortly after, all the pulpits were denied to him, he carried his idea into practice, and commenced his great experiment by preaching to the colliers at Kingswood. His first audience numbered about 200; the second, 2000; the third, 4000; and so from ten to fourteen and to twenty thousand. Such success encouraged similar attempts in London; and accordingly, when the churchwardens of Islington forbade his entrance into the pulpit, which the vicar had offered him, he preached in the churchyard; and, deriving more and more encouragement from his success, he made Moorfields and Kennington Common the scenes of his impassioned eloquence, and there controlled, persuaded, and subdued assemblages of thirty and forty thousand of the rudest auditors. He again set out for Georgia, but in 1740, being suspended by the Episcopal Commissary in Georgia for ecclesiastical irregularities, he returned to England in March, 1741. The rest of his life was spent in a restless and roving manner, partly in England, and partly in America. He made thirteen voyages across the Atlantic, and seldom remained but a few days together in any place which he visited. Whilst in America in 1740, he received information respecting Wesley's preaching of Arminian doctrines from John Cennick, one of the Methodist lay-preachers, who entreated him to return home and oppose the "heresy" of their leader. Up to this period, Wesley and Whitefield had harmoniously laboured in conjunction; but the difference of sentiment which now arose between them on the doctrine of election proving, after some discussion, to be quite irreconcilable, they thenceforth each pursued a different path, Mr. Wesley steadily and skilfully constructing the elaborate machinery of Wesleyan Methodism, and Whitefield following his plan of field itinerancy with a constant and amazing popularity, but making no endeavour to originate a sect. He died in New England in 1769, at the age of 55.

His followers, however, and those of other eminent evangelicals who sympathised with his proceedings, gradually settled into separate religious bodies, principally under two distinctive appellations; one, the "Countess of Huntingdon's Connexion," and the other, the "Welsh Calvinistic Methodists." These, in fact, are now the only sections which survive as individual communities; for most of Whitefield's congregations, not adopting any connexional bond, but existing as independent churches, gradually became absorbed into the Congregational Body.

WELSH CALVINISTIC METHODISTS.

The great revival of religion commenced in England by Wesley and Whitefield had been preceded by a similar event in Wales. The principal agent of its introduction there was Howel Harris, a gentleman of Trevecca in Brecknockshire, who, with a view to holy orders, had begun to study at Oxford, but, offended at the immorality there prevalent, had quitted college, and returned to Wales. He shortly afterwards began a missionary labour in that country, going from house to house, and preaching in the open air. In 1739 he had established about 300 "secret societies," similar to those which Wesley was, about the same time, though without communication, forming in England.

The growth of the movement, both in North and South Wales, was extremely rapid; but the process of formation into a separate body was more gradual and slow. At first, as several of the most conspicuous labourers were clergymen of the Established Church, the sacraments were administered exclusively by them; but, as converts multiplied, the number of evangelical clergymen was found inadequate to the occasion: and many members were obliged to seek communion with the various dissenting bodies; till, at last, in 1811, twelve of the Methodist preachers were ordained at a considerable Conference, and from that time forth the sacraments were regularly administered by them in their own chapels, and the body assumed distinctly the appearance of a separate Connexion.

The doctrines of the Welsh Calvinistic Methodists may be inferred from the appellation of the body, and be said to be substantially accordant with the Articles of the Established Church, interpreted according to their Calvinistic sense.

In 1858 the number of chapels belonging to this body was reported to be 828 and the number of its members to be about 58,577. In 1870 their sect numbered about 60,000, and they possessed some 200 ministers and 250 lay preachers. They have two training colleges for their ministers at Bala and Trevecca.

METHODISTS, AMERICAN.

In the year 1738 Whitefield began to preach in America, and in this country he spent more then one-third of his life. But he organised no separate sect, leaving his converts to the care of the various denominations to which they happened to belong. The first Methodist congregation was formed by some emigrants from Ireland, who in 1768 erected the first Methodist chapel in America, in John St., New York. Wesley sent out teachers to this community, but they all returned home on the outbreak of the war of Independence. The sect nevertheless continued to prosper, and at the end of the war in 1783, they numbered 14,000 members and some 43 ministers. In 1784, the sect so formed was reconstituted by Wesley, who sent out Dr. Coke and Mr. Asbury (who had been a missionary in America ten years before) to act as "superintendents," but really with the authority of bishops. He enjoined upon them the use of his abridged Book of Common Prayer (which however was speedily thrown aside), and arranged for them twenty-five articles of religion as their standard of doctrine. This body, thus reorganised, took the title of the "Methodist Episcopal Church" and has ever since retained the constitution given to it by Wesley. Its general organisation is the same as that of the English Methodists, but its ministers are respectively denominated bishops, elders, and deacons. In the Northern States, in 1870, this body of Methodists numbered some 800,000 members, and 11,000 preachers, and in the Southern States before the war "more than half a million with about 6,000 preachers." We can scarcely estimate the strength of this body in America at the present moment at less than one and a half millions.

METHODIST REFORMED AMERICAN CHURCH.

This sect separated in 1814 from the Methodist Episcopal Church. They renounced the Episcopal system, and re-formed themselves as closely as possible after the original Methodist plan. In 1843 this body was strengthened by a further secession from the parent sect, but their numbers are not large.

THE AFRICAN EPISCOPAL METHODISTS AND THE ZION WESLEY METHODISTS

Are offshoots of black seceders from the original Methodist Society in the North. They hold the same doctrines as the parent society, but have separated on account of the contemptuous treatment they received at the hands of their white brethren, and the Zion Methodists had a further quarrel with the Conference of the orginal sect with regard to their chapels and salaries.

THE METHODIST PROTESTANT CHURCH.

A secession of 1820 now includes as well certain seceders of 1830 who styled themselves the "Methodist Society." They both seceded on small questions of organisation. They number together more than 100,000 members.

Minutes of Conference; *Wesley's works*; *Urlin's Life of Wesley*; *Dict. of Sects*; *Hockin's John Wesley and Modern Wesleyanism*, &c. [F. H.]

METROPOLITAN. The presiding bishop of a province, so called because in primitive times his see was commonly fixed in the civil metropolis.

In the earliest period bishops were all equal to and independent of each other, the apostles during their lifetime exercising supervision over all Churches. Some writers (e.g. Archbishop Ussher, "Original of Bishops and Metropolitans") have thought that the apostles themselves established an order of metropolitans superior to the ordinary bishops, but there does not seem to be sufficient evidence for this view. It is, however, nearly certain that the metropolitical office arose in the age succeeding that of the apostles. Its origin was doubtless due to the practice of holding provincial synods, which some one must convene and preside over, and also to the necessity of having some person by whom vacant sees could be administered, and to whom disputes could be referred. Accordingly we find in the so-called Apostolic Canons a direction (*Can. Apost.* xxxiii.) that the bishops of each nation (ἑκάστου ἔθνους) should recognise one as their head. It was natural that this one should be the bishop of the civil metropolis, since he was most accessible to all people in the province. In a contention between the bishops of Arles and Vienne for metropolitical rights the Council of Turin (A.D. 397) ordered that "the one who could prove his city to be the metropolis should have the honour of the primacy over the whole province" (*Conc. Taurin.* can. ii.). But the authority of metropolitans existed long before this. It probably arose during the second century, and is referred to by the famous Council of Nicæa (A.D. 325) as an "ancient custom" (*Conc. Nic.* can. vi.). In Africa alone the primacy did not belong to the bishop of the civil metropolis, but to the senior bishop of the province. In England the two Metropolitan Sees are Canterbury and York, the former as having been the first founded after the landing of St. Augustine, and the latter partly because it was the first planted in Northumbria, and partly because it had been marked out for the northern metropolis in the original scheme of Gregory the Great (See Bede, *H. E.* i. 29).

The chief privileges of metropolitans were, the consecration of their suffragan bishops, the decision of controversies, and hearing of appeals, the summoning of provincial synods, and presiding in the same, the visitation and correction of offending Churches, and the administration of vacant sees. In the exercise of these powers, however, the metropolitan was not to act arbitrarily, but to consult his provincial synod, and generally to decide "according to the majority of votes" (See *Patriarch* and *Archbishop*). [H.]

MICHAEL, ST., AND ALL ANGELS: a festival observed on September 29; in the Eastern Church on November 8. It was also sometimes kept on May 8, but the present day is that given in the Comes of Jerome and the Sacramentary of Gregory. St. Michael is described in the Old Testament as the guardian angel of the Jews; in the New Testament he is the great archangel, the type of the warrior angel, fighting for God and His Church, against the power of the devil. Beyond this there is nothing but a mass of legend, and conjecture (Dan. x. 13, 21: xii. 1; Jude 9; Rev. xii. 7). See *Angels.*

MID-LENT SUNDAY: the fourth Sunday in Lent. It was anciently known as *Dominica Refectionis*, or Refreshment Sunday, probably from the subject of the Gospel —the feeding the five thousand in the wilderness. Others attribute the name to the fact that on this Sunday above others in Lent, certain festivities have sometimes been allowed, as at the Mi-Carême in France, and the benediction of the Golden Rose by the Pope at Rome. It was an old practice in England to feast on rich cakes and spiced ale on this day; and it was also a custom to visit the mother church of the diocese, and to make offerings at the high altar, whence it was called "Mothering Sunday." Presents also were in many places made by children to their parents, which often took the form of what were called "Mothering Cakes."—Brand's *Ant.*: Wheatly, 222; E. Daniel, *P. B.* [H.]

MIDWIVES, BAPTISM BY. Such persons were constantly licensed to baptize down to recent times (Burn, *Ecc. Law*, art. *Midwives*).

MILITANT (From Lat. *militans*, "fighting"). A term applied to the Church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the Church *triumphant* in heaven. It is used in the prefatory sentence of the prayer after the Offertory in our Communion Service, and was first inserted in the Second Book of King Edward VI.

MILLENARIANS and MILLENNIUM (*Mille—annus*). A name which is given to those who believe that Christ will reign personally for a thousand years upon earth. They were also called Chiliasts, from the Greek χίλιοι.

I. The doctrine of the Millennium is said to be of Jewish origin (but see Dr. Walch, *Hist. der Ketzereien*, ii. p. 143), and passed from Judaism into Christianity. Papias, the pupil of St. John, had the reputation of being the author of Christian Millenarianism (Euseb. iii. 39); and the prophecies of the Old Testament, as Is. xxvi. 19, Ezek. xxxvii. 12, Dan. vii. 27, as well as the passage in Revelations (xx. 1–7), were received in their literal meaning by such as Irenæus, Tertullian, Cyprian, and others (Iren. *adv. Hær.* v. 34; Tertull. *adv. Marc.* iii. &c.; Cyp. *de Exhort. Mart. ad fin.*). But there came in sensual ideas with regard to the millennium, and the Chiliasts might be divided into two classes, the gross and the refined. While the latter expected at the millennium the highest spiritual delights, the pleasures of sense not being indeed excluded, the former looked for the free indulgence of all sensual delights, and extreme lusts. Caius, a teacher at Rome, seems to have been the first to combat these pernicious ideas, and certainly the influence and teaching of Origen were exercised against them (*De Principiis*, ii. 11). Later on, St. Augustine, among others, wrote against the "carnal beatitude" expected by Millenarians (*De Civ.* xx. 7). From time to time fantastic ideas appeared, founded on this doctrine: an agitation in the tenth century was caused by the notion that the 1000 years were to be dated from the birth of Christ. Writers were frequently to be found upholding the Chiliastic or Millenarian theory; but it was greatly brought into discredit by the fanaticism of the Anabaptists (See *Anabaptists*).

In England Millenarian doctrine, among other places, appears in Edward VI.'s Catechism: "We long and pray that it may at length come to pass and be fulfilled, that Christ may reign with His saints according to God's promise; that He may live and be Lord in the world," &c. (Randolph, *Ench. Theol.* i. 34). The believers in the millennium do not form a separate sect.

II. The Millenarian, as far as can be gathered from different authors, such as Petersen (A.D. 1691), who is the most voluminous, expects the following events, and as far as he can infer their connexion, in the following order; though that is not, in every instance, a point of paramount importance, or absolute certainty, on which room for the possibility of a different succession of particulars may not be allowed to exist.

1. The Gospel will be preached over all the world, and all nations will be converted. 2. A second advent of Jesus Christ in person, before His coming to judgment at the end of the world. 3. A conversion of the Jews to Christianity, collectively, and as a nation. 4. A resurrection of part of the dead, such as is called, by way of distinction, "the resurrection of the just." 5. The restitution of the kingdom to Israel, including the appearance and manifestation of the Messiah to the Jews, in the character of a temporal monarch. 6. A conformation of this kingdom to a state or condition of society of which Christ will be the head, and faithful believers, both Jews and Gentiles, will be the members. 7. A distribution of rewards and dignities in it, proportioned to the respective merits or good deserts of the receivers. 8. A resulting state of things, which though transacted upon earth, and

adapted to the nature and conditions of a human society as such, leaves nothing to be desired for its perfection and happiness.

This is what is meant by the doctrine of the Millennium in general: the fact of a return of Jesus Christ in person before the end of the world; of a first or particular resurrection of the dead; of a reign of Christ, with all saints, on the earth; and all this before the present state of things is at an end, and before time and sense, whose proper period of being is commensurate with the duration of the present state of things, have given place to spirit and eternity in heaven.—Walch, *Hist. der Ketzereien*, ii. 136 *seq.*; Döllinger, *Hist.* by Cox, i. 194; Wordsworth, *Gk. Test. in Rev.* xx. 6; Blunt's *Dict. Theol.*, s. v. [H.]

MINIMS. A religious order in the Church of Rome, whose founder was St. Francis de Paula, so called from the place in Calabria, where he was born in 1416.

He composed his rule in 1493, and it was approved by Pope Alexander VI., at the recommendation of the king of France. This pontiff changed the name of *Hermits of St. Francis*, which these monks bore, into that of Minims (the *Least*), because they called themselves in humility *Minimi Fratres Eremitæ*, and gave them all the privileges of the religious mendicant or begging friars. In 1507, the founder of this order died, at the age of ninety-one years, and was canonized by Pope Leo X., in 1519. His body was preserved in the church of the convent of Plessis, until the Huguenots, in 1562, dragged it out of its tomb, and burnt it with the wood of a crucifix belonging to the church. His bones, however, were saved out of the fire by some zealous Catholics who mixed with the Calvinist soldiers, and were distributed afterwards among several churches.

This order is divided into thirty-one provinces, of which twelve, before the suppression of the monastic orders, were in Italy, eleven in France and Flanders, seven in Spain, and one in Germany. The "Minims" have passed even into the Indies, where there are some convents which do not compose provinces, but depend immediately on the general.

What more particularly distinguishes these monks from all others, is the observation of what they call the *quadragesimal life*, that is, a total abstinence from flesh, and everything which has its origin from flesh, as eggs, butter, cheese, excepting in case of great sickness. By this means they make the year one continued Lent fast. Their habit is coarse black woollen stuff, with a woollen girdle of the same colour, tied in five knots. They are not permitted to quit their habit and girdle night nor day. Formerly they went barefooted, but for these last hundred years they have been allowed the use of shoes.

MINISTER (Lat. *minister*). One who acts for another; an agent. In this sense all who perform any service for God are His ministers, whether they are clerics or laymen acting as assistants, or officiants at the Holy Eucharist or other services. The term was applied generally to the clergy about the time of the great Rebellion, and it has been common ever since to talk of the "minister" of such and such a parish or church; but the expression is a misleading one, for the clergy are the ministers or agents not of men, but of God, to dispense His word and sacraments to His people. The word at one time seems to have been considered equivalent to "priest," as it is ordered "no bishop shall make a person deacon and minister both upon one day" (Can. 32); but afterwards it came to be applied to clergymen irrespective of their order, and even to dissenting preachers. Puritans at the Savoy Conference wanted to substitute "minister" for "priest" throughout the Prayer Book. To this the Commissioners replied, "Since some parts of the Liturgy may be performed by a deacon, others by none under the order of a priest (viz. absolution, consecration), it is fit that some such word as priest should be used for those offices, and not minister, which signifies at large every one that ministers in that holy office, of whatsoever order he be" (See *Absolution*). The word, therefore, may be taken generally to imply an assistant, whether presbyteral or diaconal, in Divine service. Thus in the statutes of the cathedrals of the new foundation, the minor canons and other members of the choir are called *ministers*. These represent the deacons, readers, chanters, &c., of the ancient Church.

In the Prayer Book the word *minister* is prefixed, in the order both for Morning and Evening Prayer, to those parts of the service only where there is exhortation, or in which the people audibly join, as in the Apostles' Creed, or which are said kneeling, such as the General Confession, Lord's Prayer, and Lesser Litany. *Minister* also occurs in one of the rubrics respecting the reading of the lessons, which the custom of the Church, both Eastern and Western, has always permitted to the inferior ministers, and to mere laymen. The word *priest* is prefixed to the Absolution, and to all those prayers which the clergyman performs standing; such as the versicles before the psalms, beginning at the Gloria Patri, and those before the collects. To the collects themselves no direction is prefixed. There are a few exceptions which may be accounted for.

Altogether the conclusion must be that the rubrics alone, apart from long usage, are insufficient to determine the question, and that the distinction between the terms "priest" and "minister" has not been consistently maintained. [H.]

MINOR CANONS (See *Canons*).

MINOR HOLY-DAYS — MINOR SAINTS' DAYS. Before the Reformation great inconvenience was found to arise from the number of holy-days in the Calendar on which there was cessation from work. In the reign of King Henry VIII., some changes were made by the "abrogation of certain holy-days;" and in the Prayer Book of 1549 the principal names only which had been contained in the Calendar of the Salisbury Use were inserted. In 1661 the names of SS. Bede, Alban, and Enurchus were added. It is curious that SS. Aidan and Cuthbert, our national saints, and St. Patrick, are left out of the number of minor saints (See *Calendar*). [H.]

MINORS, MARRIAGE OF. Canon 62 forbids such marriages, without consent of the parents or governors of the parties. But stat. 4 Geo. IV. c. 76, s. 8, enacts that no clergyman shall be punishable for celebrating the marriage of minors without consent of the parents or guardians, unless he has had notice of their dissent. If such notice is openly declared, or caused to be declared, at the time of the publication of the banns, such publication becomes absolutely void. When a licence is brought to the clergyman (however wrongfully obtained) he is not legally responsible. [H.]

MINORESS. A nun under the rule of St. Clare.

MINSTER. An old word, always or generally used for some cathedral and collegiate churches, especially York, Lincoln, Ripon, Beverley, Southwell, and occasionally Peterborough, where the precincts are called Minster Yard. Wimborne Minster and Westminster have become the names of places. The name is always said to come from *monasterium*, which could not well be turned into *monster*. Perhaps "minister" helped it into "minster." [G.]

MIRACLES. The credibility of the miracles of the New Testament is the primary theological question of this age, among those who are not simple atheists, or believers that the laws of nature were self-existent *ab æterno*: which means that all the atoms of matter were from the beginning, and all resolved how they would behave in all possible circumstances, and have always kept their resolution (See Sir E. Beckett's *Origin of the Laws of Nature*). The hypothesis of a Creator of "Persistent Force" only, and of self-existing matter, is practically the same, and confesses itself unable to account for any change into the variety of forces that exist, by calling such changes "unfathomable mysteries" (See Ed. Rev. of Spencer's *First Principles*, Jan. 1884). Many theists also disbelieve miracles, including some who, in some sense of their own, call themselves Christians. We can only give a very short summary here of the chief arguments on this great question which has occupied many volumes and some of the greatest writers.

Whatever attempts may be made to evade the conclusion, no definition of miracles can be logically maintained except that they are, and throughout the Bible are avowed to be, interruptions of the otherwise invariable action of the laws of nature by the same power that made them. The unbelieving philosophers, such as Professor Huxley in his life of Hume (see Review of it by Sir E. Beckett, S. P. C. K.), who try to reduce them to mere "wonders" or "prodigies," because "*miraculum* means something wonderful," oddly forget that the New Testament was not written in Latin, and that "miracles" are the received translation of *σημεῖα*, *δυνάμεις*, and *τέρατα*, of which the last is hardly ever used alone, and they are all invariably used for "signs" of "divine power," as the two former words import. If the so-called miracles were not such signs, they were nothing except conjuring impostures, or the stories of them simply lies. For there can be no doubt that they were asserted by those who did them or commanded or invoked them, to be such signs, and that the belief of those who saw them gradually converted all the civilized and progressive nations of the world to Christianity. We must logically agree with unbelievers that nothing is to be gained by ingenious changes of language about the "laws of nature," the "course of nature," and the like, to make the interferences appear less. No change of phrases can get over the fact, that it was plainly an interference with the laws of nature, both as to matter and force, if a human body ever walked on the water, and finally disappeared into the clouds—a man who had been killed publicly by those who understood the business, and buried, rose again on the third day after it, and took a long walk into the country—if six pots of water were turned into the best wine by a word—if 5000 and 4000 people were fed in the wilderness by a few loaves and small fishes, which a lad had brought with him—if multitudes of people were suddenly cured of all manner of diseases and defects by the mere word of a man, whether human or divine—if prophecies by that same person of the exact and unlikely method of his death, as he had not offended the Romans, and of his resurrection, and of the destruction of that great city where he lived, were fulfilled—and other things which every man of common sense knows to be impossible from natural causes (See Belcher on *Our Lord's Miracles of Healing*, and Trench on the Miracles). Ingenious and well-meant attempts to get over all this by saying that these things may possibly have been within the range of some wider but unknown laws of nature, like what mathematicians call "conjugate points," really belonging to some curve though quite outside of it, are incapable of convincing any unwilling hearer, though they may look plausible to willing ones. And they are worse, because if they were so, the miracles were, after all, not signs of any divine power, and Christ and the apostles knew it, if they themselves were what they professed to be; so that either way they were gross deceivers if the miracles were not divine interferences over-riding the laws of nature for the time, though the laws remained unaltered.

Another preliminary admission must be made, or rather, in truth, a fundamental assertion for Christianity, which may be summed up in one sentence of Dr. Salmon's *Non-miraculous Christianity*, which he well says "is as much a contradiction in terms as a quadrangular circle." For Christianity was not only established by miracles, as its author said, but is *ipso facto* the belief in the three great miracles, of Christ's birth without a human father, His resurrection, and His ascension. If these were not what the New Testament records, there is no such religion as Christianity, but only one more system of moral philosophy, of which different people have a right to accept just as much as they happen to be convinced of by ordinary argument, if it cannot be proved to be divine, which it certainly cannot without miracles to connect it with the only supreme power over the universe and the laws of nature. A favourite saying of modern infidels is true enough in a proper sense, viz. "that Christianity was first believed on the strength of miracles, and now miracles on the strength of Christianity," which is intended by them to look like reasoning in a circle, and therefore no reasoning at all. But this, like most of their sayings of that kind, is a mere verbal fallacy or trick. It really means that after nineteen centuries of transmitted belief in the three miraculous facts of which Christianity consists, which were originally proved by a multitude of other miracles besides, we need not set to work over again to prove them individually. When any proposition or fact has been proved once in the only way it admits of, it is proved for ever. The miracles were proved once for all to the conviction of those who saw them; for they were not even denied by those whom they did not convert. Attributing them to Beelzebub was an admission that they were supernatural events, and not mere fictions or tricks. The Jews did not seek to kill both Jesus and Lazarus because Lazarus was not raised from the dead, but because he was: at any rate they could invent no other explanation, though for other reasons most of them would not believe Jesus to be the Son of God. Even if no records of the individual miracles from the hands of contemporary writers survived, it would be perfectly good reasoning to hold that they are now sufficiently proved by the notorious fact that Christianity was established by them; and that is one answer to the infidel saying that we now believe the miracles on the strength of Christianity —which but for them could never have existed. But besides that, the records of contemporary writers do survive, on which evidential books have been written which never will be obsolete, and never have been rationally answered; for neither sneering nor *à priori dicta* about impossibilities are any answers at all. If the existence of Christianity, and its general acceptance by all the civilised nations of the world, can be rationally accounted for without the miracles having been real, let it be: but it never has been yet; nor has any theory for it been invented which a dozen people worth naming have concurred in adopting. And that is absolutely decisive. Christianity is the phenomenon now to be accounted for. The truth of the miracles does account for it completely; and if nothing else does, the question is decided in favour of them both, on the strictest scientific principles, unless miracles can be somehow demonstrated to be impossible. All the pretended proofs of that amount to nothing more than that they are improbable, and indeed impossible without supernatural interference. But that of itself can never be proved to be impossible. All the pretended proofs of it are mere verbal trickery, of first using the word Nature in the common sense, and then in a new and artificial one, for everything that is, in heaven or earth. It is no answer to all this to say that many false religions exist and claim some supernatural origin, and some of them profess to have had miracles at some time. Some that have existed are utterly dead already. Not one of them even professes to be founded on miracles, beyond mere assertions of revelations, of which nothing fit to be called evidence, and much less proof, was ever given. Many are transparent nonsense which no rational person thinks worth refuting. There is no religion in the world except Christianity and Judaism, as far as it goes in the same direction, with any kind of demonstration of its origin or authority. The alleged miracles of Popery, even if they were true, would not prove the truth of the special doctrines of Rome. Transubstantiation would indeed be a miracle every time it takes place if it could be proved; but unfortunately the very same evidence of our senses which proved all the miracles of Christ and the apostles, goes just the other way against transubstantiation. Every absurd story about the Virgin Mary might conceivably be true, and yet would not the least prove that she has the power or influence over her Son in heaven which she never had on earth, or that she was born without sin, as the last Pope decreed. No miracle has ever proved either that purgatory exists, or that Roman priests have keys of it if it does, or that any or all the saints in heaven have. Nor has any miracle ever gone an inch towards proving the supremacy of the Pope or the Roman Church, or that he is any more infallible than our primates. So it is really not worth while to scrutinise the Popish miracles in detail. They have the two fundamental defects of proving nothing that they ought to prove, and of being themselves unproved by any evidence that will stand examination, besides so many of them being transparent frauds and absurdities as to put them all out of court or beyond the necessity of refutation. It is sometimes said that there is as much need of miracles now as ever to convince unbelievers; and that as they do not come now that they are so much needed, it is an additional reason for believing that they never did really, and that our present experience is conclusive as to all the past. But this also is illogical. There is not the same need of them now as there was when Christianity had to be established by them. It is established, and the miracles of Christ did the work He said they would. They did not convince all who saw them then, and He never said they would, but always assumed or said that there would be many unbelievers, until the end comes. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," is true now that One has risen from the dead. And as the circumstances of the world are different now, since Christianity exists, there is no reason for saying that our present experience of the absence of miracles proves anything at all as to the time when Christianity had to be established by them.

Occasional instances of fulfilled predictions by what is called second-sight, or some other occult means, which no one takes for divine revelations, although they cannot all be refuted or explained, prove nothing against the fulfilled prophecies of Scripture which are on a much larger scale; and such prophecies were miracles if they turned out true. Nor has there ever been anything analogous to that combination of prediction and miracle, or even of things which would not be miraculous without the prediction of them, which is characteristic of the great majority of the Bible miracles. Multitudes of people in all ages have died suddenly—been swallowed up by earthquakes—become blind—been cured of diseases, though not of death; but never anywhere else have those events followed the declarations of men that they were going to happen immediately. It is too often forgotten that the "doers" of miracles did nothing except command or predict or invoke them; which puts them out of the range of conjuring, if any such conjuring were possible.

What then do the modern refusals to consider the evidence for the Christian miracles all come to? They all resolve themselves into two: one, the repetition in various terms of Hume's often-exposed paradox that it is more probable that the original witnesses lied than that the universal experience against miracles was broken during one short period of the world, with a few former occasional exceptions, as of the O. T. That proposition has been amended and enlarged by Mr. Huxley in his little book on Hume, and Hume's conditions for an admissible proof of miracles adopted and insisted on. For answers to that revised version of Hume's theory we must refer to the above-mentioned *Review of Hume and Huxley on Miracles*, which shows how it involves the common fallacy of using such words as "nature" and "experience" in double senses, by which any proposition that you like can be apparently proved. The other and more fashionable objection just now is that science has proved the laws of nature to be inviolably uniform, and the sum of all the forces in the universe, and of all the matter therein, to be constant, so that such miracles cannot possibly have happened. But science has proved nothing of the kind. No scientific Christian has any doubt, nor had Newton or Faraday, or any other Christian philosopher, that the laws of nature are uniform and inviolable by any power except that which made them; and also that He never does so (as far as we can tell) without some special motive of sufficient importance. In other words, science has only proved that *there is nothing miraculous except miracles*; that all experience is against them except that experience which included them, and which is just as much entitled to consideration as all the other experience, on the strictest scientific principles. A theory which persists in ignoring proved facts is "condemned already," and would not be listened to in any other case. The laws of nature, including that of the conservation of force of which infidels make so much, are not necessary truths like those of arithmetic and geometry, the violation of which is not only improbable but inconceivable by our minds, or is absolute nonsense. They are only statements of the results of all known ordinary experiences, or scientific knowledge of causes and effects in all ordinary circumstances. The moment the Creator of the laws of nature had a sufficient reason of His own to act against a law of nature, the circumstances ceased to be ordinary, though we have (now) no such experience. What the infidels have to do as mere philosophers, and have never done, is to frame a theory which explains all the phænomena, of the existence of Christianity and its records of the apparently miraculous facts, by something better than the slovenly and unphilosophical assertion that they refuse to consider at all one whole class of phænomena which no reasonable man can doubt happened somehow, whether supernatural or not. If they can prove all those records to be false, consistently with the existence of Christianity, let them. But saying that they must be false merely because they are unique, is saying nothing, and would be laughed at in any other matter as contrary to the first principles of scientific reasoning. It has been shown too, and strangely enough, by Babbage, who never passed for a believer in Christianity or miracles, that even as a piece of mathematical reasoning, Hume's paradox was wrong; for that the concurrence of a very moderate number of witnesses of average veracity as to an event within their own knowledge is mathematically sufficient to prove the most unlikely thing that can be imagined, short of mathematical impossibility. On the whole therefore we defy these deniers of miracles to refute the following conclusions:—first, that any attempt to throw over miracles and yet keep the religion which is founded on them, is like pretending to discover "a quadrangular circle;" secondly, that science or the knowledge of natural causes and effects has nothing to say to supernatural ones, and that events plainly contrary to the laws of nature must be due to a supernatural cause or power: thirdly, if the miracles themselves tended to prove supernatural power in the principal doer of them, and supernatural support or inspiration of those who followed Him and said that they did them in His name, or in proof of His doctrine, the case is complete, unless the whole story of the New Testament can be evidentially proved to have been a mass of forgeries. And even Huxley admits that there is no phenomenon of which some amount of evidence would not convince him; only he would not admit it to be supernatural: which is perfectly right if he could frame a rational theory for explaining it consistently with nature, which neither he nor anybody else has ever done with the Christian miracles. The multitude of theories for trying to explain their history away, and the transparent absurdity of most of them, are alone conclusive against such theories. This of course is only a very short summary of the principal arguments for miracles, and we must refer to the well-known works of Paley, Lardner, Butler, Mansel, Salmon, Mozley, and other eminent writers, both as to the actual evidence for the Christian miracles, and for answers to the infidel attempts to prove their impossibility on what are called *a priori* grounds. [G.]

MIRACLE-PLAYS (See *Moralities*).

MISCHNA, or MISHNA. The traditional exposition of the law. Various derivations have been given, but the most probable is that which refers to the word "Sheni," "second"—the Mishna or oral law being second to the written law. It is believed by the Jews to be the tradition delivered, unwritten, to Moses by God; and preserved only by the doctors of the synagogue till the time of Rabbi Judas the Holy, who committed it to writing about A.D. 180. It is in fact the canon and civil law of the Jews; treating of tithes, festivals, matrimonial laws, mercantile laws, idolatry, oaths, sacrifices, and purifications. The heads of the synagogue, who are said to have preserved the Mishna, were thought to have had the privilege of hearing the *Bath-Col*, or oracular voice of God (See *Bath-Col*). The Mishna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries; so that the Gemara is, as it were, a glossary to the Mishna.

MISERERE. The seat of a stall, so contrived as to turn up and down, according as it is wanted as a high support in long standing, or as an ordinary seat. Misereres are almost always carved, and often very richly; more often too than any other part of the wood-work, with grotesques.

MISSA (See *Mass*).

MISSA SICCA (Lit. Dry Mass). A term used in the Roman Church to imply the ordinary part of the office without the canon, there being neither consecration nor communion.—Durandus, *Ration.* iv., i. 23. [H.]

MISSAL (See *Mass*). The office book of the Western Church, containing the whole Liturgy, the final "Ordinary" and "Canon" of the Mass, with the changeable Introits, Collects, Epistles, Gospels, &c. In the ancient Church, the several parts of Divine service were arranged in distinct books. Thus the Collects and the invariable portion of the Communion Office formed the book called the *Sacramentary*. The lessons from the Old and New Testaments constituted the *Lectionary*, and the Gospels made another volume, with the title of *Evangelistarium*. The *Antiphonary* consisted of anthems, &c., designed for chanting.

About the eleventh or twelfth century it was found convenient, generally, to unite these books, and the volume obtained the name of the Complete or Plenary *Missal*, or Book of Missæ. Of this description were almost all the liturgical books of the Western Churches, and the arrangement is still preserved in our own. There was considerable variation in the Missals of different Churches, those of the Anglican branch being known by the names of the Sarum Use, Hereford Use, Lincoln Use, York Use, Bangor Use, &c. Our Prayer Book may be said to be founded on the Sarum Use (See *Prayer Book*). The Roman Missal was not used by Romanists in this country till A.D. 1740, when the Jesuits would not permit any other to be used; before that the Sarum Use continued to be followed, and in forsaking this, Romanists in England surrendered the last link of connexion with the Old National Church. For the editions of the Sarum Missal see Maskell, *Mon. Rit.* i. lxix. lxxxii. (1882); Dayman's edition of the Sarum Missals. James II.'s Sarum Missal is preserved in Worcester Cathedral Library.—Palmer's *Orig. Liturg.* i. iii. 308; Krazer, *de Liturg.* sec. ii. c. 2–6; Blunt, *Dict. Doct. Theol.* [H.]

MISSION. Lit., a sending: hence a commission to preach the gospel. Thus our blessed Lord gave His apostles and their successors the bishops their mission, when He said, "Go ye into all the world, and preach the gospel to every creature."

It certainly is essential that the true ministers of God should be able to prove that they have not only the power, but the right of performing sacred offices. There is an evident difference between these things, as may be seen by the following cases. If a regularly ordained priest should celebrate the Eucharist in the church of another, contrary to the will of that person and of the bishop, he would have the *power* of consecrating the Eucharist, and it actually would be consecrated; but he would not have the *right* of consecrating; or, in other words, he would not have *mission* for that act. If a bishop should enter the diocese of another bishop, and, contrary to his will, ordain one of his deacons to the priesthood, the intruding bishop would have the power, but not the right, of ordaining; he would have no mission for such an act. In fact, mission fails in all schismatical, heretical, and uncanonical acts, because God cannot have given any man a right to act in opposition to those laws which He himself has enacted, or to those which the apostles and their successors have instituted, for the orderly and peaceable regulation of the Church: He "is not the author of confusion, but of peace, as in all the churches of the saints" (1 Cor. xiv. 33); and yet, were He to commission His ministers to exercise their offices in whatever places and circumstances they pleased, confusion and division without end must be the inevitable result. All ordinations and consecrations in England not in accordance with the law are invalid, except so far as they may be allowed afterwards under various Acts of Parliament. (See *Law of Church in the Colonies and Scotland.*)

Mission can only be given for acts in accordance with the Divine and ecclesiastical laws, the latter of which derive their authority from the former; and it is conferred by valid ordination. It would be easy to prove this in several ways; but it is enough at present to say, that no other method can be pointed out by which mission is given. Should the ordination be valid, and yet uncanonical, mission does not take effect until the suspension imposed by the canons on the person ordained is in some lawful manner removed.

The English bishops and clergy alone properly have mission in England.—Palmer's *Orig. Liturg.* ii. 246.

MISSIONS (See *Church* **in** *Colonies, Societies, Church*).

MISSIONS, PAROCHIAL. In many dioceses there are organisations for promotion of missions to places where there seems special need of arousing people to more spirituality of life. They are intended to supplement the parochial system, with the aid of specially appointed ministers. A great number of missions have been held lately, and especially must be mentioned the great mission in London, 1884–5. A list of missions and of missionaries is given in the Official Year Book of the Church of England, 1886, p. 78 seq. [H.]

MISSIONARY. A clergyman, whether bishop, priest, or deacon, deputed or sent out by ecclesiastical authority, to preach the gospel, and exercise his other functions, in places where the Church has hitherto been unknown, or is in the infancy of its establishment.

MITRE (μίτρα). The Episcopal coronet. I. Originally the word meant first a girdle, and secondly a head-dress, and is mentioned by heathen writers as worn by women as well as men (Virg. *Æn.* ix. 616; Eurip. *Bacch.* 833). It is derived probably from the same root as μίτος, a thread, and would primarily signify anything to be bound on the person. The LXX. gives μίτρα and also κιδάρις, for the cap worn by the high priest mentioned in Exodus and elsewhere (Exod. xxviii., xxix.; Lev. viii. 9, &c.). But it is impossible to say anything positive with regard to official head-dresses worn by clerics in the early Church, if indeed there were any. It has been asserted that St. John, and also St. James, wore mitres, and indeed Polycrates, quoted by Eusebius, in the one case, and Epiphanius in the other, speaks of these apostles wearing ornaments on their heads (Polyc. *ap. Euseb. H. E.* lib. 5, c. 24; Jerom. *de Vit. Illust.* c. 45; Epiphan. *Hæres.* 29, m. 4). But the word used is πέταλον, and this means merely the ornament or golden plate which they would be entitled to wear as being of the family of Aaron; and this reason is also given by Valesius in speaking of St. Mark. "B. Marcum juxta ritum carnalis sacrificii, pontificalis apicis petalum gestasse . . . syngraphæ declarant; ex quo manifeste datur intelligi, de stirpe eum Levitica, imo pontificis Aaron sacræ successionis originem natuisse." Gregory Nazianzen speaks of the "κίδαρις," and Latin writers used the word "infula" to denote some kind of head-dress (Greg. Naz. *Orat.* x. 4; Ducange, s. v. *infula*). Some assert that the word "corona," or the fact that the bishops were sometimes addressed "per coronam" implies the use of the episcopal mitre (Spondanus, *Epit. Baron.* an 58, n. 54; Hefele's essay, *Inful. Mitra*, &c.). But the above names may have been given to any head-dress, and not especially to those episcopal or even ecclesiastical. Cardinal Bona draws a distinction between the mitre properly so called, and some other ornament of the head worn from primitive ages (*Rer. Lit.* i., cxxiv); but there is no mention, Menard says, of the mitre in the ancient pontificals, nor in the ritualists before the tenth century, neither by Alcuin nor Amalarius (*Notes to the Sacramentary of Gregory*, 557). There is, then, no proof of the mitre being in use in the first ten centuries of the Christian era; in fact, there is no trustworthy evidence of its use till A.D. 1049, when Leo IX. placed on the head of Eberhard, archbishop of Treves, the Roman mitre.—*Patrol.* cxliii. 595.

II. The first mitres were very low and simple, being not more than from three to six inches in elevation, and they thus continued till the end of the thirteenth century. In the fourteenth century they gradually increased in height to a foot or more, and became more superbly enriched; their contours also presented a degree of convexity by which they were distinguished from the old mitres. During the middle ages there were three kinds of mitres in use among the English bishops: one covered with gems and precious stones, and with gold or silver plates; the second made of white damask studded with small pearls, and ornamented with gold threads; the third, called simplex, made of damasked silk or white linen (*Cærimoniale Episc.* i., cxvii.). The two horns of the mitre are generally taken to be an allusion to the cloven tongues as of fire, which rested on each of the apostles on the day of Pentecost. But Innocent III. gives them another signification. "Mitra pontificis scientiam utriusque testamenti significat; nam duo cornua duo sunt testamenta," &c. (Lib. i., c. xliv.).

Mitres, although worn in some of the Lutheran Churches (as in Sweden), have till lately fallen into desuetude in England, even at coronations. They were worn however at the coronations of Edward VI. and Queen Elizabeth. See *Hierurgia Anglicana*, p. 81, seq.; in which work, however, at p. 89, there is an assertion of Dr. Milner's, which is incorrect, viz. that they were worn at the coronation of George III.; and this mistake is followed by Walcott. In the detailed accounts of that ceremony (see e.g. the *Annual Register* for 1761) the bishops are described as carrying their square caps, and putting them on when the lay peers assumed their coronets. This disuse of the mitre seems only to date from the eighteenth century. Mitres and staves of silver gilt were carried at the funerals of Juxon, Duppa, Frewen, Cosin, Wren, Trelawny, and Lindsay (1724); mitres only at the burials of Monk and Ferne. The mitres of Trelawny and Mews are preserved in Winchester Cathedral.—Bingham, ii., ix. 5; Martene, *de Rit.* i. c. 4; Marriott, *Vest. Christ.* pp. 187–220; Maskell, *Mon. Rit. Eccl. Ang.* ii. 290; Walcott, *Sac Arch.* p. 383. [H.]

MIXED CHALICE. There is no doubt that from the very earliest times it was customary to mix water with the wine at the Holy Eucharist, and that it continued to be so, except in the Armenian Church, for 1500 years. It was generally the custom among the Jews to mix water with the wine in the Paschal cup (Maimonides, *lib. de Solemn. Pasch.* c. 7): and there seems to be little doubt that the cup our Lord Himself blessed contained a similar mixture (Johnson's *Unbl. Sacrif.* pt. ii. c. 1, vol. ii. pp. 84, 203). By the Fathers, constant reference is made to the practice, from Justin Martyr (who was slain in 165, at 75 years of age) downwards. *Ἔπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος* (Justin M. *Apol.* i.): so also St. Irenæus (lib. v. c. 2), Clemens Alex. (*Pæd.* lib. ii. c. 2), St. Cyprian in many places, St. Cyril, and many others. Where heresy came in, it was with regard to using water without wine, not wine without water (see *Aquarii*). The Armenians were the first who prohibited the mixture of water with the wine. This was condemned in the Council of Trullo, A.D. 691. In all the inventories that are found of church articles, vessels for containing water as well as for wine have been mentioned. The mixture is intended to symbolize the union of the human with the Divine nature in the Incarnation; and also to commemorate Him Who for us did shed out of His side both water and blood. Cranmer said that it also signified "the union of Christ's strength with the weakness of His people." "It must be confessed," says Wheatly, "that the mixture has in all ages been the general practice, and for that reason was enjoined to be continued in our Church by the first Reformers; and though in the next Review the order for it was omitted, yet the practice of it was continued in the King's Chapel all the time that Bishop Andrewes was Dean of it; who also, in a form that he drew up for the consecration of a church, &c., expressly directs and orders it to be used." Ancient and Catholic though it is, it has not been considered absolutely essential to the consecration. Bona writes that although it is the opinion of some that the mixture is necessary, "certa est theologorum sententia, omissa aqua, validam esse consecrationem, quamvis omittens graviter peccet." It is impossible to see how any person, unless actuated by the "odium theologicum," can object to a custom plainly primitive, and simple, and symbolically instructive—Bingham, viii., vi. 22; Wheatly, p. 284; Bona, *Rer. Lit.* ii. c. 9; Neale and Littledale's *Anc. Lit.* p. 120; Palmer's *Orig. Lit.* ii. 77.

Nevertheless the mixed chalice has been decided several times by the wisdom of the Privy Council to be illegal in the Church of England (See *Cup*). [H.]

MODUS DECIMANDI. This is when lands, or a yearly pension, or some money or other thing, is given to a parson in lieu of his tithes. It has become obsolete through the Tithe Commutation Acts.

MONARCHIANS (*μόνος, ἄρχη*). Heretics in the second century who denied the distinction of Persons in the Divine Nature. This was one of those evils which arose from the endeavour to combine the Egyptian and the Grecian philosophy with the Christian religion. The doctrines of the Trinity, and the Twofold Nature of our Lord, would naturally be the first which these philosophers would endeavour to explain, so that they could be comprehended by reason. Praxeas, against whom Tertullian wrote, but under great personal prejudice, was the leader of these, teaching that "the whole Father of all things joined Himself to the Human nature of Christ:" but he did not erect a distinct Church. Theodotus (who went by the name of *ὁ σκυτεύς*, the tanner), a Byzantine of low extraction, but great learning, founded the sect which went by this name. He was the first who asserted Christ to be mere man. —Euseb. *H. E.* v. 28; Stubbs' Mosheim, i. 152. [H.]

MONASTERIES. Convents or houses built for those who profess the monastic life, whether abbeys, priories, or nunneries (For the origin of monasteries, see *Abbey* and *Monk*).

In their first institution, and in their subsequent uses, there can be no doubt that monasteries were amongst the most remarkable instances of Christian munificence, and they certainly were in the dark ages among the beneficial adaptations of the talents of Christians to pious and charitable ends. They were schools of education and learning, where the children of the great received their education; and they were hospitals for the poor: they afforded also a retirement for the worn-out servants of the rich and noble; they protected the calmer spirits, who, in an age of universal warfare, shrank from conflict, and desired to lead a contemplative life. But the evils which grew out of those societies seem in time to have counterbalanced the good. Being often exempted from the authority of the bishop, they became hotbeds of ecclesiastical insubordination; and were little else but parties of privileged sectaries within the Church. The temptations arising out of a state of celibacy, too often in the first instance enforced by improper means, and always bound upon the members of these societies by a religious vow, were the occasion of great scandal. And the enormous wealth with which some of them were endowed, brought with it a greater degree of pride, and ostentation, and luxury, than was becoming in Christians; and still more in those who had vowed a life of religion and asceticism.

The dissolution of houses of this kind began so early as the year 1312, when the Templars were suppressed; and in 1323, their lands, churches, advowsons, and liberties, here in England, were given by 17 Edward II. stat. iii. to the prior and brethren of the hospital of St. John of Jerusalem. In the years 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, Cardinal Wolsey, by licence of the king and pope, obtained a dissolution of above thirty religious houses for founding and endowing his colleges at Oxford and Ipswich. About the same time a bull was granted by the same pope to Cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of eight thousand ducats a year, for endowing Windsor and King's College in Cambridge; and two other bulls were granted to Cardinals Wolsey and Campeius, where there were less than twelve monks, to annex them to the greater monasteries; and another bull to the same cardinals to inquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motive which induced Wolsey and many others to suppress these houses, was the desire of promoting learning; and Archbishop Cranmer engaged in such suppression with a view of carrying on the Reformation. There were other causes that concurred to bring on their ruin. Many of the monks were loose and vicious; they were generally thought to be in their hearts attached to the pope's supremacy; their revenues were not employed according to the intent of the donors; many cheats in wonder-working images, feigned miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the Observant friars had opposed the king's divorce from Queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply, and the people's desire to save their money, to forward a motion in Parliament, that, in order to support the king's state, and supply his wants, all the religious houses which were not able to spend above £200 a year, might be conferred upon the Crown; and an Act was passed for that purpose, 27 Henry VIII. c. 28. By this Act about 380 houses were dissolved, and a revenue of £30,000 or £32,000 a year came to the Crown; besides about £200,000 in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion: when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation, which caused the greater abbeys to be surrendered apace; and it was enacted by 31 Henry VIII. c. 13, that all monasteries which had been surrendered since the 4th of February, in the twenty-seventh year of his Majesty's reign, and which thereafter should be surrendered, should be vested in the king. The Knights of St. John of Jerusalem were also suppressed by the 32nd Henry VIII. c. 24. The suppression of these greater houses by these two Acts produced a revenue to the king of above £100,000 a year, besides a large sum in plate and jewels. The last Act of dissolution in this king's reign was the Act of 37 Henry VIII. c. 4, for dissolving colleges, free chapels, chantries, &c., which Act was further enforced by 1 Edward VI. c. 14. By this Act were suppressed 90 colleges, 110 hospitals, and 2374 chantries and free chapels.

Whatever were the offences of the race of men then inhabiting them, this destruction of the monasteries was nothing less than sacrilege, and can on no ground be justified. They were the property of the Church; and if, while the Church cast off divers errors in doctrine which she had too long endured, she had been permitted to purge these institutions of some practical errors, and of certain flagrant vices, they might have been exceedingly serviceable to the cause of religion. Cranmer felt this very forcibly, and begged earnestly of Henry VIII. that he would save some of the monasteries for holy and religious uses; but in vain. Ridley also was equally anxious for their preservation. It is a mistake to suppose that the monasteries were erected and endowed by Papists. Many of them were endowed before most of the errors of the Papists were thought of: and the founders of abbeys afterwards built and endowed them, not as Papists, but as churchmen; and when the Church became pure, she did not lose any portion of her right to such endowments as were always made in supposition of her purity (See Num. xviii. 32; Lev. xxv. 23, 24; Ezek. xlviii. 14).

Although much of the confiscated property was profligately squandered and consumed by the Russells, the Cavendishes, &c., still, out of the receipts, Henry VIII. founded six new bishoprics, viz. those of Westminster (which was changed by Queen Elizabeth into a deanery, with twelve prebends and a school), Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the house of Christ Church in Oxford, refounded Trinity College in Cambridge on a grander scale, and completed King's College. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Geeek tongues in both the said universities. He gave the house of Greyfriars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor Knights of Windsor, and laid out great sums in building and fortifying many ports in the Channel. It is observable that the dissolution of these houses was an act, not of the Church, but of the State, prior to any reformation of doctrine or ritual, by a king and parliament of the Roman Catholic communion in all points except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.—Burnet's *Hist. Reform.* i. 367 seq.; Hallam's *Mid. Ages*, iii. 292; Wright's *Suppres. Monast.*; Hook's *Archbishops*, ii. 20: iii. 43, 205: vi. 69, 76, 114: vii. 37.

Of the monasteries which had been attached to cathedrals before the Reformation, the heads were called Priors (which answered to dean), never Abbots; as the bishop was considered as virtually the abbot. The Bishop of Ely actually occupied, as he still does, the abbot's place in the choir (i.e. the stall usually assigned to the dean), as the bishop has done since the Reformation at Carlisle, though in the latter place he had a throne also. Christ Church monastery in Dublin, which had always been a cathedral chapter, was also secularized at the Reformation.

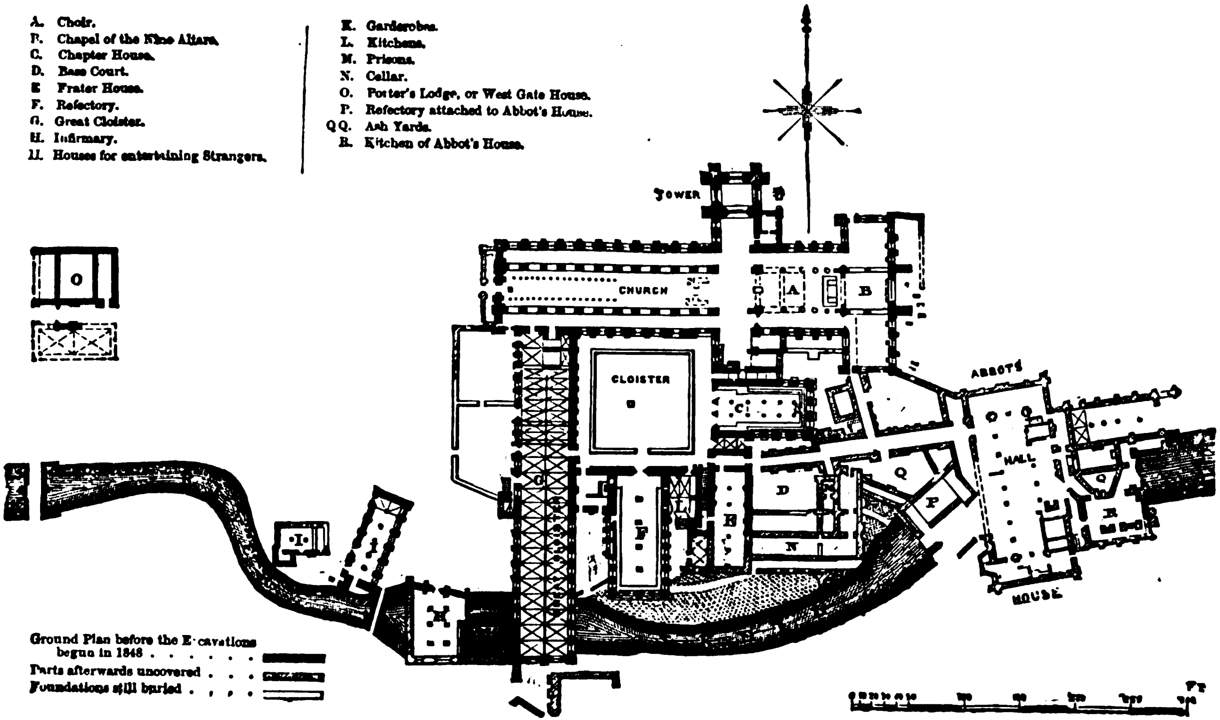
MONASTERY. In architectural arrangement, monastic establishments, whether abbeys, priories, or other convents, followed nearly the same plan.

The great enclosure (varying, of course, in extent with the wealth and importance of the monastery), and generally with a stream running beside it, was surrounded by a wall, the principal entrance being through a *gateway* to the west or north-west. This gateway was a considerable building, and often contained a chapel, with its altar, besides the necessary accommodation for the porter. The *almery*, or place where alms were distributed, stood not far within the great gate, and generally a little to the right hand: there, too, was often a chapel with its altar. Proceeding onwards the west entrance of the church appeared. The church itself was always, where it received its due development, in the form of a Latin cross; a cross, i.e. of which the transepts are short in proportion to the nave. Moreover, in Norman churches, the eastern limb never approached the nave or western limb in length. Whether or no the reason of this preference of the Latin cross is found in the domestic arrangements of the monastic buildings, it was certainly best adapted to it; for the nave of the church with one of the transepts formed the whole of one side and part of another side of a quadrangle; and any other than a long nave would have involved a small quadrangle, while a long transept would leave too little of another side, or none at all, for other buildings. How the internal arrangements were affected by this adaptation of the nave to external requirements, we have seen under the head *Cathedral*, to which also we refer for the general description of the conventual church.

Southward of the church, and parallel with the south transept, was carried the western range of the monastic offices but it will be more convenient to examine their arrangement within the court. We enter then by a door near the west end of the church, and passing through a vaulted passage, find ourselves in the *cloister court*, of which the nave of the church forms the northern side, the transept part of the eastern side and other buildings, in the order to be presently described, complete the quadrangle. The *cloisters* themselves extended around the whole of the quadrangle, serving, among other purposes, as a covered way from every part of the convent to every other part. They were furnished, perhaps always, with *lavatories*, on the decoration and construction of which much cost was expended; and sometimes also with desks and closets of wainscot, which served the purpose of a *scriptorium*.

Commencing the circuit of the cloisters at the north-west corner, and turning southward, we have the Chapter House, for meetings of the members, then the *dormitory*, or *dorter*, the use of which is sufficiently indicated by its name. This occupied the whole of the western side of the quadrangle, and had sometimes a groined passage beneath its whole length, called the *ambulatory*, a noble example of which, in perfect preservation, remains at Fountains, of which a plan is given on next page.

The south side of the quadrangle contained the *refectory*, with its correlative, the *coquina* or *kitchen*, which was sometimes at its side, and sometimes behind it. The refectory was furnished with a pulpit, for the reading of some portion of Scripture during meals. On this side of the quadrangle may also be found, in general, the *locutorium*, or *parlour*, the latter word being, at least in etymology, the full equivalent of the former. The *abbot's lodge* commonly commenced at the south-east corner of the quadrangle; but, instead of conforming itself to its general direction, rather extended eastward, with its own chapel, hall, parlour, kitchen, and other offices, in a line parallel with the choir or eastern limb of the church. Turning northwards, still continuing within the cloisters, we come first to an open passage leading outwards, then to the *chapter-house*, or its vestibule; then, after another open passage,



GROUND PLAN OF FOUNTAINS ABBEY.

to the south transept of the church. Immediately before us is an entrance into the church, and another occurs at the end of the west cloister.

The parts of the establishment especially connected with *sewerage* were built over or close to the stream; and we may remark that, both in drainage and in the supply of water, great and laudable care was always taken.

The stream also turned the *abbey mill*, at small distance from the monastery. Other offices, such as *stables*, *brew-houses*, *bake-houses*, and the like, in the larger establishments, usually occupied another court; and in the smaller, were connected with the chief buildings in the only quadrangle. It is needless to say that, in so general an account, we cannot enumerate exceptional cases. It may, however, be necessary to say, that the greatest difference of all, that of placing the quadrangle at the north instead of the south side of the church, is not unknown; it is so at Canterbury and at Lincoln, for instance.

The subject may be followed out in the several plans of monasteries scattered among our topographical works, and in a paper read by Mr. Bloxam before the Bedfordshire Architectural Society, and published in their Report for 1850, and Mackenzie Walcott's *Conventual Arrangement*, and his *Minsters* and *Abbeys*.

MONITION. An order from an ecclesiastical court to do or abstain from doing something. Monitions are of two kinds: one is a monition only, as to a lay rector to repair his chancel, or to either a clergyman or layman to remove ornaments which he has introduced illegally, or to stop making alterations not authorised by a faculty, and if necessary, to restore the former condition of the church. The other is the monition which it has for ages been the practice to append to a "definitive sentence" condemning a clergyman for illegal practices, not to do so any more. In one of the many phases of the Mackonochie case L. C. J. Cockburn and one other judge held that the Dean of Arches had no jurisdiction to punish for disobeying such a monition, but both the Court of Appeal and the House of Lords held that he had, without instituting a fresh suit *ab initio*. Monitions may be enforced either by suspension or by "signifying" for contempt in the case of a layman, which means imprisonment. Nor is the old jurisdiction of the ecclesiastical courts taken away to monish laymen against living in adultery or incest, which a late dean of arches said might be followed by excommunication, which again may be imprisonment for six months (See *Excommunication*). [G.]

MONKS. The word monk, being derived from the Greek *μόνος*, *solus*, signifies the same as a solitary, or one who lives sequestered from the company and conversation of the rest of the world, and is usually applied to those who dedicate themselves wholly to the service of religion, in some monastery (as it is called) or religious house, and under the direction of some particular statutes, or rule. Those of the female sex who devote themselves in like manner to a religious life, are called nuns (See *Nuns*).

There is some difference in the sentiments of learned men concerning the origin and rise of the monastic life. But the most probable account of this matter seems to be as follows:

Till the year 250, there were no monks, but only ascetics, in the Church (See *Ascetics*).

In the Decian persecution, which was about the middle of the third century, many persons in Egypt, to avoid the fury of the storm, fled to the neighbouring deserts and mountains, where they not only found a safe retreat, but also more time and liberty to exercise themselves in acts of piety and Divine contemplations; which sort of life became so agreeable to them, that when the persecution was over, they refused to return to their habitations again, choosing rather to continue in those cottages and cells which they had made for themselves in the wilderness.

The first and most noted of these solitaries were Paul and Anthony, two famous Egyptians, whom therefore St. Jerome calls the fathers of the Christian hermits. Some indeed carry up the original of the monastic life as high as St. John Baptist and Elias. But learned men generally reckon Paul the Thebæan, and Anthony, as the first promoters of this way of living among the Christians.

As yet there were no bodies or communities of men embracing this life, nor any monasteries built, but only a few single persons scattered here and there in the deserts of Egypt, till Pachomius, in the peaceable reign of Constantine, procured some monasteries to be built in Thebais in Egypt, from whence the custom of living in societies was followed by degrees in other parts of the world, and in succeeding ages.

Macarius peopled the Egyptian desert of Scetis with monks. Hilarion, a disciple of Anthony's, was the first monk in Palestine or Syria. Not long after, Eustathius, bishop of Sebaste, brought monachism into Armenia, Paphlagonia, and Pontus. But St. Basil is generally considered as the great father and patriarch of the Eastern monks. It was he who reduced the monastic life to a fixed state of uniformity, who united the

Anchorets and Cœnobites, and obliged them to engage themselves by solemn vows. It was St. Basil who prescribed rules for the government and direction of the monasteries, to which rules most of the disciples of Anthony, Pachomius, and Macarius, and the other ancient fathers of the deserts, submitted. And to this day, all the Greeks, Nestorians, Melchites, Georgians, Mingrelians, and Armenians, follow the rule of St. Basil.

The monastic profession made no less progress in the West. Athanasius, bishop of Alexandria, retiring to Rome, about the year 339, with several priests, and two Egyptian monks, made known to several pious persons the life of Anthony, who then lived in the desert of Thebais; upon which many were desirous to embrace so holy a profession. To this effect several monasteries were built at Rome, and this example was soon followed all over Italy. Benedict of Nursia appeared in that country in the early part of the sixth century, and published his rule, which was universally received throughout the West; for which reason that saint was styled the patriarch of the Western monks, as St. Basil was of the Eastern.

France owes the institution of the monastic life to St. Martin, bishop of Tours, in the fourth century; who built the monasteries of Lugugé and Marmoutier. The Council of Saragossa, in Spain, A.D. 380, which condemns the practice of priests, who affected to wear the monastical habits, is a proof that there were monks in that kingdom in the fourth century, before St. Donatus went thither out of Africa, with seventy disciples, and founded the monastery of Sirbita.

Augustine, being sent into England by Gregory the Great, in the year 596, to preach the faith, at the same time introduced the monastic state into this kingdom. It made so great a progress here, that, within the space of 200 years, there were thirty kings and queens who preferred the religious habit to their crowns, and founded stately monasteries, where they ended their days in retirement and solitude.

The monastic profession was also carried into Ireland by St. Patrick, who is looked upon as the apostle of that island.

The monastic life soon made very great progress all over the Christian world. Rufinus, who travelled through the East in 373, assures us there were almost as many monks in the deserts as inhabitants in the cities. From the wilderness (contrary to its original institution) it made its way into the towns and cities, where it multiplied greatly: for the same author informs us, that, in the single city of Oxirinca, there were more monasteries than private houses, and above 30,000 monks.

The ancient monks were not, like the modern, distinguished into orders, and denominated from the founders of them; but they had their names from the places where they inhabited, as the monks of *Scetis*, *Tabennesus*, *Nitria*, *Canopus* in Egypt, &c., or else were distinguished by their different ways of living. Of these the most remarkable were:

1. The anchorets, so called from their retiring from society, and living in private cells in the wilderness (See *Anchorets*).

2. The Cœnobites, so denominated from their living together in common (See *Cœnobites*).

All monks were, originally, no more than laymen: nor could they well be otherwise, being confined by their own rules to some desert or wilderness where there could be no room for the exercise of the clerical functions. Accordingly St. Jerome tells us, the office of a monk is, not to teach, but to mourn. The Council of Chalcedon expressly distinguishes the monks from the clergy, and reckons them with the laymen. Gratian himself, who is most interested for the moderns, owns it to be plain from ecclesiastical history, that to the time of Pope Siricius and Zosimus, the monks were only monks, and not clerics.

In some cases, however, the clerical and monastic life were capable of being conjoined; as, first, when a monastery happened to be at so great a distance from its proper church, that the monks could not ordinarily resort thither for Divine service, which was the case of the monasteries in Egypt and other parts of the East. In this case, some one or more of the monks were ordained for the performance of Divine offices among them. Another case, in which the clerical and monastic life were united, was, when monks were taken out of monasteries by the bishops, and ordained for the service of the Church. This was allowed, and encouraged, when once monasteries were become schools of learning and pious education. In this case they usually continued their ancient austerities; and upon this account the Greeks styled them *ἱερομοναχοί*, clergy-monks. Thirdly, it happened sometimes that a bishop and all his clergy embraced the monastic life by a voluntary renunciation of property, and enjoyed all things in common. Eusebius Vercellensis was the first who brought in this way of living, and St. Augustin lived thus among the clergy of Hippo. And so far as this was an imitation of cœnobitic life, and having all things in common, it might be called a monastic as well as a clerical life.

The Cœnobites, or such monks as lived in communities, were chiefly regarded by the Church, and were therefore, during the first six centuries under the Empire, subjected to certain laws and rules of government, of which we shall here give a short account.

1. All men were not allowed to turn monks at pleasure, because such an indiscriminate permission would have been detrimental both to the Church and State. Upon this account the civil law forbade any of those officers called *curiales* to become monks, unless they parted with their estates to others, who might serve their country in their stead. For the same reason servants were not to be admitted into any monastery without their masters' leave. Indeed, Justinian afterwards abrogated this law by an edict of his own, which first set servants at liberty from their masters, under pretence of betaking themselves to a monastic life. The same precautions were observed in regard to married persons and children. The former were not to embrace the monastic life, unless with the mutual consent of both parties. This precaution was afterwards broken through by Justinian; but the Church never approved of this innovation. As to children, the Council of Gangra decreed that if any such, under pretence of religion, forsook their parents, they should be anathematized. But Justinian enervated the force of this law likewise, forbidding parents to hinder their children from becoming monks or clerks. And as children were not to turn monks without consent of their parents, so neither could parents oblige their children to embrace a monastic life against their own consent. But the fourth Council of Toledo, A.D. 633, set aside this precaution, and decreed that, whether the devotion of their parents, or their own profession, made them monks, both should be equally binding, and there should be no permission to return to a secular life again, as was before allowable, when a parent offered a child before he was capable of giving his own consent.

2. The manner of admission to the monastic life was usually by some change of habit or dress, not to signify any religious mystery, but only to express their gravity and contempt of the world. Long hair was always thought an indecency in men, and savouring of secular vanity; and therefore they polled every monk at his admission, to distinguish him from seculars; but they never shaved any, for fear they should look too like the priests of Isis. This, therefore, was the ancient tonsure, in opposition to both these extremes. As to their habit and clothing, the rule was the same: they were to be decent and grave, as became their profession. The monks of Tabennesus, in Thebais, seem to have been the only monks in those early days who were confined to any particular habit. St. Jerome, who often speaks of the habit of the monks, intimates that it differed from others only in this, that it was a cheaper, coarter, and meaner raiment, expressing their humility and contempt of the world, without any singularity or affectation. The father is very severe against the practice of some who appeared in chains or sackcloth. And Cassian blames others who carried wooden crosses continually about their necks, which was only proper to excite the laughter of the spectators. In short, the Western monks used only a common habit, the philosophic pallium, as many other Christians did. And Salvian seems to give an exact description of the habit and tonsure of the monks, when, reflecting on the Africans for their treatment of them, he says, "they could scarce ever see a man with short hair, a pale face, and habited in a pallium, without reviling, and bestowing some reproachful language on him."

We read of no solemn vow, or profession, required at their admission: but they underwent a triennial probation, during which time they were inured to the exercises of the monastic life. If, after that time was expired, they chose to continue the same exercises, they were then admitted without any further ceremony into the community. This was the method prescribed by Pachomius, the father of the monks of Tabennesus, from which all others took their model.

Nor was there, as yet, any solemn vow of poverty required; though it was customary for men voluntarily to renounce the world by disposing of their estates to charitable uses, before they entered into a community, where they were to enjoy all things in common. Nor did they, after renouncing their own estates, seek to enrich themselves, or their monasteries, by begging, or accepting, the estates of others. The Western monks did not always adhere to this rule, as appears from some imperial laws made to restrain their avarice. But the monks of Egypt were generally just in their pretensions, and would accept of no donations but for the use of the poor. Some, indeed, did not wholly renounce all property, but kept their estates in their own hands, the whole yearly revenue of which they distributed in charitable uses.

As the monasteries had no standing revenues, all the monks were obliged to exercise themselves in bodily labour to maintain themselves, without being burdensome to others. They had no idle mendicants among them: they looked upon a monk that did not work as no better than a covetous defrauder. Sozomen tells us (lib. vi. c. 28) that Serapion presided over a monastery of ten thousand monks, near Arsinoë in Egypt, who all laboured with their own hands, by which means they not only maintained themselves, but had enough to relieve the poor.

The monasteries were commonly divided into several parts, and proper officers appointed over each of them. Every ten monks were subject to one, who was called the *decanus*, or *dean*, from his presiding over ten; and every hundred had another officer called *centenarius*, from his presiding over a hundred. Above these were the *patres*, or fathers of the monasteries, called likewise *abbates*, *abbots*, from the Greek *ἄββας*, which signifies *father;* and *hegumeni* (*ἡγούμενοι*) *presidents;* and *archimandrites*, from *mandra,* a sheep-fold. The business of the deans was to exact every man's daily task, and bring it to the *œconomus*, or steward, who gave a monthly account thereof to the father, or abbot (See *Abbot*).

To their bodily exercises they joined others that were spiritual. The first of these was a perpetual repentance. Upon which account the life of a monk is often styled the *life of a mourner* (St. Jerome, *Ep.* liii. *ad Ripar.*). And in allusion to this, the isle of Canopus, near Alexandria, formerly a place of great lewdness, was, upon the translation and settlement of the monks of Tabennesus there, called *Insulæ Metanœæ*, the *Isle of Repentance.*

The next spiritual exercise was extraordinary fasting. The Egyptian monks kept every day a fast till three in the afternoon, excepting Saturdays, Sundays, and the fifty days of Pentecost. Some exercised themselves with very great austerities, fasting two, three, four, or five days together; but this practice was not generally approved. Men did not think such excessive abstinence of any use, but rather a dis-service to religion. Pachomius's rule, which was said to be given him by an angel, permitted every man to eat, drink, and labour, according to his bodily strength. So that fasting was a discretionary thing, and matter of choice, not of compulsion.

Their fastings were accompanied with extraordinary and frequent returns of devotion. The monks of Palestine, Mesopotamia, and other parts of the East, had six or seven canonical hours of prayer. Besides which they had their constant vigils or nocturnal meetings. The monks of Egypt met only twice a day for public devotion; but, in their private cells, whilst they were at work, they were always repeating psalms and other parts of Scripture, and intermixing prayers with their bodily labour. St. Jerome's description of their devotion is very lively (*Ep.* xxii. *ad Eustath.* c. 15). "When they are assembled together (says that father), at nine o'clock psalms are sung, and the Scriptures read: then, prayers being ended, they all sit down, and the father begins a discourse to them, which they hear with the profoundest silence and veneration. His words make a deep impression on them; their eyes overflow with tears, and the speaker's commendation is the weeping of his hearers. Yet no one's grief expresses itself in an indecent strain. But when he comes to speak of the kingdom of heaven, of future happiness, and the glory of the world to come, then one may observe each of them, with a gentle sigh, and eyes lifted up to heaven, say within himself, 'Oh that I had the wings of a dove, for then would I flee away, and be at rest!'" In some places, they had the Scriptures read during their meals at table. This custom was first resorted to in the monasteries of Cappadocia, to prevent idle discourses and contentions. But in Egypt they had no occasion for this remedy; for they were taught to eat their meat in silence. Palladius (*Hist. Lausi.* c. lii.) mentions one instance more of their devotion, which was only occasional; namely, their psalmody at the reception of any brethren, or the conducting them with singing of psalms to their habitation.

The laws did not allow monks to interest themselves in any public affairs, either ecclesiastical or civil; and those who were called to any employment in the Church were obliged to quit their monastery thereupon. Nor were they permitted to encroach upon the duties, or rights and privileges, of the secular clergy.

By the laws of their first institution, in all parts of the East, their habitation was not to be in cities, or places of public concourse, but in deserts and private retirements, as their very name implied. The famous monk Anthony used to say, "That the wilderness was as natural to a monk, as water to a fish; and therefore a monk in a city was quite out of his element, like a fish upon dry land." Theodosius enacted, that all who made profession of the monastic life should be obliged by the civil magistrate to betake themselves to the wilderness, as their proper habitation. Baronius, by mistake, reckons this law a punishment, and next to a persecution of the monks. Justinian made laws to the same purpose, forbidding the Eastern monks to appear in cities; but, if they had any business of concern to be transacted there, they might do it by their *Apocrisarii* or *Responsales*, that is, their proctors or syndics, which every monastery was allowed for that purpose.

But this rule admitted of some exceptions. As, first, in times of common danger to the faith. Thus Anthony came to Alexandria, at the request of Athanasius, to confute the Arian heresy. Sometimes they thought it necessary to come and intercede with the emperors and judges for condemned criminals. Thus the monks in the neighbourhood of Antioch forsook their cells, to intercede with the emperor Theodosius, who was highly displeased with that city for demolishing the imperial statues. Afterwards, indeed, this practice grew into an abuse, and the monks were not contented to petition, but would sometimes come in great bodies or troops, and deliver criminals by force. To repress which tumultuous way of proceeding, Arcadius published a law, forbidding any such attempts under very severe penalties.

As the monks of the ancient Church were under no solemn vow or profession, they were at liberty to betake themselves to a secular life again. Julian himself was once in the monastic habit. The same is observed of Constans, the son of that Constantine, who, in the reign of Honorius, usurped the empire in Britain. The rule of Pachomius, by which the Egyptian monks were governed, has no mention of any vow at their entrance, nor any punishment for such as deserted their station afterwards.

In process of time, it was thought proper to inflict some punishment on such as returned to a secular life. The civil law excludes deserters from the privilege of ordination. Justinian added another punishment; which was, that if they were possessed of any substance, it should be all forfeited to the monastery which they had deserted. The censures of the Church were likewise inflicted on deserting monks in the fifth century.—Bingham, book vii. c. iii.; Robertson, *Ch. Hist.* vol. i. (For the different orders of monks in Western Christendom after the sixth century, see under their several names, *Benedictines*, *Carthusians*, *Cistercians*, &c.

MONOGRAM, THE SACRED. The name of our Lord in short. The original form was the X intersected by the P, the two first letters of *χρίστος*. Later on the X was turned into the Egyptian T, the P being still kept on the top; and this was called the Taw-cross. Afterwards the letter P began to be disused, and the X was retained only in the form of a Latin or Greek cross. The letters A and Ω, the Beginning and the Ending (Rev. i. 8) are often displayed with the cross, or used by themselves. To this monogram St. Clement of Alexandria and Tertullian allude. Later monograms were the I. H. C. and I. H. S., being the first three letters of the Holy Name. (See *Dict. Christ. Ant.*) [H.]

MONOPHYSITES. (From *μόνος*, *only*, and *φύσις*, *nature*.) A general name given to all those sectaries in the Levant who only own one nature in our blessed Saviour, and who maintain that the Divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures. Eutyches was the originator of the heresy that ascribed but one nature to Christ, and after him Dioscorus, patriarch of Alexandria, was its chief supporter. He was deposed by the Council of Chalcedon, A.D. 451, and Proterius, arch-priest of Alexandria, was chosen his successor. But a number of the Alexandrians held to Dioscorus, though their opinions were modified, and from this time they assumed or received the name of Monophysites. They afterwards split into other sects, and did much mischief in the Churches of Syria and Egypt. In later ages they were called Jacobites. (See *Eutychians*; *Jacobites*.—Stubbs' Soames *Mosheim*, i. 377, 378); ii. 545, 546; Blunt, *Theol. Dict.* s. v. [H.]

MONOTHELITES. Christian heretics in the seventh century, so called from the Greek words *μόνος* (*only*) and *θέλημα* (*will*), because they maintained, that, though there were two natures in Jesus Christ, the human and the Divine, there was but one will, which was the Divine.

The author of this sect was Theodore, bishop of Pharan in Arabia, in 626, who first started the question, and maintained that the manhood in Christ was so united to the Word, that, though it had its faculties, it did not act by itself, but the whole act was to be ascribed to the Word, which gave it the motion. Thus, he said, it was the manhood of Christ that suffered hunger, thirst, and pain; but the hunger, thirst, and pain were to be ascribed to the Word. In short, the Word was the sole author and mover of all the operations and wills in Christ.

He was followed by Sergius, patriarch of Constantinople, and many others; and the emperor Heraclius embraced the party so much the more willingly, as he thought it a means of reconciling some other heretics to the Church.

Pope Martin I. called a council at Rome in 649, upon the question about the two operations and two wills. In this council, which was held in the church of St. John of the Lateran, and thence called the Lateran Council, and at which were present 105 Italian bishops, the doctrine of the Monothelites was generally condemned. The emperor Constans, who looked upon this condemnation as a kind of rebellion, caused Pope Martin to be violently carried away from Rome, and, after most cruel usage, banished him to Chersona.

But the heresy was finally condemned in the sixth general council, held at Constantinople, under Constantine Pogonatus, in the year 680.—Cave, *Hist. Lit.* 1605; Stubbs' Soames' *Mosheim*, i. 464, 467 (See *Church, Greek Orthodox*).

MONTANISTS. Christian heretics, so called from their leader, Montanus, a Phrygian by birth, whence they are sometimes styled Phrygians and Cataphrygians. He began to teach publicly according to Epiphanius in A.D. 156; but according to Eusebius, 172.—Epiphan. *Hær.* li. 33; Euseb. v. 3.

Montanus pretended to inspiration, and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and in a short time he had a great number of followers. It is easy to account for the popularity of Montanus. He had prophecies and supernatural converse for the credulous, and rigid austerities for the severe. It was the last that fascinated Tertullian and made him a Montanist. The bishops of Asia, being assembled together, condemned the doctrines of Montanus, and excommunicated those who dispersed them. Afterwards, they wrote an account of what had passed to the Western Churches, where the pretended prophecies of Montanus and his followers were likewise condemned.

The Montanists, finding themselves exposed to the censure of the whole Church, formed a schism, and set up a distinct society, under the direction of those who called themselves prophets. Montanus, in conjunction with Priscilla and Maximilla, was at the head of the sect.

These sectaries made no alteration in the creed. They only held that the Holy Spirit made Montanus His organ for delivering a more perfect form of discipline than that which was delivered by the apostles. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three Lents. Nothing is heard of the Montanists after the 6th century.—Stubbs' Soames' *Mosheim*, i. 153; *Dict. Christ. Biog.* s. v. *Montanus*.

MONUMENT. The memorial placed over the body of a Christian, after his burial in consecrated ground.

The earliest monuments in England which have come down to us are, perhaps, not older than the Norman Conquest; and the most ancient is the simplest form. A stone coffin is covered with a single stone slab, which is also the only recipient of whatever device may be designed to commemorate the tenant of the narrow dwelling over which it closes. So early as the middle of the ninth century (840), Kenneth, king of Scotland, made an ordinance that such coffins should be adorned with the sign of the cross, in token of sanctity, on which no one was on any account to tread; and, perhaps, there were none but purely religious emblems employed for some generations after this time. The sign of the cross still continued for centuries the most usual ornament of tombs, but by-and-by it became associated with others which were most of them intended to designate the profession of him whose dust they honoured. Hence we have the crosier and mitre, with perhaps a chalice and paten, upon the tomb of an ecclesiastic, of an abbot, or a bishop; the knight has a sword, and his shield at first plain, but afterwards charged with his arms on his tomb. Sometimes an approach to religious allegory is discovered on monuments even of these very early ages, such as, for instance, the cross or crosier stuck into the mouth of a serpent or cockatrice, indicating the victory of the cross and of the Church over the devil. These, and the like devices, occurring before any attempt at the human figure was made, are in a low relief, or intended outline.

By-and-by the human figure was added, recumbent, and arrayed in the dress of the individual commemorated; and this figure soon rose from low relief to an effigy in full proportions. The knight and the ecclesiastic are now discovered so perfectly attired according to their order and degree, that the antiquary gathers his knowledge of costume from these venerable remains. Some affecting lessons of mortality are now forcibly inculcated by circumstances introduced into the sepulchre; for instance, the figure of the deceased appears nearly reduced to a skeleton, and laid in a shroud; a few instances occur in which the corpse thus represented is below a representation of the living person. Another interesting intimation of the character of the deceased appears in the crossed legs of those who had vowed a pilgrimage to the Holy Land; and the lion is frequently found, as well as the serpent, at the feet of the recumbent figure, perhaps in allusion to the words of the psalmist, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under thy feet."

All this time the tomb has been gradually increasing in height and in general splendour, the sides are adorned with figures in several compartments, which run into niches or panels, according to the advance of architectural design, and at last they are surmounted with an arch, low at first and little decorated, but afterwards very elaborately wrought into a rich canopy. Religious allegories become more complex on the sides of the tomb, and we have instances of some which have since been borrowed by artists of name, and perhaps accounted new by many; for instance, it is not rare to see a representation of the soul of the dying conveyed to heaven by angels, while the corpse lies upon the litter, and this was a design chosen for the cenotaph of the Princess Charlotte. The relatives of the deceased are sometimes represented by many small statues in the niches; or armorial bearings are introduced, sparing at first, and often, as on the tomb of Lionell Lord Wells, in Methley church, supported on the breasts of angels. Angels also frequently support the head of the recumbent figure, and at the feet are sometimes one or more priests with an open book in their hands. The space in the wall behind the tomb and beneath the canopy allows of allegorical devices, sometimes in fresco, sometimes in mosaic. But what most demands attention are the recumbent figures themselves, generally with both hands raised in the attitude of prayer; or, if they be bishops, with the right hand as if giving a blessing. The effigies of the man and his wife appear always on the same tomb, lying side by side, and in the same pious attitude; a frequently recurring sight, which inspired the lines of Piers Plowman:—

"Knyghts in ther conisance clad for the nones,
Alle it semed seyntes ysacred opon erthe,
And lovely ladies ywrought leyen by her sides."

And surely there is a beauty and propriety in that character of monuments for Christian men in Christian churches, which could suggest the words,

"Alle it semed seyntes ysacred opon erthe,"

far greater than we recognise in the vainglorious boastings of success in secular pursuits, perhaps even in sinful undertakings, which now cumber church walls. It is a holier thought to remember what was sacred in the Christian man; who, imperfect as he may have been, was yet, as he was a Christian, in some sense a saint, and to embody it in some pious attitude upon his tomb, than to forget everything that is Christian, and to celebrate only the secular or the vicious.

Gorgeous as some of these tombs are, they did not satisfy the splendour of that age, and the canopy swells into an actual chapel, sometimes in the body of the larger church, as that of William of Wykeham, in Winchester, and those of Cardinal Beaufort, and Bishops Waynflete and Fox, in the same cathedral. Sometimes the chapel is a building complete in itself, as that of the Beauchamps, at St. Mary's church, Warwick, and that of Henry VII. at Westminster.

MONUMENTS cannot legally be put in any church, nor strictly in a churchyard, without a faculty, but that is generally waived as to churchyards. When once up they are held to belong to the heir-at-law of the person, and not to his personal representatives even though they have paid for them. But the heirs cannot be compelled to keep them in repair, nor is anybody else bound to do so. If not kept in repair by them they can probably be dealt with by churchwardens as obstructions and rubbish if they have become ruinous; and they can certainly be removed in restorations of a church under a faculty, if no legal owner of them has opposed it. They were often put in such a reckless way in former times, without caring how much they interfered with the proper use of the church, that it is often necessary to remove them into other places either inside or outside of the church, and faculties provide for so doing. The fashion of putting up wooden hatchments of coats of arms of dead people in churches was illegal, and is happily extinct, and most of them are burnt by this time. There was also a curious fancy for putting up a hatchment of the royal arms somewhere in churches, which have all likewise perished, or very nearly so, under restorations. It has been held that persons unlawfully removing monuments are liable to an action by the heir, and also to a monition in the ecclesiastical court. And by 24 & 25 Vict. c. 97, s. 39, whoever unlawfully and maliciously destroys or injures any monument or other memorial of the dead, or painted window, &c., or other work of art in a church or churchyard, may be imprisoned with hard labour for six months, and whipped if under sixteen years of age. [G.]

MORALITIES, MYSTERIES, and MIRACLES. A kind of theatrical representations, which were made by the monks, friars, and other ecclesiastics of the middle ages, the vehicle of instruction to the people. Their general character was the same, but the *miracles* may be distinguished as those which represented the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested; of which kind the first specified by name is a scenic representation of the legend of St. Catherine. The *moralities* were certain allegorical representations of virtues or vices, always so contrived as to make virtue seem desirable, and vice ridiculous and deformed. The *mysteries* were representations often of great length, and requiring several days' performance, of the Scripture narrative, or of several parts of it, as, for instance, the descent of Christ into hell. Of these mysteries two complete series have lately been published from ancient manuscripts, *the Townley Mysteries*, performed by the monks of Woodchurch, near Wakefield, and the different leading companies of that town; and *the Coventry Mysteries*, performed with like help of the trades in Coventry, by the Grey Friars of that ancient city. Both of these collections begin with the creation, and carry on the story in different pageants or scenes until the judgment-day.

It will not be supposed that these plays are free from the deformities of every other kind of literature of the times to which they are referred; nor that the performance of them was without a great deal more of the coarseness of an unrefined age than would be tolerated now; neither need it be concealed that the theology therein embodied was sometimes rather Popish than Catholic.

On the whole it may fairly be said, that these *miracles, mysteries, and moralities*, were wholesome for the times; and that though they afterwards degenerated into actual abuses, yet that they are not to be condemned without measure and without mercy.

Their history and character are interesting, not only as giving a fair picture of the character of remote ages, but also because they seem to be the original from which arose stage plays and oratorios. The sacred drama of our Lord's Passion, performed once in ten years at Ammergau in Bavaria, is the only survival of the mediæval mystery plays; but a great improvement upon them.

As a specimen of these old moralities see in Dodsley's collection of old plays—*God's Promises*, by Bale, bishop of Ossory, which dramatizes the leading events of the Sacred history. It was printed in 1538.

MORAVIANS, or UNITED BRETHREN. (1) These claim to derive their origin from the Greek Church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia, being converted to the faith, were, together with their subjects, united in communion with the Greek Church. Methodius was their first bishop; and for their use Cyrillus translated the Scriptures into the Sclavonian language. Another sect, known as "Moravian Brethren," was part of that more moderate section of the Taborites which appeared in Prague about A.D. 1450. After various vicissitudes they were driven out of Bohemia and Moravia, in 1627, and were dispersed, the most part however settling in Poland. They had nominally bishops, but consecration in the first place had only been obtained from a Waldensian bishop (see *Waldenses*). The very name "bishop" was afterwards changed into "senior," and the sect subsided into an ordinary Presbyterian organization. (2) But there is no real historical association between these two sects and the modern Moravians, who started *de novo*. One Christien David, a Romanist of Moravia, driven from his native country, had taken shelter in Saxony. There he came under the notice of Count Zinzendorf, who gave him land in his estate at Bertholdsdorf, and encouraged him to found a settlement there, which increased rapidly. In 1727 some of the community forsook their parish church, and held meetings in a large hall; soon elders were appointed, and the schism was complete. They called themselves "United Brethren"; but were also known as Herrnhutters, from the name given to their settlement—Herrnhut, the Watch of the Lord. Zinzendorf travelled much about, establishing settlements, and he visited England in 1737, where he became acquainted with Charles Wesley: but the influence of Moravianism or Methodism was exercised through the intimacy of John Wesley with some Moravians he met on his voyage to Georgia (see *Methodists*). Since Zinzendorf's death in 1760, the Moravians have not much increased: numbering at present about 13,000 in Europe, but six times that number in their missions. The settlement at Herrnhut still continues; in England there are settlements at Fulneck near Leeds, Fairfield near Manchester, and Ockbrook near Derby.

The Moravians prefer Episcopacy: but their first bishops, Nitschmann and Zinzendorf, were consecrated by Jablonsky, chaplain to the King of Prussia, whose only authority was that he was the "senior" of the dispersed "brethren" of 1627. Zinzendorf asserted, and endeavoured to prove, their claims to apostolic succession, in a folio volume published in 1749, under title "Acta Fratrum Unitatis in Anglia." (3) The Moravians acknowledged no other standard of truth than the Holy Scriptures, though they in general profess to adhere to the Augsburg Confession. They believe implicitly in the doctrine of the Trinity; and in their prayers, hymns, and litanies address the Father, Son, and Holy Ghost, in the same manner as is done in other Christian Churches; yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest unto man. They recommend love to him, as the constraining principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them with the terrors of the law, and the threatenings against the impenitent. They avoid, as much as possible, everything that would lead to controversy; and though they strongly insist upon salvation by grace alone through faith, yet they will not enter into any explanation, or give any decided opinion, concerning particular election. They profess to believe that the kingdom of Christ is not confined to any party, community, or Church; and they consider themselves, though closely united in one body or visible Church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal Church of Christ, however much they may differ in forms, which they deem non-essentials.

See Crantz's *History of the Brethren*, La Trobe's Trans.; Spangenberg's *Exposition of Christian Doctrine; Ratio Disciplinæ Unit. Fratrum*, by Lorentz.

MORMONS: MORMONISTS. The name of a sect founded in America by Joseph Smith in 1830. The derivation of the word, according to Smith, is *mor*, contraction from more, and *mon*, Egyptian for good. The Mormons call themselves also "Latter Day Saints." Smith was an ignorant lustful man, who however pretended angelic guidance, under which he said that he discovered certain hidden gold plates on which were written records from the time of the dispersion at Babel. The plates were not allowed to be inspected, but from them Smith pretended to dictate the "Book of Mormon," which was published in 1830. It was really a garbled version of an extravagant romance written by one Spalding, the MS. of which had fallen into the hands of Rigdon, one of Smith's partners. The first settlement of Latter Day Saints was at Manchester, New York; from whence they were driven in consequence of a swindling transaction by their prophet. They settled in Illinois, and called their town Nauvoo, the city of beauty, where in 1844 Smith was, for his iniquities, shot by a Lynch mob. Brigham Young was elected prophet, but the feeling was strong against the Mormons, and the whole community migrated westward to a place in the valley of the great Salt Lake in Upper California, to which the name Utah was given. Hither a great number of people flocked, and it is said that at least 50,000 English people belong to the community. In 1852 the law authorising polygamy was promulgated, though before this the practice had been tacitly allowed in consequence of an alleged "revelation" to J. Smith in 1843. In 1871 the United States prosecuted the Mormon leaders for bigamy, but for some technical reason, without result. Brigham Young died in 1879. At present it would seem doubtful whether the community at Utah will continue to exist. The members talk of removing, and the Republicans in the United States desire to "put down the Saints."

The faith and doctrine of the Mormons is based on very gross materialism. The Supreme Deity is material, and by constant development has attained omnipotence. There are three persons in the Godhead, each separate and distinct from the others, equal in knowledge, &c. God has a wife, and family, consisting of countless Gods of different dignity and power. But it is not necessary here to give the details of a religion, in which simple faith, gross materialism, fantastic and blasphemous theories, and the greatest sensuality are combined.—Burton's *City of the Saints; Mormonism*, by W. J. Conybeare; *Edin. Rev.* No. 202; Blunt's *Dict. of Sects*. [H.]

MORTAL SIN (See *Deadly Sin*).

MORTIFICATION. Any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the sacred Scriptures (Rom. viii. 13; Col. iii. 5). It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance to it (Eph. vi. 10, &c.; Gal. v. 24; Rom. viii. 13).

MORTMAIN (*Morte Main*, i.e. dead hand). Possession of lands and tenements in hands that cannot alienate. Originally applied to conveyances of land to ecclesiastical bodies. That is to say where lands were given to some spiritual person or corporation and to their successors; and because by that means the services and other profits due for the same were extinct, therefore it was called a gift *in mortua manu*.

The first statute against mortmain was that of Magna Carta (9 Hen. III. c. 36), which declares, "that if any one shall give lands to a religious house, the grant shall be void, and the land forfeited to the lord of the fee." The next was the 7 Edw. I. stat. ii., commonly called the statute "De Religiosis," which restrained people, at the time of their death or otherwise, from giving or making over any lands or rents to churches or religious houses, without the king's leave first obtained. This is called the Statute of Mortmain; but being evaded, the 13 of Edw. I. was passed, and afterwards by the 15 Rich. II. c. 5, it was declared, "that it was within the compass of the statute of Edward I. to convert any land into a churchyard, though it be done with the consent or connivance of the ter-tenant, and confirmed by the pope's bull."

This last statute extended only to bodies corporate, and, therefore, by the 23 Hen. VIII. c. 10, it is enacted, "that if any grants of lands or other hereditaments should be made in trust to the use of any churches, chapels, churchwardens, guilds, fraternities, &c., to have perpetual obits, or a continual service of a priest for ever, or for sixty or eighty years, or to such like uses or intents, all such uses, intents, and purposes shall be void; they being no corporations, but erected either of devotion, or else by the common consent of the people: and all collateral assurances made for defeating this statute shall be void, and the said statute shall be expounded most beneficially for the destruction of such uses as aforesaid."

Though the prohibition by the Statute of Mortmain in Magna Carta was absolute, yet a royal charter of licence (18 Edw. III. stat. iii. c. 3) afforded relaxation of the restraint, and by the 17 Car. II. c. 3, the following relief was granted:—"Every owner of any impropriations, tithes, or portion of tithes, in any parish or chapelry, may give and annex the same, or any part thereof, unto the parsonage or vicarage of the said parish church or chapel where the same do lie or arise; or settle the same in trust for the benefit of the said parsonage or vicarage, or of the curate and curates there successively, where the parsonage is impropriate and no vicar endowed, without any licence of mortmain.

"And if the settled maintenance of any parsonage, vicarages, churches, and chapels united, or of any other parsonage or vicarage with cure, shall not amount to the full sum of £100 a year clear and above all charges and reprises, it shall be lawful for the parson, vicar, and incumbent of the same, and his successors, to take and purchase to him and his successors lands and tenements, rents, tithes, or other hereditaments, without any licence of mortmain." This dispensing power was carried so high in the reign of King James II., that by the 1 Wm. III. sess. ii. c. 2, it was enacted, that no dispensation, by "non obstante," to any statute shall be allowed. By the 7 & 8 Wm. III. c. 37, and 2 & 3 Anne, c. 11, certain relaxations were again made; but by the 9 Geo. II. c. 36, further restraints were imposed, which render it impossible for the Church of England to augment poor livings, under the provisions of 17 Car. II. c. 3, already recited (But see *Church Building Acts*).

By 12 & 13 Vict. c. 49, s. 4, grants of land for sites of schools, not exceeding five acres, made by owners or tenants in tail are valid, although the grantor die within twelve months.

MORTUARY (*Mortuarium*), in the English Ecclesiastical law, is a gift left by a man at his death to his parish church, in recompense of personal tithes omitted to be paid in his life-time; or, it is that beast, or other cattle, which after the death of the owner, by the custom of the place, is due to the parson or vicar, in lieu of tithes or offerings forgot, or not well and truly paid by him that is dead.

Selden tells us, it was usual anciently to bring the mortuary along with the corpse, when it came to be buried, and to offer it to the Church as a satisfaction for the supposed negligence and omission the deceased had been guilty of in not paying his personal tithes; and from thence it was called a "corse present."

A mortuary is not properly due to an ecclesiastical incumbent from any but those of his own parish; but by custom, in some places, they are paid to the incumbents of other parishes, when corpses are carried through them. The bishops of Bangor, Llandaff, St. David's, &c, had formerly mortuaries of priests, abolished by 12 Anne, stat. ii. c. 6. And it was customary, in the diocese of Chester, for the bishop to have a mortuary, on the death of every priest dying within the archdeaconry of Chester, of his best beast, saddle and bridle, and best gown or cloak, hat, and upper garment under the gown. By 28 Geo. II. c. 6, mortuaries in the diocese of Chester were abolished, and the rectory of Waverton attached to the see in lieu thereof. By the 21 Hen. VIII. c. 6, mortuaries were commuted into money payments, which were regulated as follows:—"No parson, vicar, curate, parish priest, or other, shall for any person dying or dead, and being at the time of his death of the value in moveable goods of ten marks or more, clearly above his debts paid, and under the sum of £30, take for a mortuary above 3*s*. 4*d*. in the whole. And for a person dying or dead, being at the time of his death of the value of £30 or above, clearly above his debts paid, in moveable goods, and under the value of £40, there shall no more be taken or demanded for a mortuary, than 6*s*. 8*d*. in the whole. And for any person dying or dead, having at the time of his death of the value in moveable goods of £40 or above, to any sum whatsoever it be clearly above his debts paid, there shall be no more taken, paid, or demanded for a mortuary, than 10*s*. in the whole. The Welsh bishoprics and the diocese of Chester were excepted from the operation of this statute, and therefore subsequent Acts were passed with respect to them.

MOTETT, in Church music, a short piece of music highly elaborated, of which the subject is taken from the psalms or hymns of the Church. The derivation is from the Italian *Mottetto*, a little word or sentence; originally signifying a short epigram in verse; and afterwards applied as now defined, as the words of the Motett properly consist of a short sentence from Holy Scripture.

MOTHER OF GOD (See *Mariolatry; Virgin Mary; Nestorians*). "The Virgin Mary," says Pearson, "is frequently styled the Mother of Jesus in the language of the evangelists, and by Elizabeth particularly, the *Mother of our Lord*, as also, by the general consent of the Church, because He which was born of her was God, the *Deipara;* which, being a compound title, begun in the Greek Church, was resolved into its parts by the Latins, and so the Virgin was plainly named the *Mother of God*."

The term was first brought prominently forward at the Council of Ephesus (A.D. 431), the third of those four general councils, the decisions of which are authoritative in the Church of England; and it was adopted as a formula against the Nestorians. The Nestorian controversy originated thus. In the year 428, Nestorius was bishop of Constantinople, and he had brought with him from Antioch, where he had before resided, a priest named Anastasius, his chaplain and friend; this person, preaching one day in the Church of Constantinople, said, "Let no one call Mary mother of God, for she was a woman, and it is impossible that God should be born of a human creature." These words gave great offence to many both of the clergy and laity; for they had always been taught, says the historian Socrates, to acknowledge Jesus Christ as God, and not to sever Him in any way from the Divinity. Nestorius, however, declared his assent to what Anastasius had said, and became, from his high position in the Church, the heresiarch.

When the heresy had spread into Egypt, it was refuted by St. Cyril, bishop of Alexandria, in a pastoral letter, which he published for the direction of his people. "I wonder," he says, "how a question can be raised, as to whether the Holy Virgin should be called Mother of God; for if our Lord Jesus Christ is God, how is not the Holy Virgin, His mother, the mother of God? This is the faith we have been taught by the Apostles." He next proves that He who was born of the Virgin Mary is God in His own nature, since the Nicene Creed says that the only begotten Son of God, of the same substance with the Father, Himself came down from Heaven and was incarnate; and then he proceeds, "You will say, perhaps, is the Virgin, then, mother of the Divinity? We answer, it is certain that the Word is eternal, and of the substance of the Father. Now, in the order of nature, mothers, who have no part in the creation of the soul, are still called mothers of the whole man, and not of the body only; for surely it would be a hypercritical refinement to say, Elizabeth is mother of the body of John, and not of his soul. In the same way, therefore, we express ourselves in regard to the birth of Emmanuel, since the Word, having taken flesh upon Him, is called Son of Man." In a letter to Nestorius himself he enters into a fuller explanation: "We must admit in the same Christ two generations: first, the eternal, by which He proceeds from His Father; second, the temporal, by which He is born of His mother. When we say that He suffered and rose again, we do not say that God the Word suffered in His own nature, for the Divinity is impassible; but because the body which was appropriated to Him suffered, so also we say that He suffered Himself. So too we say He died. The Divine Word is in His own nature immortal. He is life itself; but because His own true body suffered death, we say that He Himself died for us. In the same way, when His flesh is raised from the dead, we attribute resurrection to Him. We do not say that we adore the man along with the Word, lest the phrase 'along with' should suggest the idea of non-identity; but we adore Him as one and the same person, because the body assumed by the Word is in no degree external or separated from the Word." "It is in this sense," he says afterwards, "that the Fathers have ventured to call the Holy Virgin mother of God, not that the nature of the Word, or His Divinity, did receive beginning of His existence from the Holy Virgin, but because in her was formed and animated a reasonable soul and a sacred body, to which the Word united Himself in hypostasis, which is the reason of its being said, 'He was born according to the flesh'" (*De recta Fide*, c. 56, 5, &c.; Greg. Naz. et Cyril *in Damasc. de Fide Orthod.* iii. 6). Besides letters to Nestorius, St. Cyril wrote twelve anathemas, which were adopted by the third general council at Ephesus. With these anathemas several passages out of St. Cyprian, St. Basil, Athanasius, Gregory Nazianzen, and many others, were read in the council: and from them they gathered, and therefore pronounced, that according to the Scriptures, as interpreted by the Catholic Church, Christ, though He have two natures, yet He is but one person, and by consequence that the Virgin Mary might properly be called Θεοτόκος, because the same person who was born of her is truly God as well as man: which being once determined by an universal council to be the true sense and meaning of the Scriptures in this point, hath been acknowledged by the universal Church ever since, till this time.—Harduin, iii. 194.

The same was repeated in nearly similar words at the Council of Chalcedon A.D. 451. The term is not used frequently by Anglican divines, probably because of the extreme into which the Roman Church has fallen with regard to the worship of the Virgin. The title however of Θεοτόκος, Deipara, or Mother of God, was originally adopted not so much with a view of paying honour to the Blessed Virgin, as to her Divine Son. —Soc. *H. E.* vii. 32; Hooker, *Ecc. Pol.* v. 52; Hook's *Church and her Ordinances*, ii. 189; Wilberforce, *Doct. Incarn.* cvi. p. 188.

MOTHER CHURCH (*Ecclesia matrix*). In the first place the term implied a Church immediately planted by the Apostles, from which other Churches were afterwards derived and propagated. It is thus used by Tertullian (*De Præscript.* c. 21), and in this sense Jerusalem is called the mother of all the churches in the world (*Epist. Syn. ad Damasc. ap. Theodor.* v. 9), and Arles the mother church of Gaul, because it was supposed to have been planted by Trophimus, first bishop of that place. (2) At other times the mother church denoted the metropolis, or the principal church of a single province, the word *matrix* being used sometimes for the primate's see (*Cod. Afric.* Can. 119, al. 120). (3) But most commonly it is used to signify a cathedral, or bishop's church; that which requires his care and residence, as being (or representing if the see had been translated) the original church and continuing to be the principal church in his diocese. It is thus used in several canons, as different from the other churches in the diocese. These are the same as we now call parish churches; but they used very frequently to be called "ecclesiæ diœcesanæ," diocesan churches (Suicer, s.v. μάτριξ; *Pontific. Vit. Marcelli*). It was an old custom in England for persons to make offerings at the mother or cathedral church on Mid-Lent Sunday; hence that day was called Mothering Sunday (See *Mid-Lent*).—Brand's *Antiq.*; Bingham, viii. i. 12. [H.]

MOULDING. An ornamental form given to angles and edges of masonry or woodwork, and carried uniformly along a considerable extent. The use of mouldings must commence with the earliest attempts at ornament in masonry or carpentry. The Saxon mouldings, so far as we can collect from existing specimens, were extremely rude and simple; but with the Norman mouldings the case is precisely the reverse, so far, at least, as simplicity is concerned: for though the mouldings themselves may be resolved into a very few forms and combinations, they were often either treated as if themselves broken and united together at various angles, as in the case of the chevron and embattled mouldings; or they were themselves decorated with forms not of their own nature, as the medallion, beak head, and other like mouldings, which are, however, strictly speaking, rather decorations of mouldings, than themselves mouldings. It would far exceed our limits to describe the several mouldings of the succeeding styles. We must be content with saying, in general, that in the Early English they reached their greatest complexity and depth, and that they gradually became less numerous, and shallower, to the Perpendicular; the happy mean being reached in this, as in almost everything else, in the Geometrical. The particular mouldings, which may be said to be distinctive of a style, are chiefly the ogee, in several of its forms, of the Decorated; the scroll of the Decorated, with the later Geometric; the wide and shallow casement or hollow of the Perpendicular. The hollows, in the Early English, usually separate single mouldings, in the Decorated groups of mouldings. The earlier mouldings, as Norman and Early English, generally occupy the planes of the wall and of the soffit; the later, especially Perpendicular, the chamfer plane only. To be at all appreciated, the subject of mouldings must be studied in the *Oxford Glossary*, or in Paley's *Manual of Gothic Mouldings*; and to be mastered, it must be pursued, pencil in hand, in our ancient ecclesiastical edifices. [G.]

MOURNERS; MOURNING. I. The first order of penitents, or candidates of penance, in the early ages of the Church were called *flentes* or mourners. They lay prostrate at the church porch, and begged the prayers of the faithful as they went in. After a time their petition was granted, and they were admitted among the *audientes* or hearers.—Tertul. *de Pœn.* c. 9; St. Basil, can. 22, &c. (See *Penitents*).

II. (1) From the earliest days of the Church, Christians always discouraged any violent and extravagant signs of grief, as it behoved them not "to be sorry as men without hope." Hence it was enjoined that psalms should be sung on the occasion of the death of a believer (*Apost. Const.* vi. 30), for which St. Chrysostom gives the reason, "What mean our hymns?" he asks; "do we not give thanks to God that He hath crowned him that is departed, that He hath delivered him from trouble?" (*Hom.* 4 *in Hebr.*). And the same Father frequently dissuades men not from moderate but from excessive grief, as inconsistent with the psalmody (*Hom.* 29 *de Dorm.*). When Lady Paula died, St. Jerome says, there was "no howling or lamenting, as used to be among the men of this world," but singing of psalms (*Hier. Epit. Paulæ, Ep.* 27). Yet some of the pagan practices crept in, for St. Chrysostom, in another place, speaks against mourners beating themselves and lamenting; and he also refers with strong disapprobation to the abuse of hiring women to act as mourners, and make hideous lamentations (*Hom.* 32 *in Matt.*, 4 *in Hebr.*, 6 *in* 1 *Thess.*). (2) It was customary to have certain days of mourning, called the *novendiale*, being the third, seventh, and ninth after the death, to which others were added. Christian reasons for these days are given in the Apostolic Constitutions (viii. 42), but St. Augustine speaks against the custom as of heathen origin (*Quæst.* 172 *in Gen.*). Reference, however, is made to it by many later writers, and at the present day it is often the custom to observe in some special way the anniversary of the death (Bingham, xxiii. 3). (3) Food and drink were sometimes supplied to the mourners, insomuch that scandal was caused (Aug. *de Mor. Eccl.* c. 34). This was frequently condemned, as by the Council of Arles, the Canons of Ælfric, in 957, and by Archbishop Thoresby in 1367 There are still, however, vestiges of this practice, as in the baked meats and burial dinner not yet extinct in England. (4) Wearing a dark or "lugubrious" habit as sign of mourning, was not encouraged, though not forbidden, by the early Christians. St. Cyprian, indeed, thought no mourning at all ought to be shown (*de Mortal.* p. 164); St. Jerome commends a rich man for only wearing the mourning habit for forty days, after having lost his wife and two daughters (*Hieron. Ep.* 34, *ad Julian.*). Such mourning (the clothes themselves taking the name from custom) and other "trappings of woe," have always been more or less used. But the burial "mutes," in long black cloaks, the hearse with its plumes of black horse-hair, &c., of the last generation are passing away, and practices taking their place more in harmony with Christian faith and hope. [H.]

MOVEABLE AND IMMOVEABLE FEASTS. The feasts kept in the Christian Church are called moveable and immoveable, according as they fall always on the same day in the calendar in each year, as the saints' days; or depend on other circumstances, as Easter, and the feasts calculated from Easter. The Book of Common Prayer contains several tables for calculating Easter, and the following rules to know when the moveable feasts and holy-days begin:

"Easter day, on which the rest depend, is always the first Sunday after the full moon which happens upon, or next after, the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after.

"Advent Sunday is always the nearest Sunday to the feast of St. Andrew, Nov. 30, whether before or after.

Septuagesima	Sunday is	Nine	Weeks before Easter.
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	

Rogation Sunday	is	Five Weeks	After Easter.
Ascension Day		Forty Days	
Whit-Sunday		Seven Weeks	
Trinity Sunday		Eight Weeks	

Another moveable feast is Corpus Christi, the Thursday after Trinity Sunday, which consequently does not appear in the calendar, or many almanacks.

MOYER'S LECTURE. A lecture established by Lady Moyer. The following is an extract from the will of the Lady Moyer, or, as she is therein styled, "Dame Rebecca Moyer, late of the parish of St. Andrew, Holborn, in the county of Middlesex, widow."

"My now dwelling-house in Bedford Row, or Jockey Field, I give to my dear child Eliza Moyer, that out of it may be paid twenty guineas a year to an able minister of God's word, to preach eight sermons every year on the Trinity and Divinity of our ever-blessed Saviour, beginning with the first Thursday in November, and to the first Thursday in the seven sequel months, in St. Paul's, if permitted there, or, if not, elsewhere, according to the discretion of my executrix, who will not think it any encumbrance to her house. I am sure it will bring a blessing on it, if that work be well and carefully carried on, which in this profligate age is so neglected. If my said daughter should leave no children alive at her death, or they should die before they come to age, then I give my said house to my niece, Lydia Moyer, now wife to Peter Hartop, Esq., and to her heirs after her, she always providing for that sermon, as I have begun twenty guineas every year." The lectures have ceased, as there is no compulsory obligation in the will to perpetuate the lecture, the probability is that the property fell into other hands. Dr. Morell, about 1775, was the last lecturer.

MOZARABIC LITURGY. The ancient liturgy of Spain. The word is derived from Estarab, to Arabize; participle Moztarab or Mozatab, one who has adopted the Arab mode of life: hence the name Mozarabic signified those Christians who were mixed with, or lived in the midst of, Arabs, or Moors. Mr. Palmer considers that this liturgy was derived at a very early age from that of Gaul, which it much resembles. It was abolished in 1060 in Arragon, but was not for some time afterwards relinquished in Navarre, Castile and Leon. In 1074, Sancho III. of Navarre introduced the Roman order, to the regret of the people. Cardinal Ximenes, at the beginning of the 16th century, founded a college and chapel in Toledo for the celebration of this rite: the only place perhaps in Spain where it is preserved.—Palmer's *Origin. Liturg.* i. 166.

MOZECTA, MUZECTA, MOZZETTA. An ecclesiastical vestment or short cape like the bishop's colobrium or tunicle, worn by the canons in certain cathedrals of Sicily. —*Peiri Sicilia Sacra.*

MULLION, more correctly *Monial.* The upright bars dividing a traceried window into lights.

MUSIC, CHURCH. Whether we study the forms of worship adopted by ancient Pagan nations, or confine our attention to those of the Israelites of old, we shall perceive that in every case music formed an important integral part of them. This is not the place to discuss the music so employed by heathen nations; it will suffice to refer those who are curious in such matters to the admirable article on the word "Musica" by the late Professor Donkin, in Smith's "Dictionary of Greek and Roman Antiquities," or to the Histories of Music by Dr. Burney and Sir J. Hawkins, or to Wilkinson's "Ancient Egyptians," where all that is known on the subject is fully set forth. Neither will it be necessary to say much on the music of the Jewish people as recorded in the Bible, for in truth very little is certainly known about it. Dr. Stainer has collected all that can be gathered concerning the musical instruments of the Bible in a very excellent little treatise of his on that subject; while some useful remarks are to be found on the musical rendering of the Psalms in the Temple in Dr. Jebb's learned work, "A Literal Translation of the Psalms," also in Smith's "Dictionary of the Bible." All that need be said in this place on those subjects is that the musical system and scales of the various nations differed then as much as they do still in the countries of the East. Some had scales consisting of smaller intervals than we now recognise, while others adopted the pentatonic scale. No universal agreement existed then on these elementary points, and consequently what was music to one nation was mere jargon to another. Such was unquestionably the condition of the art of music at the time of our Lord, and for some centuries afterwards in Europe. It is probable therefore that when the Christian Church was founded, the disciples of different nationalities praised God each after their own fashion, the converts from Judaism singing Christian hymns to Jewish melodies, while the Greeks and Romans adapted to sacred words the tunes which had previously adorned the ritual of the old heathen temples. Traces of this variety of system still exist in the Church-music of Greece, and of Asiatic Christians. In Western Christendom, however, it was not long before attempts were made to bring all this confusion into some sort of order and uniformity, though it took centuries to bring so gigantic an undertaking to anything like perfection. The earliest reformer of the music of the Church was St. Ambrose (born in 340, consecrated bishop of Milan in 374, and died in 397). He regulated the chanting of the Psalms according to the system of the tetrachords, and adopted Greek melodies also for the Hymns of the Church. From what is related of his system by Odo of Cluny and others, it appears certain that the Ambrosian music retained a good deal of the chromatic and even enharmonic ornamentation which was peculiar to Greek music, involving a multitude of turns and grace-notes, and the use of small intervals, more or less at variance with the solemnity proper to ecclesiastical art. Moreover, it does not appear that the musical reforms inaugurated by St. Ambrose ever extended far beyond the limits of his own diocese of Milan; so that however great the improvements introduced by him may have been, they cannot have exercised any very wide or abiding influence on the Christian Church at large. That they were great improvements, however, is amply vouched for by the testimony of St. Augustine, who refers to the effects produced on him by the music of the Church at the time of his conversion to the faith by the preaching of St. Ambrose, and who was himself the author of a treatise on music which is still extant. St. Ambrose is credited with the composition of the great hymn, "Te Deum Laudamus." But whether the music is truly attributable to him as well as the words, has never been certainly ascertained. St. Gregory the Great, who was born in 542, was chosen Pope in 590, and died in 604, carried out a very complete reformation and reorganisation of the music of the Church, the good effects of which were felt throughout Western Christendom. Very little is known about the melodies selected or composed by St. Gregory in his famous Antiphonary. The so-called Gregorian melodies were for the most part composed at a subsequent period; but there are two facts the truth of which is undoubted—First, that he systematised the tonality of the Plainsong of the Church, by adopting that arrangement of the ancient Greek tetrachords which produces eight scales or modes, of which the 1st, 3rd, 5th, and 7th are named *Authentic*, and the others are derived from them and named *Plagal*. The four Authentic modes were named Dorian, Phrygian, Lydian and Mixolydian, while the Plagal modes, being four notes lower in pitch than the corresponding Authentic modes, were named Hypodorian, Hypophrygian, Hypolydian, and Hypomixolydian. These scales or modes may be represented in modern garb as follows:—

1. Dorian . . . . d̲̄, e, f, g, a, b, c, d.
2. Hypodorian . a, b, c, d̲̄, e, f, g, a.
3. Phrygian . . . . . ē̲, f, g, a, b, c, d, e.
4. Hypophrygian . b, c, d, ē̲, f, g, a, b.
5. Lydian . . . . . . f, g, a, b, c, d, e, f.
6. Hypolydian . . c, d, e, f̲̄, g, a, b, c.
7. Mixolydian . . . . . ḡ̲, a, b, c, d, e, f, g.
8. Hypomixolydian . d, e, f, ḡ̲, a, b, c, d.

Every ecclesiastical melody used in the Western Church before the sixteenth century was composed in some one of these scales or modes. Secondly, St. Gregory simplified the Church music by getting rid of Oriental ornaments and subdivisions of intervals which had been imported into the Ambrosian system. Indeed it is probable that in the original Gregorian Antiphonary every note was of equal value, whatever syllable it was set to. But if so, this antiprosodiacal method was soon modified so as to suit the length and accent of the syllables. By the zeal and authority with which the musical system of St. Gregory was propagated, it soon became the general usage of every branch of the Western Church, albeit in certain countries some discrepancies long continued to exist. It must here be borne in mind that there was in all this no question of Harmony. Although certain rude forms of Harmony were no doubt practised by the northern nations of Europe in the days of St. Gregory, yet they were entirely unknown to him and his contemporaries. Hence the difficulty which must ever be found in adopting harmonies to most of the Gregorian melodies. In fact it cannot be done without not only being guilty of gross anachronism, but also destroying in a great measure the distinctive characteristics of the various ancient scales or modes. Another noticeable feature in these old melodies is the entire absence of metrical symmetry, or rhythm, save what belongs to the words to which they are set. As time went on, two musical systems were growing up side by side. There was the Church music, unrhythmical and purely melodic, and there was secular music, necessarily rhythmical when employed for dances or marches, and often rudely harmonised, especially in the northern parts of Europe. Gradually an amalgamation took place of these contrariant systems, much to the advantage of the art. The earlier attempts of monastic theorists to introduce harmony were most crude. The long consecutions of fifths, fourths, and octaves, which were practised before the latter half of the fourteenth century, would be utterly intolerable to a modern ear; but after this period the harmony of the Church by degrees became more like what we are wont to call by that name in these days. For examples of early attempts at harmony, the reader is referred to the admirable publications of De Coussemaker. The two men who did most to advance the knowledge and practice of music during this period, were Guido d' Arezzo (about 990 to 1040), by his admirable method of training singers; and Franco of Cologne (about 1020 to 1090), the inventor of a system of musical notation whereby the different lengths of notes were distinguished, who may therefore be called the father of mensurable music. By the invention of mensurable music the way was opened to the introduction of *Descant*, which soon was developed into double counterpoint, canon, and fugue. But at length harmonised hymns of a strictly metrical kind were introduced, at first by the unreformed, but afterwards by the reformed Churches, and became after the spread of the Reformation the prevalent music of the Protestants. These also owed their origin in a great measure to the invention of mensurable music, and in their turn exercised a vast influence on ecclesiastical art.

We see, then, that at the time of the Reformation in England there were two kinds of Church music. One, strictly ecclesiastical in character, founded on the Gregorian scales and melodies, and in a contrapuntal and complicated style of composition. The other plain and simple, metrical in structure, derived mainly from the sacred songs of the Lollards at home and the Protestants abroad. When the Liturgy was translated into English, the liturgical music had to be adapted to the change. And this was no easy task. But it was accomplished by the combined skill of such men as Marbecke, Tye, Tallis, Byrd, and Morley. By the end of Queen Elizabeth's reign the Church of England was furnished with as fine a repertory of chants, services, and anthems as could be found in any Christian country in the world. But that was not enough, for the puritanical section of the Church disliked the cathedral style of music, and clamoured for leave to sing metrical Psalms and Hymns. This was granted by an Injunction of Queen Elizabeth, whereby it was allowed to sing metrical Psalms and hymns before and after any Church service. In 1562, for the first time, a metrical rendering of the whole Psalter with musical notes was printed, and tacked on to the Book of Common Prayer. Its title was as follows: "The whole Booke of Psalmes collected into English Metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt notes to sing them withal. Imprinted by John Day." In this publication only the melody was printed, but in 1579 William Damon added four-part harmonies to the tunes; of which another edition appeared in 1591. But it was not till 1594 that a really adequate setting of the metrical Psalms in harmony was brought out. This excellent work was published by T. Est, and the composers engaged in harmonising it were John Dowland, E. Blanks, E. Hooper, J. Farmer, R. Allison, G. Kirbye, W. Cobbold, E. Johnson, and G. Farnaby. In fact these were some of the best composers of anthems, services, part-songs and madrigals then alive. They put the melody in the tenor part, according to the prevalent custom at that period, while the other parts sung accompanying harmonies.

Not to mention some other publications of Psalm-tunes of less importance, we must next refer to an admirable collection brought out in 1621 and 1633 by Thomas Ravenscroft, Mus. Bac., which contains many tunes, still in use, of the very best kind, and excellently harmonised by the best musicians of the period. It would be impossible, in such an article as the present, to describe the many collections of tunes which were subsequently brought out. But it may suffice to mention the books of Wither, Playford, and the version by Brady and Tate, as samples.

Before the Reformation, England could scarcely have been said to possess a national style of Church music at all. Ecclesiastical compositions were then all set to Latin words, and based upon Gregorian melodies, which formed the "Cantus firmus," round which counterpoints or descants were built. Such, as we have already seen, was the case throughout Western Christendom, and a wonderful uniformity of style consequently prevailed. The very few specimens of English sacred music which have come down to us from those early times are very like the compositions of the old Flemish school, of which the celebrated Jusquin des Prés was the chief. But the English Church composers were decidedly inferior to their continental contemporaries, both in conception and in workmanship. But the Reformation had begun to exercise no inconsiderable influence on the arts, and especially on music, even at the beginning of the sixteenth century. The increasing prevalence of metrical Psalmody tended to introduce an appreciation of rhythm and symmetry in music which did not exist before, and thus a great deal of crudeness of accent and want of metrical balance was happily, though gradually, got rid of. The translation of the services of the Church into the vernacular also exercised no small influence in nationalising, as it were, the style of our ecclesiastical music. It was not long after this that the immortal Palestrina saved the figurate music of the Roman Church from extinction, which was threatened by the Council of Trent, in consequence of the abuses which had crept into it through the contrapuntal extravagancies and secularities of the Flemish composers and their Italian disciples. Palestrina composed four Masses in which true sublimity was so artfully combined with contrapuntal ingenuity, and freshness of invention with strict adherence to ancient precedents, that his music was accepted by the Council, and the doom of sacred art was averted. Palestrina became the originator and propagator of a new and excellent school of vocal music both sacred and madrigalesque, which for many years formed the model followed by subsequent masters. There can be no doubt that English art was vastly improved by the influence of this new Roman school, and thus it came to pass that during the reign of Queen Elizabeth, both in Cathedral music and in the composition of secular madrigals, England could successfully vie with all the other nations of the world. The names of Tye, Marbecke, Tallis, and Byrd deserve to be written in golden letters, as having done for English sacred art what Palestrina did for that of Rome; and it is at this point that the history of our Cathedral music properly begins. The earliest document, to which reference can be made, which exhibits a setting of any portion of the service in English to music, is the Litany of 1544, said (with every probability) to have been adapted by Archbishop Cranmer himself. The next document is the "Prayer-book Noted" by Marbecke in 1549. Both these are unisonal notations. Probably the earliest harmonised Litany is that to be found in John Day's services, published in 1560, and afterwards in 1565. We must also mention the services set by Caustun, Heath, and others, to be found also in Day's book. This brings us down to the famous Thomas Tallis, who may be regarded as the Father of English Cathedral music. It was he who first harmonised the Responses and Preces of Morning and Evening

Prayer. English Cathedral music by that time had assumed pretty nearly the form which it still maintains. It will be well, therefore, to describe that form before proceeding to other branches of our subject. It will be the most convenient plan to divide English Choral service music into four distinct divisions. Each of these is made use of in its proper place. It is this variety of kind which renders a fully choral rendering of the service so valuable an aid to devotion as all find it to be who have accustomed themselves to its use. Of these four divisions, the first and simplest consists of the plain monotone, and of the unrhythmical versicle and response. Here we have true recitative of the best kind. It has also the merit of extreme antiquity, being an English adaptation of the traditional inflexions of the Western Church in mediæval times. It is partly sung by the officiating minister, and partly by the choir and congregation. Their portion is usually, though by no means necessarily, harmonised. But, in any case, it is desirable that the general congregation should sing only the Plainsong or melody, leaving the harmonies to be supplied by the choir. On festival occasions, the organ is used to accompany the responses, and then Tallis's incomparable harmonies should always be employed. On other occasions it is usual to adopt other and simpler harmonies, and these vary in different dioceses. None, however, should be tolerated which do not retain the old Plainsong in its integrity, either in the soprano or in the tenor part. The portions of the services in which this kind of music is employed are the Preces, Versicles, and Responses at Morning and Evening Prayer; the Litany; and the Sursum Corda in the office for Holy Communion; to which may be added, occasionally, such Versicles and Responses as occur in the Marriage and Funeral services and similar offices. The next division is the Psalm-chant. This so far agrees with the first division as to have an unrhythmical element; but it differs from it in all else. English chants are of two kinds, single and double. A single chant is sung to a single verse of the Psalms or Canticles, and repeated without alteration for every succeeding verse. A double chant takes in two verses. But only a certain number of the Psalms are really suitable for a double chant, because it often happens that a new sentence or sentiment begins at one of the *even* verses, which would necessarily have to be sung to the *latter* half of a double chant, so that the beginning of the sentence would not correspond to that of the music; moreover, if a Psalm or Canticle has an odd number of verses, the only way to adapt a double chant to it is to *repeat* the latter part of the chant for the concluding verse, which is truly a most clumsy and inartistic contrivance. Single chants are, obviously, free from this awkwardness, and can be sung to any Psalm or Canticle without interfering with the sense of the words. Every single chant consists of seven bars of music, and is divided into two portions by a double bar. These portions are of unequal length, consisting respectively of three or four bars. The double bar corresponds with the colon placed in the middle of every verse in the Prayer-book Psalter. The first note in each portion is either a semibreve, or (more rarely) a dotted minim followed by a crotchet. On these initial notes is recited so much of the words of the verse as cannot be assigned to the remaining bars. Accordingly, these "reciting notes," as they are called, are of indeterminate length, and are always supposed to have a pause over them. The words so recited should be uttered distinctly and deliberately, minding all the necessary stops and accents, after the ordinary fashion of good reading. The last two bars of the former and the last three bars of the latter portion of the chant should be sung in strict time, and at such a pace, that the syllables may follow each other, on an average, at about the same speed as in the unrhythmical or recitative bars.

It is usual to divide a choir into two bands, one on the south and the other on the north side of the chancel. These bands, or semichoruses, are severally named "Decani" and "Cantoris," after the Dean and Precentor of a cathedral. It is customary to chant the verses of the Psalms alternately, or antiphonally, the two bands answering one another verse by verse, and all uniting for the Gloria Patri.

In some modern choirs an attempt is occasionally made to adapt the old Gregorian Psalm-chants to our English Psalter. Sometimes they are sung in unison, with free organ accompaniment; sometimes they are harmonised vocally. The objection to the former plan is that it opens the door to very incorrect and licentious harmonisations on the part of inexperienced organists. The objection to the latter plan is that it overthrows the chief advantages claimed for the use of these obsolete melodies, viz. easiness of execution, and conformity to primitive practice. The objections to both alike are that, in the first place, the Gregorian scales in which these old tunes are written are for the most part very ill adapted to harmony; in the next place, that to harmonise them at all involves a gross anachronism; and in the last place, that they are very unsuited to the genius and accent of the English language.

We come now to speak of the third division of Choral music for the Church. This has only one feature in common with the English Psalm-chant, and that is its antiphonal arrangement. It is a kind of music, employed mostly in cathedrals and college chapels, for the Canticles and Hymns of the Prayer Book, i.e. the Te Deum, Benedictus, Jubilate, Magnificat, Cantate Domino, Nunc Dimittis, and Deus Misereatur; and also for the Kyrie, Nicene Creed, Sanctus, and Gloria in Excelsis, in the Office for the Holy Communion. Such compositions are technically called "Cathedral Services." A service, in this restricted sense, means a series of elaborate settings of the above Canticles and Hymns, generally in the same key throughout. Hence we speak of Rogers' Service in D, or Gibbons' in F, and so forth. These settings are often of value as music, and very edifying to musicians, and to all who are accustomed to their use, but they are by no means congregational in character; it is therefore perhaps undesirable to adopt them in ordinary parish churches, except on rare and festal occasions. But in all cathedral and collegiate churches, and perhaps in the principal churches of our largest towns, they are assuredly most appropriate. In ordinary churches it is customary and desirable to sing the Canticles to Psalm-chants, and the Eucharistic Hymns either in monotone or to some easy unisonal setting such as that of old Marbecke, whose music, for the Nicene Creed especially, is sublime. Some of the finest efforts of our best English composers have been the elaboration of Cathedral services. In the best of these, the music is of a more or less descriptive kind, and there is also ample scope for examples of counterpoint and fugue, not to mention various artistic effects produced by the alternated or combined use of the organ and the voices, or by the introduction of passages sung in unison, or by short portions assigned to single voices, or to duets, trios, or quartettes, commonly called "verses"; by all which means great variety, contrast, and expression may be secured.

The fourth division of choral music in church, which is the Anthem, is (artistically speaking) the highest of all. It differs from the rest mainly in that it is not intended to be congregational. It should be regarded rather as a kind of vocal interlude or choral voluntary, adapted to rest the mind of the listening worshipper, and thus prepare it for fresh acts of devotion. Anthems are set to any suitable words of Holy Scripture, or the Book of Common Prayer. They may be meditative, jubilant, or penitential in character; they may be sung entirely in chorus, in which case they are called "Full Anthems," or they may contain certain portions to be sung as duos, trios, or quartettes, in which case they are designated "Verse Anthems," or they may be written for one single voice with organ accompaniment, with perhaps a few bars of chorus to conclude, in which case they are termed "Solo Anthems." When anthems are used in ordinary churches full anthems are most advantageously adopted. In well-endowed choirs, including good soloists, verse and solo anthems are also admissible and suitable, provided they do not lead to personal display. In most small parish churches, however, it is customary to substitute for the anthem a metrical hymn.

It will not be out of place here to give a list of the chief composers of Church music in England, with their dates:—

	Born about	Died
Christopher Tye, Mus. Doc. . . .	1520	1580
John Marbecke	1523	1585
Thomas Tallis	1529	1585
William Byrd	1539	1623
John Bull, Mus. Doc.	1563	1628
Thomas Morley, Mus. Bac. . . .	1568	1604
Orlando Gibbons, Mus. Bac. . . .	1583	1625
William Child, Mus. Doc. . . .	1605	1696
Benjamin Rogers, Mus. Doc. . . .	1614	1691
Robert Creyghton, D.D. . . .	1639	1736
Henry Aldrich, D.D.	1647	1710
John Blow, Mus. Doc.	1648	1708
Henry Purcell	1658	1695
Jeremiah Clark.	1668	1707
William Croft, Mus. Doc. . . .	1677	1727
Maurice Greene, Mus. Doc. . . .	1698	1755
William Boyce, Mus. Doc. . . .	1710	1778
Samuel Arnold, Mus. Doc. . . .	1739	1802
Samuel Wesley.	1766	1837
Thomas Attwood	1767	1838
William Crotch, Mus. Doc. . . .	1775	1847
Sir John Goss, Mus. Doc. . . .	1800	1880
Samuel Sebastian Wesley, Mus. Doc.	1810	1876
Sir G. A. Macfarren, M.A., Mus. Doc.	1813	—
Henry Smart	1813	1879
Sir Herbert S. Oakeley, M.A., Mus. Doc.	1830	—
John Stainer, M.A., Mus. Doc. . .	1840	—
Sir Arthur S. Sullivan, Mus. Doc. .	1842	—

[F. A. G. O.]

To this list must be added last, though not least, the name of Sir Frederic A. Gore Ouseley, Mus. Doc., M.A., LL.D., Professor of Music in the University of Oxford.

MUSIC TABLE. A sort of Lectern, with three sides, round which the choir were placed, in the middle of Bishop Andrewe's chapel; as appears by the plan given in *Canterbury's Doom*, 1646.

MYNCHERY. A nunnery. A corruption of ministere, or minster.

MYSTERIES (See *Moralities*).

MYSTERY (From *μύειν τὸ στόμα*, *to shut the mouth*: hence *μυστήριον*, *mystery*). Something secret, hidden from human comprehension, or revealed only in part. The term is applied both to doctrines and facts. By the usage of the Church it also denotes that inscrutable union in the sacraments of the inward and spiritual grace with the outward and visible sign. Hence in the early Church the sacraments were denominated "mysteries," and the term derived a still greater force, from the secrecy which was observed in the administration of those ordinances. More especially, however, was the Holy Communion thus designated, as we learn from the ancient Fathers, who speak repeatedly of the "sacred" and "tremendous mysteries," in allusion to this sacrament. With this application, the term appears in our own Communion Office, where Christ is said to have "instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death." We are also exhorted so to prepare ourselves, that we may be "meet partakers of those holy mysteries;" and after their reception, thanks are rendered to God, that He has vouchsafed to "feed us who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of His Son, our Saviour, Jesus Christ."

MYSTIC. Sacredly obscure.

MYSTIC RECITATION. Several parts of the Greek liturgy are ordered to be said μυστικῶς, that is, in a low voice, or whisper, like the *secreto* of the Roman offices.—*Jebb.*

MYSTICAL. Having a hidden, allegorical, or secret meaning. In the baptismal offices we read, "Sanctify this water to the mystical washing away of sin:" from which it would be absurd to infer that the mere physical application of water can remove sin; and yet, on the other hand, the fact that the remission of sin is associated with baptism, rests on Scriptural authority. There is, therefore, a secret operation of God's grace in cleansing the soul linked to the sacramental application of water to the body; and the concurrence or co-existence of these the Church regards as a "mystical washing away of sin."

Again: in the Communion Office, the faithful recipients are said to be "very [true] members incorporate of the mystical body of Christ." Now, *how* the Church can constitute "the body of Christ," will appear to any one an inscrutable *mystery*, if he will but divest himself of the familiarity of the terms. As to the fact, it is indisputable; but the manner is beyond our full comprehension, partaking in some measure of the nature of allegory, and being strictly *mystical*. It is worth while to add, that the Church does not recognise the notion of an invisible Church, as constituting this "mystical body," composed of those only who shall be finally saved; for she goes on to pray for the assistance of God's grace, "that we *may continue* in that holy fellowship," &c., a petition somewhat irrelevant if such an hypothesis be adopted.

MYSTICS. A party which arose towards the close of the third century, distinguished by their professing pure, sublime, and perfect devotion. They excuse their fanatical ecstasies by alleging the passage of St Paul, "The Spirit prays in us with sighs and groans which cannot be uttered." They contend that, if the Spirit prays within us, we must resign ourselves to its motions, and be guided and swayed through its impulse by remaining in a state of mere inaction. The principles proceeded from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the Divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could, by labour or study, excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct them in the knowledge of Divine things. For thus they reasoned: Those who behold with a noble contempt all human affairs; who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God when the spirit is thus disengaged from the impediments that prevented that happy union; and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but are also invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the Eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Louis the Meek, in the year 824, which kindled the holy flame of mysticism in the Western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century, these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth century they were the most formidable antagonists of the Schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets in almost every part of Europe.

Among the Mystics of that time we may notice the Dominican John Tauler, of Strasburg, A.D. 1361, to whom may be attributed the paternity of mysticism, in its modern form; Henry Suso of Ulm, A.D. 1365; and especially John Ruysbroeck, called Doctor Ecstaticus, A.D. 1381, who of all the Mystics was the most dreamy and enthusiastic. Among Protestants there have been and are many Mystics, but they have not formed a sect.—Gieseler; Stubbs' Mosheim, i. 157; ii. 212; iii. 92.

N.

N. OR M. Letters in the place of the name of the child in the Catechism: in the office of Baptism "N" only occurs. Probably these letters stood for Nomen vel Nomina—N. vel NN., the latter being afterwards corrupted by the printers into M. [H.]

NAG'S HEAD FABLE. This was a false and absurd invention of the Romanists, to invalidate the orders of the Church of England, by pretending that Abp. Parker had never been duly consecrated a bishop. Even if he was not, it would not invalidate the consecrations in which he took part afterwards, inasmuch as he was always only one of several consecrators, according to the practice of the Church in all ages, which so precludes the possibility of any failure in the succession, as transmission by a single bishop has been always held sufficient, though more concur *ex abundanti.* The Popish story was that Parker was consecrated at the Nag's Head Tavern in Cheapside by only one bishop, of several who were present, who laid the Bible on Dr. Parker's head, and then pronounced the words, "Take thou authority," &c. It is further objected, that three of the four bishops then present were only bishops elect, and had no sees; and that the other was a suffragan.

The story further is, that the queen issued forth her warrant, directed to the Bishop of Llandaff; to Dr. Scory, elect of Hereford; Dr. Barlow, elect of Chichester; Dr. Coverdale, elect of Exeter; and Dr. Hodgkins, suffragan of Bedford; and that all these persons met at the Nag's Head Tavern, where it had been usual for the Dean of the Arches and the civilians to refresh themselves, after any confirmation of a bishop; and there one Neale, who was Bonner's chaplain, peeped through a hole in the door, and saw all the other bishops very importunate with Llandaff, who had been dissuaded by Bonner to assist in this consecration, which he obstinately refusing, Dr. Scory bid the rest to kneel, and he laid the Bible on each of their shoulders or heads and pronounced these words, "Take thou authority," &c., and so they stood up all bishops. This story was certainly invented after the queen's reign; for if it had been true, it is so remarkable that some of the writers of that time would undoubtedly have taken notice of it. No sooner was it put forth than a living witness of Parker's consecration came forward to contradict it, in a sermon at Paul's Cross, March 17, 1560 (Le Bas' *Jewel*, 91). Moreover Bishop Burnet has discovered the falsity of the story from an original manuscript of the consecration of this very archbishop, which was done in the chapel at Lambeth, on Sunday, the 17th of December, in the first year of the queen's reign, where Dr. Parker came a little after five in the morning in a scarlet gown and hood, attended by the said four bishops, who had been duly consecrated; and there, after prayers, Dr. Scory preached; and then the other bishops presented the archbishop to him, and the mandate for his consecration being read by a doctor of the civil law, and he having taken the oaths of supremacy, and some prayers being said, according to the form of consecration then lately published, all the four bishops laid their hands on the archbishop's head, and said, "Receive the Holy Ghost," &c. And this was done in the presence of several other clergy.—Lingard, *Hist. of England*, vol. vii., note G; Burnet's *Hist. of Reform.* ii. 808; Hook's *Archbishops*, ix. 250, where Dr. Lingard's refutation of the fable, addressed to the *Birmingham R.C. Magazine*, 1834, is given *in extenso.* [H.]

NAHUM, THE PROPHECY OF. A canonical book of the Old Testament. Nahum is the seventh of the twelve lesser prophets; a native of Elkoshai, a little village of Galilee, the ruins of which were still to be seen in the time of St. Jerome. The particular circumstances of this prophet's life are unknown.

Authors are divided as to the time when Nahum prophesied, some fixing it to the name of Ahaz, others to that of Manasseh, and others to the times of the captivity. St. Jerome places it in the reign of Hezekiah, after the war of Sennacherib in Egypt, which the prophet speaks of as a thing passed (See *Speaker's Comm.;* Milman's *Hist. of Jews*, i. 369).

NAME. I. The *Name of the Lord* was known to the Jews under four forms, (1) EL the strong one, אֵל, a word which in poetic language frequently stands without any adjunct, sometimes with the article הָאֵל (Ps. xviii. 31, &c.; Job viii. 3), and sometimes with the suffix of the first person אֵלִי, "my God!" (Ps. xviii. 3: xxii. 11, &c.). But in prose the word is scarcely ever applied to God without some adjunct or attribute, as (2) EL SHADDAI, אֵל שׁדי, God Almighty (Gen. xvii. 1; Ex. vi. 2, 3, &c.), sometimes without the אֵל, EL, (Job v. 17; Ruth i. 20, &c.); (3) JEHOVAH, the self-existent (translated in the LXX as *κύριος*); (4) JEHOVAH SABAOTH, the Lord of Hosts (See *Jehovah*, *Sabaoth*). In the name of the Lord the prophets were commissioned to preach, the priests to bless; therefore to prophesy in the name of the Lord implied direct communication with Him, and supreme authority for the words spoken (Deut. xviii. 22). Our Blessed Lord uses the same form of expression in reference to His own mission; speaking of the works that He did "in His Father's Name" (St. John x. 25). And then having taught the disciples that "I and My Father are one," He told them that they should do mighty works "in My Name" (St. Mark xvi. 18), with full faith in which promise St. Peter said to the lame man at the gate of the temple, "In the name of Jesus Christ, rise up and walk" (Acts iii. 6). In the Christian Church the formula is extended, and the Apostles and their successors receive their commission in the name of the Father, the Son, and the Holy Ghost. These words are used only in the most solemn offices, as at Baptism, Absolution of the Sick, Ordering of Deacons and Priests, and Consecration of Bishops.

II. The Christian *name* is given us in baptism. As it is given as a badge that we belong to Christ, we cannot more properly take it upon us than when we are enlisted under His banner. We bring one name into the world with us which we derive from our parents, and which serves to remind us of our original guilt, and that we are born in sin: but this new name is given us at our baptism, to remind us of our new birth, when being washed in the laver of regeneration, we are thereby cleansed from our natural impurities, and become in a manner new creatures, and solemnly dedicate ourselves to God. It was the custom until 1552, according to ancient practice, for the bishop to confirm the children by name; and sometimes the baptismal name was then altered. In such a case, according to Lord Coke, the name of the confirmation would stand good.—Case of Sir Francis Gardie, Coke's Inst. i. iii.; Johnson's Canon, ii. 277; Wheatly, 334; *Annot. P. B.* ii. 258 (See *Christian Name*). [H.]

NANTES, EDICT OF. An edict of toleration, promulgated by Henry IV. of France in 1598, which restored the Protestants to all the favours which had been granted them in former reigns, and gave them the liberty of serving God according to their conscience, and a full participation in all civil rights and privileges. This edict was, at the instigation of the Jesuits, revoked by Louis XIV. in the year 1685.

NARTHEX (*Gr.* and *Lat.*). This name is given by ancient writers to the vestibule of a church. There was the exterior or outward, and the interior or inward, *Narthex*.

The exterior narthex, which we may call the ante-temple, consisted of the whole circumference of the outward courts, including the vestibulum or porch, and the atrium or area before the church. Of a narthex in this large sense, the church of St. Ambrogio at Milan supplies a very fine example.

The interior narthex, ante-temple within the church (the only part properly so called), was the first section or division of the fabric, after entering into the church, and was peculiarly allotted to the women, and used for the offices of rogations, supplications, and night-watches. Here likewise they placed the corpses whilst the funeral rites were being performed. This lower part of the church was the place of the *Energumens* and the *Audientes*; and hither Jews, heathens, heretics, and schismatics were sometimes allowed to come, in hopes of their conversion by hearing the Scriptures read and sermons preached.

Dr. Beveridge and others seem to place here the font or baptistery, as in our modern churches. But it is certain that, for many ages, the baptistery was a distinct place from the body of the chcurh, and reckoned among the *Exedræ*, or buildings adjoining to the church. This part of the church was called *Narthex*, because being long, but narrow, and running across the front of the church, it was supposed to resemble a *ferula*, that is, a rod or staff; for any oblong figure was by the Greeks called *νάρθηξ*, *Narthex*. Another derivation connects the word with *νέρθεν*. If so, it is rather of the nature of what is called a Slype in several cathedrals, which is generally connected with the south transept.

NATIONAL COVENANT (See *Confessions of Faith*).

NATIONAL SOCIETY (See *Societies, Church*).

NATIVITY OF OUR LORD (See *Christmas Day*).

NATIVITY OF ST. JOHN THE BAPTIST (See *John, St., Baptist's Day*).

NATIVITY OF THE BLESSED VIRGIN: commemorated Sept. 8. The institution of this festival has been ascribed to Pope Servius A.D. 695. Concerning the Blessed Virgin's parentage nothing is said beyond that she was of the house and lineage of David. Tradition gives Joachim and Anne as her father and mother (See *Anne, St.*). [H.]

NAVE. That part of the church which extends from the west end to the transept or choir. The derivation of this word has been a matter of dispute. Some derive it from **νάος**, a temple; others from ***navis*** (**ναῦς**), a ship, since the nave resembles the hull of a ship turned upside down; and refer both this term and **νάος** also to the ancient Phœnicians, whose original temples were said to be their vessels thus reversed. At all events it is remarkable that both the old French ***nef***, the Italian and Spanish ***nave***, and the Latin ***navis***, all signify a ship as well as the nave of a church.

The internal length of the nave in a cross church is properly measured from the face of the west wall near the window to the eastern face of the western wall of the tower, which corresponds with the internal west face of the transepts if they have no western aisles. The external length of a nave is fairly reckoned from the west face of the west buttresses to the outside of the tower. The enormous porches of Peterborough, being as high as the nave itself, must be reckoned in the external length, and make it about 260 feet, which is only exceeded by Winchester, about 275, and St. Alban's, which is a little over 300, and the longest Gothic nave in the world. The west Galilee at Ely can hardly be reckoned as part of the nave, being low and really only a porch, and the length would not come up to St. Alban's if it were. For the internal lengths, see "Book on Building." No foreign naves, except St. Peter's and St. Paul's at Rome, Bologna and Milan, approach those of our long cathedrals. But many of them exceed ours both in height and width considerably, having often five aisles, i.e. two on each side of the middle or nave proper. Chichester is our only five-aisled cathedral nave, but a few churches have them, such as St. Michael's Coventry, and Kendal. Boston and Yarmouth churches, though 79 and 110 feet wide, have only three divisions, and they have a bad effect. Yarmouth is the widest in the kingdom, and after that York Minster, where everything is on the largest scale, and so it does not look too wide. The height of our cathedral naves is generally very nearly the same as the entire width, and twice the height of the aisles, of which the width is generally half that of the middle. Westminster alone is much higher than its width, and three times its middle width, while all the others are from two to two and a half at the most. [G.]

NAVICULA; *ship*, or ***ark***. A vessel formed "like the keel of a boat," out of which the frankincense was poured in Bishop Andrewes' chapel, and Queen Elizabeth's chapel.—*Canterbury's Doom*, 1646. See *Hierurgia Anglicana*, pp. 4, 5, and 9.

NAVY, ROYAL, Church work in. Of 60,000 seamen and marines, 75 per cent. belong to the Church of England. For these there are 100 chaplains, the head of whom is called the Chaplain of the Fleet, who is responsible for the selection of the clergy, and for all spiritual supervision, except, of course, unless he is also a bishop, ordination and confirmation. The latter is claimed from and performed by the several bishops in the diocese where the candidates happen to be. Of the chaplains, half serve in sea-going ships, and of the rest some are in harbour establishments abroad. On board every ship in commission, whether carrying a chaplain or not, the Admiralty instructions direct that Divine service shall take place daily; the service is laid down in the authorized Watch Bill, and the church pennant is hoisted at the peak during its continuance. The week-day prayers consist of selections from the Liturgy, including the prayers to be used at sea. On Sundays there is regular church in the forenoon, attended by all hands that have no "conscientious scruples." If there is no chaplain the captain conducts the service.—*Official Year Book of the Church of England*, 1883–1886. [H.]

NAZARENES. I. A name originally given by the Jews to all Christians in general, because Jesus Christ was of the city of Nazareth (Acts xxiv. 5). II. Afterwards the name was applied to a sect of heretics, who affected to assume it rather than that of Christians. Their religion was a strange jumble of Judaism and Christianity: for they were Jews by birth, were circumcised, kept the Sabbath, and other observances of the Mosaical law; and at the same time received the New Testament as well as the Old, acknowledged Jesus Christ to be the Messiah, and practised the Christian baptism (*De Hær.* fab. ii. 2). Theodoret, indeed, pretends they honoured Jesus Christ only as a just and good man; and he places the beginning of their heresy about the time of Domitian. St. Augustine makes them the successors of those whose obstinacy in the like opinions was condemned by the apostolical Council of Jerusalem (August. *de Hær.* ix.: *Contra Faust.* xix. 4: *Ep. ad Hieron.* lxxxii.).

The Nazarenes (as well as the Ebionites) were descended from those Christians, who left Jerusalem a little before the siege, and retired to the country about Jordan, called Perea; whence they are sometimes called Peratics. There were some of them remaining in the time of St. Augustine. They dwelt about Pella in Decapolis, near the river Jordan, and at Berea, a city of Lower Syria. They perfectly understood the Hebrew or Aramaic tongue, in which they read the books of the Old Testament.

These heretics, keeping the mean between the Jews and the Christians, pretended to be friends alike to both: nevertheless, the Christians treated them as heretics, and the Jews detested them more than the other Christians, because they acknowledged Jesus Christ to be the Messiah. Epiphanius (*Hæres.* xxix.) says, they cursed and anathematized them three times a day in their synagogues.—Burton's *Sect. Eccl. Hist.* 350; Lardner's *Credibility*, &c., ii. 363.

NECROLOGY. A book in which, after the diptychs fell into disuse, in cathedral and collegiate churches and minsters, the names of the departed connected with them were entered. Probably the name was read out once a year on the anniversary of death, hence Bede speaks of the "year book." The Benedictines adopted necrologies at the beginning of the sixth century.—Walcott's *Sac. Arch.* 396; *Dict. of Christ. Ant.* 1382. [H.]

NEHEMIAH, THE BOOK OF. A canonical book of the Old Testament. Nehemiah was born at Babylon during the captivity, and succeeded Ezra in the government of Judah and Jerusalem; whither he came with a commission from Artaxerxes Longimanus, authorizing him to repair and fortify the city in the same manner as it was before its destruction by the Babylonians. He died at Jerusalem, having governed the people of Judah for about thirty years.—Smith's *Dict. of Bible.*

NEOLOGIANS. German Rationalists are so designated; from *νέος*, *new*, and *λόγος*, *doctrine*. They are distinguished from mere deists and pantheists by admitting the principal facts of the Bible, though they attempt to explain away what is miraculous, while they treat the Scriptures with no more of reverence than they would show to any other ancient book, and regard our Lord Himself as they would regard any good and wise philosopher (See *Rationalism*).

NEOPHYTE (*νεόφυτος*—newly planted). I. A person newly baptized; that is, newly engrafted on Christ. The neophytes wore white robes in token of their being cleansed from sin, and the Sunday after Easter was one of the days on which they put off those garments, and hence it was called *Dominica in Albis*. St Augustine thus explains the custom: "Paschalis solemnitas hodierna festivitate concluditur, et ideo hodie neophytorum habitus commutatur; ita tamen, ut candor, qui de habitu deponitur, semper in corde teneatur" (*Hom.* lxxxvi.). II. A clerk or novice promoted to a bishopric without proceeding through the inferior orders. This was frequently forbidden (1 Tim. iii. 6; *Apost. Can.* 80; *Conc. Laod.* c. 3, &c.). [H.]

NESTORIANS (See *Mother of God*). The followers of Nestorius, bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons; of which the one was *Divine*, even the Eternal Word, and the other, which was *human*, was the man Jesus; that these two persons had only one *aspect*; that the union between the Son of God and the Son of man was formed in the moment of the Virgin's conception, and was never to be dissolved; that it was not, however, an union of nature or of person, but only of will and affection; that Christ was therefore to be carefully distinguished from God, who dwelt in Him as in His temple; and that Mary was to be called the mother of Christ—*χριστοτόκος*—and not the mother of God—*θεοτόκος*.

This heresy was condemned by the fourth general council, that of Ephesus, A.D. 431; in which all are anathematized who refuse to call the Virgin Mary the mother of God (See Badger's *Nestorians and their Rituals*).

NEW STYLE. In 1752 an Act "for regulating the commencement of the year, and correcting the Calendar" was passed. From this the present tables of the Prayer Book were printed, not from the Sealed Books. They are incorrect for finding Easter before 1753. The year was made to begin with January 1 instead of March 25, as in the "Old Style." The "New Style" was first introduced by Gregory XIII. in 1582, but not adopted in England till 24 George II. (See *Calendar*). [H.]

NEW TESTAMENT (See *Testament*).

NEW YEAR'S DAY. The 1st of January was not originally connected with the opening of the Christian year: indeed, it was not "New Year's Day" till the year 1752 (See *New Style*). On this day, being the eighth day after Christmas, is the festival of the "Circumcision of Christ" (See *Circumcision*). [H.]

NEWEL. The central column round which the steps of a circular staircase wind. It is a part of each step. A large circular staircase like that in St. Paul's has no newel. They are sometimes designed with considerable taste, and carefully executed.

NICENE CREED (See *Creed*).

NICOLAITANS. Heretics who arose in the Christian Church during the time of the apostles, as appears from Rev. ii. 6, 15. Some of the ancient fathers affirm that

Nicolas, one of the seven first deacons, was the founder of this sect; and that his followers led lives of unrestrained indulgence (Iren. *cont. Hæres.* i. 26). Clement of Alexandria, however, asserts that there is no reason for thinking Nicolas to have been given to immoralities (*Strom.* iii. 4). That there was a sect of this name is certain, but from whom or what that name is derived, or whether they taught the same doctrines with the Gnostics is a matter of question (cf. Tertull, *de præscript.* c. 46; Euseb. *H. E.* iii. 29; Theod. *Hær.* fab. iii. c. 1).

NICOLAS, ST.: Bishop and Confessor: commemorated Dec. 6. He was a native of Patara, in Asia Minor; bishop of Myra in Lycia; died A.D. 342. His remains were removed from Myra to Bari on the Adriatic by some merchants in 1087, for fear they should be desecrated by the Mohammedans. Hence St. Nicolas has been accounted the patron of merchants and seafaring men. He is also the patron saint of Russia. [H.]

NICOMEDE, ST. Supposed to have been a disciple and fellow-labourer of St. Peter. Refusing to sacrifice to idols in the Diocletian persecution, he was beaten to death with whips loaded with lead, or, according to another tradition, with a spiked club. The day of his martyrdom is commemorated in the Gregorian Sacramentary on September 15. In our Calendar it is June 1. [H.]

NIPTER (*νίπτειν*: Latin, *pediluvium*). The ceremony of *washing feet.* This is performed by the Greek Christians on Thursday in Holy week in imitation of our Saviour, who on that day washed His disciples' feet with His own hands (See *Maundy-Thursday*).

In the monasteries, the abbot represents our Saviour, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place; the former acts the part of St. Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used on this occasion is extant in the *Euchologium.*

NOCTURNS (Nocturnæ horæ, nocturnæ vigiliæ). Services held during the night. Anciently the night was divided, in religious houses, into three parts, at each of which certain psalms were said; lauds following at dawn. All the psalms were thus appointed to be sung weekly. But there was great neglect. To this reference is made in the preface of the Prayer Book of 1549, "notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a nocturn; now of late time a few of them have been said, and the rest utterly omitted." [H.]

NOETIANS. Christian heretics in the third century, followers of Noëtus, a philosopher of Ephesus, who affirmed that there was but one person in the Godhead, and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations: that as creator he is called Father; as incarnate, Son; and as descending upon the apostles, the Holy Ghost (Hippol. *contr. Hær.* ix. 5; Epiphan. *Hær.* lvii.) (See *Patripassians*).

NOMINALISTS. At the restoration of the study of logic in the eleventh century, many disputes took place, trivial in their origin, but important on account of the colour which they gave to religious controversy, concerning the objects of logic. Agreeing that the essential object of logic was the discussion of *universals,* as distinguished from *particular* or *individual* things, two parties were formed on the question whether universals are *words* and *names* only, or *things* and *real essences.* Those who declared them to be only names and words, and who of course, therefore, determined that logic was only conversant with words, were called *Nominalists,* and basing their philosophy on that of Aristotle, were principally supported by the talent and authority of Roscellinus. Those who held that *universals* were *real existences,* and so that logic was conversant with *things* and *realities,* were called *Realists.* They supported their hypothesis on the authority of Plato. Johannes Scotus Erigena, in the ninth century, had taught this doctrine, but without leaving behind him any school of avowed followers. The controversy with the *Nominalists* was commenced in the eleventh century, and in the thirteenth the greater part of the school men were *Realists.*

NOMINATION. There is or was such a thing occasionally as nomination of a clerk to another person who has to present him to the bishop, but it is probably obsolete. In such cases the nominator was the real patron, for the presenter was bound to present the nominee unless he objected on the ground of immorality, according to the books, which had to be tried by a jury. If the nominator did not act for six months, and the presenter then presented before the bishop had collated under the lapse, the bishop was too late and had to accept the presentee.

NONCONFORMISTS (See *Dissenters, Methodists*). Till the reign of Elizabeth there was no community separated from the Church of England. For though the Lollards were numerous, and laws against them were passed from the time of Henry IV. to Henry VIII., notably the bloody law of the former king, still they were a party *in* the Church. Nonconformity began with the refugees from Geneva and Frankfort, who about 1566 founded their own congregations and discarded the use of the Prayer Book. Various Acts of Parliament tell of the increase of the Nonconformists, and the desire on the part of the State to prevent the mischiefs of disunion. 1 Eliz. c. 2, sec. 14, ordered that all persons should attend church, and absentees were to be fined 12 pence. Twenty-three years later the fine was increased to £20 a month; and by 29 Eliz. c. 6, sec. 4, 6, on default of this payment, the queen might, by process out of the Exchequer, seize all the goods, and two parts of the lands of the offender. By 35 Eliz. c. 1, those not present at Divine service for a month, and those who persuaded people to attend conventicles, were to be committed to prison without trial, till they conformed; failing this they were to abjure and depart the realm; and if still disobedient they were to be declared guilty of felony without benefit of clergy. This Act, though intended to continue in force only till the end of the next session of parliament, was continued by the two succeeding parliaments, and the penalties were not repealed till 1 Will. & Mary, c. 18, sec. 4. 22 Car. II. c. 1—the conventicle Act—declared Elizabeth's Act to be in force, and regulated the fines; and the next year (1665) the "Five Mile Act" was passed, which enacted that those in orders, or pretended orders, unless they made declaration of assent to the Book of Common Prayer, and subscribed the oath of the illegality of taking arms against the king, should not come, except in passing upon the road, within five miles of any city, or town corporate. In 1670 another "Conventicle Act" was passed; and the "Test Act" (1672) enacted that all persons holding office under the Crown should receive the sacrament of the Lord's Supper within three months after admittance. The idea had been that the State ought to train its subjects in Christian truth and religious practice; but experience taught that this was impossible, and that men would not have their opinions, if not their consciences, regulated by Act of Parliament. Hence was passed the Toleration Act of 1688, followed by others in the same direction (See *Toleration, Act of*). [H.]

NONES. I. A term employed in the Roman Calendar, inserted in many of the old editions of the Prayer Book. The Nones were the fifth day of each month, excepting in March, May, July, and October, when the Nones fell on the seventh day. They were so called from their being the ninth day in each month before the Ides. II. The name of the service held in mediæval times at 3 o'clock in the afternoon—the ninth hour.—Blunt's *An. P. Book*: Stephens' *Book of Common Prayer*, notes on the Calendar, p. 270.

NONJURORS. Those conscientious men who refused to renounce their oath of allegiance to King James II., and to transfer it to the Prince of Orange. The nonjuring bishops were Sancroft (Canterbury), Turner (Ely), Lake (Chichester), Ken (Bath and Wells), White (Peterborough), Thomas (Worcester), Lloyd (Norwich), Frampton (Gloucester), Cartwright (Chester). Besides these, four hundred clergy were deprived for refusing to renounce their oath. Of the bishops, Thomas, Cartwright and Lake died before deprivation; and when there came a question as to whether other bishops should be consecrated for the nonjuring congregations, Ken and Frampton took no part. Sancroft died before the consecration, so there were three nonjuring bishops to perform the office—Lloyd, White and Turner, and they consecrated Hickes and Wagstaffe suffragans of Thetford and Ipswich in 1693. In 1713, Hickes, whose commission as suffragan had been dissolved by the death of his diocesan, in a most irregular manner got two Scotch bishops to consecrate with him three other bishops; and other unauthorized and irregular consecrations followed. Thus that which at first may have been a rightful separation from the Church of England degenerated after a time into a schism. The list of nonjurors is filled with names of men eminent for their devotional theology.—Lathbury's *History of the Nonjurors*, 1840. [H.]

NORMAN. The highest development of Romanesque architecture in England, which succeeded the so-called Saxon (a ruder form of Romanesque) at the Conquest, and admitted the pointed arch which marks the Transition, about 1145. It must be observed, however, that many buildings, generally called Norman, and which agree with the Norman style in all essential particulars except in the accident of their being built before 1066, must, architecturally, be classed with this style. The earliest dated example of this style in England is probably the portion of the refectory and the substructure of the dormitory of Westminster Abbey, usually attributed to the time of Edward the Confessor. Part of the dormitory of Canterbury Cathedral, the central tower and transepts of St. Alban's Abbey, the tower on the north side of Rochester Cathedral, the west front of Malling Abbey, and the keep of the Tower of London, date from 1066–1087. The Norman is so absolutely distinguished from all Gothic orders by the round arch, that it is needless to enter into its minor peculiarities beyond saying that the imitation of vegetable and animal forms had not come in, but some Norman carving contains very intricate artificial patterns. The great defect of Norman building was the badness of its mortar, which has caused the ruin of a vast quantity of beautiful work, and especially of towers (See *Buttress*, *Capital*, *Cathedral*, *Mouldings*, *Pier*, *Pillar*).

NORTH SIDE. According to the rubric the minister at the Holy Communion is to stand "at the north side of the Table." With regard to this position there has been much controversy. It seems advisable therefore to give the reasons why some consider by the "north side" that part of the table which is on the left hand of the celebrant, facing eastwards, and others, the north end of the Table.

I. (1) There is no doubt that the ordinary primitive custom, both in prayer and worship, was that the minister faced the east (see *East*), and no deviation took place from the ancient practice till the altar was directed to be placed "table wise."

(2) The altar was considered as having three divisions—the dexter side, the middle, and the sinister side. This is clear from the rubric in the Sarum Missal. "Sciendum est autem quod quicquid a sacerdote dicitur ante epistolam in *dextro cornu* altaris expleatur . . . . . cætera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in *sinistro cornu* altaris legatur evangelium." This *cornu* altaris in the Roman Missal is called latus altaris, and the latus altaris is the whole of the right or left, north or south portion or side of the altar, at which the priest stands, but always facing east.

(3) In the first Prayer Book of Edward VI. the direction was that the priest "should stand humbly afore the midst of the altar"; which was probably intended to prevent the celebrant moving about more than necessary. He only had to turn to the people at the times appointed.

(4) In 1552 the term north side was reinserted from the Sarum Missal. Bucer, whose advice was largely taken with regard to the revision of the Prayer Book, gained his knowledge of the book, as he was an indifferent English scholar, from a Latin translation made by Aless (see *Aless*). In this the old word was used, and therefore the *cornu* or *latus* was intended. And Bucer found no fault with it. The altar, however, was ordered to be placed "in the fashion of a table, and to be placed in such part of the quire or chancel as should be most meet, so that the ministers and communicants should be separated from the rest of the people" (Burnet, *Hist. Reform.* ii. 327). The effect of this was that the minister stood in the same place with regard to the table, but he would naturally be facing the south.

(5) When the irreverence consequent on the novel position of the table came to be realized, it was replaced altarwise at the east end of the church. The controversy then arose hotly as to whether the celebrant should also return to the old position—at the *cornu*, *latus*, or side of the holy table or altar. This was carried on with vigour, especially by Dr. Peter Heylin on the one side, and Archbishop Williams on the other, in the 17th century.

(6) The rubric in the Scotch Liturgy is ambiguous; the phrase "north side, *or* north end" being introduced. This may be taken to imply that the "north end" and "north side" are equivalent terms (See 2nd part of this article). But it may equally be understood as giving a latitude to the minister to stand in either position; and this, considering the circumstances under which the Scotch Prayer Book was compiled, and the controversy between the Puritans and Rationalists, as Laud calls them (i.e. admirers of Durand's Rationale), which was going on, seems the more probable (See Laud's Works, iii. 347).

(7) The rubric in our present Prayer Book is similar to that of 1552. As the words "north *side*" are used, it would seem to have been the intention of the Revisers that the minister should stand in the old position with regard to the altar, i.e. at the north *cornu* or *latus*—translated *side*.

(8) In the order of the service at the coronation of Queen Victoria (June 28th, 1838), which is similar to that used at all previous consecrations since the Reformation, the Queen's chair was "set for her on the south side of the altar." On the north side "sits the archbishop in a purple velvet chair": "on the south side *east of the Queen's chair* stand the dean, &c." "On the right hand of the Queen stands the Bishop of Durham, and beyond him on the same side the lords that carried the swords: on her left hand the Bishop of Bath and Wells, and the great Lord Chamberlain." These directions show that the Queen could not have been at the south *end* of the altar. But an eye-witness also states the fact: "I was present," writes Mr. G. T. O. Bridgeman (*Guardian*, Jan. 20th, 1875), "at the coronation of Queen Victoria; and I can vouch for the fact that her seat at that part of the service was actually before the south part of the *west* side of the holy table; and, indeed, from the context, the direction could not possibly be interpreted to mean the south *end*. If, then, custom from time immemorial has recognised this interpretation of the *south* side, it is difficult to see how a similar interpretation of the *north* side can be justly excluded" (*Coronation Ser-*

vice according to the Use of the Church of England, by J. F. Russell, B.C.L., F.S.A., 1875; Maskell, *Mon. Rit. Eccl. Ang.* ii. lxx., &c.). [H.]

II. On the other hand, in the opinion of some, and according to certain legal decisions, "end" and "side" are the same.

One of the most contested points in the ritualistic lawsuits was the question whether the priest is at liberty to say the prayer of consecration facing eastwards, i.e. to what is always called the east end of the church, whether it stands cardinally or not. At St. Peter's, Rome, the so-called east end is at the west; and "orientation" seems to be very little regarded in Italy. In the same way, the "north side of the table" is universally taken and has been decided to mean that side of it which is north relatively to that which is or is called east. The verbal dispute whether "side" can mean what is otherwise called "end" has been put aside by decisions in conformity with ordinary definitions in dictionaries, and also with the very decisive phrase in the Scotch liturgy, which was framed from ours, "the north side or end of the table;" which was probably used also to cover both positions of the table itself, whether a long side faces north or east. A side of a parallelogram is not less a side because it is not the widest. And unquestionably it is not a corner, as some clergymen seem to imagine. And as the rubric positively directs the minister to begin the service "standing at the north side of the table," no ingenuity can get over that whatever doubt there may be as to the consecration prayer. Standing anywhere else but at the north side, until the consecration prayer at any rate, is an absolute defiance of the plainest written law and decisions of the Supreme Court. Every conceivable argument about the lawful position at consecration has been thrashed out over and over again in the various lawsuits and books, and it is useless to say more than that in the Purchas case (3 P. C. 634) the Judicial Committee unanimously decided (the defendant not appearing either by himself or counsel) that as soon as the priest has finished "ordering the bread and wine" on the table according to the rubric before the consecration prayer, he must return to the north side—if he had left it, which he need not do unless he likes, because there only can he break the bread in the sight of the people; and that because "standing before the table" only means standing anywhere *at* the table. But in the Ridsdale case (2 Prob. Div. 304) a later Judicial Committee, which was notoriously divided on some points, held that he may stand before the table in the sense of anywhere round it, east, west, north, or south, all through the prayer, provided he takes care to break the bread and take the cup (but he must not "elevate" it, as the Papists do) in the sight of the people: not a very easy feat to perform with his back to them; and it is remarkable that in the only case since decided, it was held that the priest had not successfully performed it, and he was condemned accordingly. That Committee added that if they were bound to decide which side the priest ought to stand at in consecrating, they should say the north, for that manifest reason. Whichever side the makers of the present Prayer Book really meant—and every side but south has had its advocates, for the east side was undoubtedly used in early times—nobody can believe that they meant it to be optional; and therefore that decision is the most certain of all possible ones to be wrong, in the sense of being contrary to the original intention. However, such is the law now, viz.: the position is optional during consecration if the priest can perform the feat aforesaid, but the north side is imperative until then, and therefore also, we presume, during the short remainder of the service which is clearly not covered by this consecration rubric.

It should be mentioned that a still earlier decision in the Mackonochie case (2 P. C. 365) was generally misunderstood (and by no means unnaturally, from an obscurity in its language which Lord Cairns confessed to in the Ridsdale case) to have actually ordered standing before, in the sense of "west of," the table, which, he said, was quite contrary to the intention of the Court. It was foreseen by some people, and it is strange that it was not by him—or, that he would not attend to it when it was pointed out to him—that ordinary persons would be sure to misunderstand it, as many did who had not the least wish to move from their old north side habits. It is no less strange that he should have thought it worth while (for he avowed his opinion early in a speech) to vary the unanimous Purchas judgment of the same court and two previous Chancellors, for such a hair-splitting reason as he gave for it, while admitting that the *proper* place (if not the only legal one) was that which the Purchas judgment had affirmed. In the same way the unlucky and unnecessary introduction of the word "dresses" before (church) "decorations" in the *Liddell* v. *Westerton* judgment, which had nothing to do with dresses or vestments, led to some years of clerical misapprehension of the law about them. There seems to have been in all times a fatality of ambiguity in the rubrics and statutes and judgments upon these matters, either from carelessness or something worse. See Dean Howson's *Before the Table.* [G.]

NOTES OF THE CHURCH. The necessity of devising some general notes of the Church, and of not entering at once on controversial debates concerning all points of doctrine and discipline, was early perceived by Christian theologians. Tertullian (*Præscr.* xiii. xx.) appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities; Irenæus (*Contr. Hær.* 1, 2, 3) to the unity of the Church's doctrines, and the succession of her bishops from the apostles; St. Augustine (*De V. Rel.* 8: *de Unit. Eccl.* 6, 17) to œcumenical consent, and the name "Catholic;" St. Jerome, to the continued duration of the Church from the apostles, and the very appellation of the Christian name. In modern times, Bellarmine the Romanist (*De Notis Eccl.* iv. 1–3) added several other notes, making 15 in all, such as,—agreement with the primitive Church in doctrine; union of members among themselves and with their head; sanctity of doctrine and of founders; continuance of miracles and prophecy; confession of adversaries; the unhappy end of those who are opposed to the Church, and the temporal felicity conferred on it. Jeremy Taylor, however, refutes these, proving them not to be truly "Notes of the Church" (vol. x. p. 357, Heber's ed.). Luther (*De Eccl. Notis*, vii. 147, ed. 1550) assigned as notes of the true Church, the true and uncorrupted preaching of the gospel; administration of baptism, of the Eucharist, and of the keys; a legitimate ministry, public service in a known tongue, and tribulations internally and externally. Calvin (*Inst.* iv. i. 10) reckons only truth of doctrine, and right administration of the sacraments, and seems to reject succession. The learned theologians of the Church of England adopt a different view in some respects. Dr. Field (*Of the Ch.* ii. i. 2–5) admits the following notes of the Church: truth of doctrine; use of sacraments and means instituted by Christ; union under lawful ministers; antiquity without change of doctrine; lawful succession, i.e. with true doctrine; and universality in the *successive* sense, i.e. the prevalence of the Church successively in all nations. Bishop Taylor admits, as notes of the Church, antiquity, duration, succession of bishops, union of members among themselves and with Christ, sanctity of doctrine, &c. (*Dissuasive from Popery*, pt. ii.).

The attributes affirmed of the Church in the Nicene Creed (as enlarged at Constantinople in A.D. 381) may be taken as "Notes of the Church—One, Holy, Catholic, and Apostolic."—Palmer, *Treatise on the Church*, i. 17–21.

NOVATIANS. A Christian sect which sprang up in the third century, called after Novatian, their founder. This man, a priest of Rome, opposed the elevation of Cornelius to the Episcopate of the Roman Church, either, as some assert, because he aimed at that dignity himself, or, as is more likely, because he thought that Cornelius had displayed too great a lenity towards those who had lapsed during the Decian persecution. Novatian was a man of unsocial and stern habits (Cornel. *Epist.* in Euseb. *H. E.* vi. 43), and it was not till Novatus of Carthage joined him, that the schism really took place (Cypr. *Ep.* 49). Novatian was consecrated by three Italian bishops from a distance, who were by some means induced to perform the rite, but of whom two were deposed, and the other on repentance admitted only to lay communion (Euseb. *H. E.* vi. 43: Cypr. *Ep.* xlix.–lv.). The Novatians maintained that those who had lapsed ought indeed to be exhorted to repentance, but never to be absolved by the Church, reserving their absolution to God alone, who had the power and authority to remit sins. Hence they came to deny, in general, that the Church had the power of remitting mortal sins, upon the offender's repentance. And they even went so far as to deny that apostates could ever hope for pardon even from God himself: a doctrine which so terrified some of those who had lapsed and repented, that, in despair, they quite abjured Christianity, and returned to Paganism. They also asserted the unlawfulness of second marriages; against which they were as severe as against apostates; denying communion for ever to such persons as married a second time after baptism, and treating widows who married again as adulteresses. They rebaptized those they gained over to their sect. This, however, was the practice in the African Church (Tertul. *de Baptismo*, 15: *de Præsc.* 12, &c.). In baptising, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in Whose name they baptized. St. Cyprian rejected their baptism, as he did that of all heretics (*Ep.* 70); but it was admitted by the eighth canon of the Council of Nice. The Novatians took the name of *Cathari*, that is, the Pure, or Puritans; and like the Pharisees among the Jews, they would not suffer other men to come near them, lest their purity should be defiled thereby (Socr. *H. E.* vii. 25).

The schism which Novatian had formed in the Roman Church was not confined to Rome, nor to Italy, nor even to the West. It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favoured them a little by a law of the year 326; which preserves to them their churches and burying-places, provided they never belonged to the Catholic Church (*Cod. Theodos.* lib. xvi., tit. 5, 1. 2). The Novatians, or Cathari, were also treated gently by the Councils of Nicæa (Can. viii.), Laodicea, A.D. 367 (Can. vii.), and Constantinople, A.D. 381 (Can. vii.), for they were not regarded as heretical on the great doctrines of the faith. They had to give in a written renunciation of their errors, and were then to be received. The Novatian sect was reduced to a very inconsiderable party about the end of the fifth century (Gieseler, c. iv. sec. 69; Walch, *Hist. der Ketzereien*, ii. p. 226 seq.; Bingham, iv. 7).

NOVICES, in countries where Monachism prevails, are those persons who are candidates, or probationers, for a religious life. The time of their probation is called the Noviciate; after which, if their behaviour is approved, they are professed, that is, admitted into the order, and allowed to make the vows, wear the habit, &c.

I. The period and severity of the probation varied at different times. Gregory the Great, finding that there had been laxity in this respect, ordered that two years at least should be required (*Ep.* x. 24). But the usual time seems to have been one year, during which the novice underwent severe training. He was placed under a senior monk, or "master"; was not allowed to stir out of his chamber without leave; had hard menial labours to perform; had to rest his head bent forward as a token of humility (*Reg. Bened. Comment.* c. 7); and from "lauds" to "prime," when the monks had retired to their cells, he had to stay up in his dormitory learning psalms (Hospin. *Hist. Monach.* iii. c. 23). If under these circumstances the novice wished to change his determination, he could do so. At the end of two, and of eight months, and again at the end of the year, the rule was read to him bidding him go back to the world if he wished it. In the earliest times, indeed, there was no vow of perpetuity, and if a novice, after making his profession, turned back to the world, he would forfeit what he had brought to the monastery, but be allowed to depart, and "make his peace with God" (St. Chrysost. *adv. Vituperatores Vitæ Monast.* lib iii.; Justin. *Novell.* v.). But afterwards, if a novice did at the last moment retract, he might go, but under such sentence of penance for his levity of purpose as made it hard for him.

II. The novices were generally lodged in a dormitory at the end of the monks' cloister. The Cistercians usually placed them apart, under their master, at the west side of the cloister; and this was the case at Winchester. In the old Cathedral of Canterbury indeed their school was in the north tower of the nave; but in Benedictine monasteries they studied in the western alley of the great cloister.—Hospinian, *de Orig. Monach.*; Bingham, vii. c. 3; Mabillon, *Præf.* iv. vii. 150; Bellarmine, *de Monach.* lib. 2, c. 6; Walcott's *Sac. Arch.* p. 402; *Dict. of Christ. Ant.* 1405 seq. [H.]

NUMBERS, THE BOOK OF. A canonical book of the Old Testament. It is the fourth book of the Pentateuch, and receives its name from the numbering of the families of Israel by Moses and Aaron (See *Pentateuch*: Smith's *Dict. of Bible*).

NUNS (Sax. *nunne*; Fr. *nonne*). Women who devote themselves to a religious life. The word is probably derived from *nonna*, a term implying filial reverence as given, in the first place, to a mother, grandmother, or aged nurse. The males among the "religious" were called *nonni* in early times (Hieron. *Ep.* 22, *ad Eustochium*). Another derivation given by Hospinian is from *νόνις*, an Egypto-Greek word used sometimes by Palladius (Hosp. *de Monach.* lib. i. c. 1).

1. These were women in the ancient Christian Church, who made public and open profession of religion as virgins, before the monastic life or name was known. These are frequently mentioned by the early Fathers, such as Ignatius, Tertullian, and Cyprian; and they are sometimes called ecclesiastical virgins to distinguish them from such as embraced the monastic life, when monasteries multiplied; and also *canonicæ* from their being registered in the *Canon*, or books of the Church (Soz. *H. E.* lib. 8, c. 23: Socrat. 1, 17). But they did not live in communities, nor were they bound by vows (Cypr. *Ep.* 4, 62: 62 *ad Pompon.*). The empress Helena shewed great interest in these devoted women, and often entertained them and waited on them at her own table (Socrat. *H. E.* i. 17).

II. In the 4th century we read of "sacred virgins" living with their parents, while mention is also made of communities. The third Council of Carthage, A.D. 397, orders that if any of these virgins ("sacræ virgines") should be deprived of their parents, they should be placed (commendentur) in a monastery of virgins, or with other women (Can. 33). St. Chrysostom mentions associations of virgins (cætus virginum) in Egypt (*Hom. in Matt.* c. 8); St. Ambrose in Alexandria, and the East generally (*De Virg.* 7: *de Virgin.* 10); and references are made to them, among other early writers, by

St. Augustine (*De Mor. Eccl.* c. 31) and St. Jerome, who complained that parents were ready to get rid of ill-favoured daughters in this way (*Ep. ad Demetriad.*). At the end of the 4th century there were said to have been 40,000 "religious" women in Egypt.

III. With regard to the age of admission, rules were various. St. Ambrose says that it should not depend upon years, but upon maturity of character (*De Virg.* 7). Sixteen or seventeen years of age was by some considered sufficient, and this was the age which St. Basil allowed (*Ep. ad Amphiloch.* c. 18). But opinions varied; and while at the third Council of Carthage (Can. 4) virgins might be consecrated at the age of twenty-five, at the Council of Saragossa, held about the same date, the veil was forbidden before the age of forty (Can. 8). As time went on the greater age seems to have been considered necessary, and forty years was the age assigned by the Council of Agde, about 100 years after those of Carthage and Saragossa (Can. 19, A.D. 506). There was a difference made, however, between professing, and taking the veil, and this may account for the discrepancy. Gregory the Great pronounced that nuns might not take the veil before sixty years of age, but the profession might be made earlier (*Ep.* iv. 11). The Emperor Charles the Great, in A.D. 789 and 805, fixed the time for profession according to the old councils, at twenty-five (*Capital.* c. 46: c. 14).

IV. The rule of perpetual virginity does not seem to have been at first an obligatory one. It is clear from St. Cyprian that in his time the virgins were under no obligation of any formal vow (Bp. Fell, *on St. Cyprian*, 4). "If they are unwilling to persevere," he says, "or are unable, let them marry." "Si perseverare nolunt, vel non possunt; melius est nubant quam in ignem delictis suis cadant" (*Ep.* lxii. al. 4, *ad Pompon.*). But in the following ages marriages of nuns were regarded with great disapprobation, and censures of the Church were inflicted on them. St. Augustine wrote against such marriages, which he considered as very culpable, though not invalid (*De Bono Viduitat.* 8, 9, 10). St. Jerome spoke more sternly on the subject (*Ep. ad Demetriad.*), and St. Basil considered the marriage of "one who is already the spouse of Christ" as adultery (*Ep. ad Amphiloch.* c. 18). Many of the councils regarded the marriage of a nun as a matter of immorality, and ordered penance before forgiveness. Thus the Council of Chalcedon (A.D. 451), while prescribing penance according to the discretion of the bishop, recommended the erring sister to mercy (C. 16). Other councils, however, were not so lenient, and Gregory the Great spoke in the strongest terms of the marriage of a nun, characterizing it as a great wickedness (*Ep.* iv. 24). It is to be observed however that he dealt not only with the marriage, but the chastity of the professed (*Ep.* iv. 9). The Imperial laws decreed that if any virgin was veiled before the age of forty, either by the violence or hatred of her parents (which was a case which often happened), she was at liberty to marry (*Cod. Theod. Nov.* viii. ix.). It was not till the Benedictine rule had been established in Europe, that the vow of virginity was considered irrevocable.

V. The consecration of virgins had some things peculiar in it. It was usually performed publicly in the church by the bishop, the usual times for the ceremony being Epiphany, Easter, and the festivals of the Apostles (Gelasius, *Ep.* ix. *ad Episc. Lucan.* c. 12). The virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred virgins. One part of this habit was a veil, called the *sacrum velamen*, which was a sign of belonging to Christ alone (Athan. *Exhort. ad Spons. Dei*); another was a kind of mitre, or coronet, worn on the head. In some places the custom of shaving professed virgins prevailed; as it did in the monasteries of Syria and Egypt in St. Jerome's time: but the Council of Gangra strongly condemned this practice, accounting that a woman's hair was given her by God as a mark of subjection. And the custom was to gather up and tie the tresses, as a distinction between this and the worldly marriage, when the tresses would be loosened and flowing. Theodosius the Great added a civil sanction to the ecclesiastical decree against cutting off the hair, whence it appears that the tonsure of virgins was anciently no allowed custom of the Church, however it came to prevail in the contrary practice of later ages (*Cod. Theod.* xvi. ii. 27).

An ancient Gallican form at the "veiling" of a nun is given by Mabillon (*De Liturg. Gall.* 3, p. 311). An English "Order of Consecration of Nuns" may be found in Maskell's "Monumenta" of the Anglican Church, of which he says, "very much of this office can be traced to the highest antiquity in the English Church: many of the prayers are in the earliest pontifical extant, that of Archbishop Egbert, a contemporary of the Venerable Bede" (vol. iii. p. 334). The interior government of a nunnery is entrusted to an abbess or superior, but the spiritual rule is in the hands of the bishop. The various orders of nuns were founded on modifications of the three great rules of St. Basil, St. Benedict, and St. Augustine.

VI. The earliest regulation of convents in England was made at the Council of Cloveshoo, A.D. 747, when irregular visits of laymen, relaxation of discipline, and the use of gay apparel was forbidden. In A.D. 877, by the dispensation of the king or bishop a nun might leave the convent and marry; nevertheless in A.D. 785 it had been declared adulterous to marry a nun, and in 943 such marriage was branded as incest. This discrepancy may be accounted for by the fact that there were two classes of nuns, the "mynchen" (μονάχαι) and "nonnæ," of whom the former observed a stricter discipline. Frequent rules were laid down with regard to their dress, as at the Council of Osney, A.D. 1222 (Can. 32). The Béguine nuns were founded by St. Begga (A.D. 698) under the Augustine rule; the Benedictine nuns, founded by St. Scholastica in 530, had a house at Wilton in 773; the Franciscans, or Minoresses, founded 1212, came to England in 1293, and were first established in the "Minories," London; the "poor Clares," founded in 1225 by St. Clara of Assisi, were another branch; the Bridgetines were established at Sion, Middlesex, in 1415. Nunnery churches of the Benedictines, amongst other places, remain at Jesus College, Cambridge, Romsey, and St. Helens, Bishopsgate, and a smaller one at Minster, Isle of Sheppey, where the parishioners occupied one aisle, divided from the rest of the church.—Bingham's *Ant.* vii. 4 : ii. 22 ; Broughton, *Biblio.* vol. ii.; Wilkins' *Concil.* i. 585 : ii. 51, &c.; Hook's *Archbishops*, i. 227 : ii. 751 : iii. 347 ; Walcott's *Sacr. Arch.*; *Dict. Christ. Ant.*; Blunt's *Dict.* s. v. "Nuns." [H.]

NUNC DIMITTIS. The first words in Latin of the Song of Simeon, "Lord, now lettest thou thy servant depart in peace" (St. Luke ii. 29), appointed as one of the hymns to be used after the second lesson at evensong. It was used in the church services in the most ancient times. It is found in the Apostolical Constitutions, and at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople. The hymn occurs in the Latin office for compline, from which, and from the vesper service, our office of Evening Prayer was compiled.

NUNCIO. An ambassador from the pope to some prince or state; or a person who attends on the pope's behalf at a congress, or at an assembly of several ambassadors. A nuncio, in fact, is the pope's ambassador, as the *internuncio* is his envoy extraordinary. A nuncio has a jurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Sometimes a nuncio is invested with the functions of a *legatus natus* (See *Legate*).

O.

O SAPIENTIA. "O Wisdom"—the opening words of the first of seven short antiphons formerly sung between December 16 and Christmas Eve. Each is founded on some title of our Lord derived from Holy Scripture. The other antiphons respectively began: (2) O Adonai, (3) O Radix Jesu, (4) O Clavis David, (5) O Oriens Splendor, (6) O Rex Gentium, (7) O Emmanuel. They were vulgarly called "the O's."

OATH (Sax. *ath*). I. At Coronations. From very early times in Christian States, the Sovereign, when consecrated and crowned, took an oath to uphold religion and maintain the integrity of the kingdom. The Anglo-Saxon oath of King Ethelred is still preserved (Cotton MS. B. xiij.: it is printed in Hickes' *Instit. Anglo-Saxonicæ*), and to that of St. Edward reference in subsequent coronations is made. The oath was given to Edward III. to rule "par le glorious roy Seint Edward vestre predecessour"; to Henry VIII. that he would "kepe the spiritual laws and libertees graunted to the clergy and people your noble predecessor and Kyng, Seint Edward." At James II.'s coronation similar words were used (Rolls, iii. 417; New Rymer, ii. 33, &c.; Maskell, *Mon. Rit.* ii. 113, &c.). The coronation oath taken by Queen Victoria dates from 1 Will. & Mary; slightly changed by 6 Anne, c. 8, and 40 Geo. III. c. 67, by which the "settlement of the United Church of England and Ireland" was substituted for the "settlement of the realm." The archbishop asked the question, "Will you to the utmost of your Power maintain the laws of God, the true profession of the Gospel and the Protestant Reformed Religion established by Law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the Doctrine, Worship, and Government thereof, as by Law established within England and Ireland, and the Territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the churches there committed to their charge, all such Rights and Privileges, as by Law do, or shall appertain to Them, or any of Them?" After this, laying her right hand on the Holy Gospel, she said, "The things which I have here before promised, I will perform and keep. So help me God." She kissed the book, and signed the oath (*Coronation Service*, &c., edited by J. F. Russell, 1875).

II. Oath of the Queen's supremacy, &c.: ministered to those to be ordained priests or deacons, or consecrated bishops (See *Supre-*

macy). By the Clergy Subscription Act, 1865, 28 & 29 Vict. c. cxxii., oaths are not to be administered during the services of ordination, and a new form of subscription was enacted, and afterwards the canons were altered accordingly.

III. At the consecration of a bishop an oath of obedience from the bishop elect to the archbishop is ministered, in the words "I, N, chosen Bishop of the Church and See of *N*, do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitical Church of *N*, and to their successors: So help me God, through Jesus Christ."

This is taken from the Sarum Pontifical, and occurs with slight variations in the Winton and Bangor Pontificals. In the Roman Pontifical, the oath of obedience is here made to the Pope (*Catal.* i. 178).

IV. "As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."—*Article* xxxix. The first oath mentioned in the Holy Scriptures is that of Abraham, Gen. xiv. 22, 23. [H.]

OBADIAH, THE PROPHECY OF. A canonical book of the Old Testament. The time when this prophecy was delivered is wholly uncertain. The Hebrews believe that this prophet was the same with the governor of Ahab's house, mentioned in the First Book of Kings, who hid and fed the hundred prophets, whom Jezebel would have destroyed. Some say he was that Obadiah whom Josiah made overseer of the works of the temple. But most writers make him contemporary with Hosea, Amos, and Joel (See *Speaker's Commentary*).

OBIIT, or OBIT. An office performed at funerals, when the corpse was in the church before it was buried; it afterwards came to be performed on the anniversary of the death of a benefactor. Thus, in many of our colleges, the obiit or anniversary of the death of the founder is piously observed (See *Commemoration*). The *obiit Sundays* (once a quarter) at St. George's at Windsor, were celebrated formerly with great magnificence, and are to a certain degree still. In Kennet's Register, p. 765 (as quoted in the *Hierurgia Anglicana*, p. 211), there is the following notice: "1662, Sept. 10.—This day was published the service that is performed in the King's Free Chapel of St. George, in the castle of Windsor, upon Obit Sunday in the morning (that is, the Sunday before every quarter day), and at the offering up of the achievements of the deceased Knights of the Garter. The offices for "Obiits" are given in Blunt's *Annotated Prayer Book*, ii. 302.

OBJECTIVE: belonging to, or contained in the object. A term much used in scholastic theology. "Certainty is distinguished into objective and subjective; objective is when the proposition is certainly true of itself; subjective is when we are certain of the truth of it" (*Watts*). Applying the terms, for example to worship, *objective worship* is the adoration of God without reference to the person adoring; *subjective* worship is that offered for the advantage of the subject, that is to say, the person offering it.—Hamilton's Reid's Works, notes *in fin.* [H.]

OBLATIONS (*oblationes*, *munera*, *προσφοράι*, *δῶρα*). Offerings to God. I. In the wider sense of the word by *oblations* is meant anything offered to God and His Church, whether in lands or goods. Without referring to the gifts or alms which were customary among the Jews (see *Alms*) it is only necessary to point out what St. Paul says on the subject, when writing to the Corinthians and Galatians, and through them to the Christian communities generally. He urges that all should yield something to God for the saints every Lord's day (1 Cor. xvi. 2; Gal. ii. 10). From a passage in Tertullian (*Apol.* c. 39) it would seem that the weekly offering was considered too frequent, and a monthly collection was what was recommended. But probably he refers to charitable collections as distinct from the ecclesiastical offerings, which were weekly (Dodgson's Trans.). The oblations were certainly to be voluntary "nemo compellitur, sed sponte offert." Justin Martyr (*Apol.* i. 69) speaks of all giving as they were disposed: the fund being deposited with the president, or perhaps bishop (*προεστῶς*), who was the curator of all in need. St. Cyprian speaks of the necessity of offering something for the poor (*de Oper. et Eleemos.*), and St. Augustine says that "a man of ability" (*idoneus*) ought "to be ashamed of another man's oblations;" and therefore he exhorts everyone to bring their own oblations to be consecrated at the altar, though they would not be offered on the altar (Bingham, *Ant.* xv. ii.). It was always the custom for communicants to offer something at receiving the Sacrament, as well for holy uses, as for the relief of the poor, or other good purposes. In the first ages of the Church, those *deposita pietatis*, which are mentioned by the early writers, were all voluntary oblations, and they were received in lieu of tithes; for the Christians at that time lived chiefly in cities, and gave out of their common stock, both to maintain the church, and those who served at the altar.

But when their numbers increased, and

they were spread abroad in the countries, then a more fixed maintenance was necessary for the clergy; but still oblations were made by the people, of which, if offered in the mother church, the bishop sometimes had half, and the other was divided amongst the clergy; but if offered in a parish church, the bishop had a third part, and no more. But there was no rule with regard to this, and indeed the division in that way was afterwards reprobated (Du Pin, cent. 9, p. 113). These oblations, which at first were voluntary, became afterwards, by a continual payment, due by custom.

It is true there are canons which require every one who approaches the altar to make some oblation to it, as a thing convenient to be done. And it is probable that, in obedience to the canons, it became customary for every man who made a will (before the Reformation) to devise something to the high altar of the church where he lived, and something likewise to the mother church or cathedral; and those who were to be buried in the church usually gave something towards its reparations.

But at the great festivals all people were expected to offer something, not only as convenient, but as a duty; but the proportion was left to the discretion of the giver. The bounty of the Christians in early ages was so great, that men would build churches on their own lands, but often, it may be supposed, with the purpose that they might have an equal share of those oblations with the clergy.

And this might be the occasion that the emperors Constantine and Valentinian made laws to prohibit such excessive gifts, which in those days were kept in storehouses built for that very purpose.

But in succeeding ages there was little occasion for such laws, for the zeal of the people was so much abated, that, instead of those repositories, the clergy had little chests to contain those gifts, till at last they dwindled into so small a portion, that now, as a quaint writer observes, they can scarce be felt in the parson's pocket.

II. The word oblations may be illustrated from the coronation service of Queen Victoria. Her "first oblation" was a pall or altar-cloth of gold, and an ingot of gold: the next a sword: and afterwards at the offertory were two "oblations"; the first being *bread and wine* for the Communion, which were "by the archbishop received from the queen (who was kneeling), and reverently placed upon the altar, and decently covered with a fine linen cloth:" with a prayer, "Bless, O Lord, we beseech Thee, these Thy gifts, and sanctify them unto their holy use," &c. "Then the queen, kneeling as before, makes her second oblation, a purse of gold;" and then follows a prayer to God "to receive *these oblations*" (Maskell's *Mon. Rit.* ii.; Russell's *Coronation Service*).

III. It was in the primitive times, and up to 1552, required that bread and wine, mixed with water, should form part of the people's oblations (Iren. *adv. Hær.* iv. 18, &c.; *Apost. Can.* 3), and these only were offered on the altar, or in the sanctuary. "It is not lawful," says an early canon, "for anything to be offered in the sanctuary, but bread and wine and water" (*Conc. Carth.* A.D. 397; *Conc. Hard.* iii. 397). And this rule was observed afterwards (*Ordo Rom.* ii. 6). As long as the customary oblations of the people contained the "bread, and wine and water," the eucharistic elements were selected from them, the wine always being mixed with water—*τὸ κεκραμένον ποτήριον* (Iren. v. c. 2: Just. Mart. *Apol.* 1)—and the bread, that commonly used (see *Mixed Chalice, Water*). Bona conjectures that when the people discontinued offering bread, it became the duty of the clergy to provide the bread for the Eucharist, and they used unleavened bread (*Rer. Lit.* i. xxiii. n. 11). At the present time, in the English Church, the bread and wine are ordered to be provided by the churchwardens, without any reference to the oblations of the people. [H.]

IV. The word "oblation" occurs only once in the Prayer Book—i.e. in the prayer for the Church Militant. In the first Prayer Book of Edward VI., 1549, the priest was ordered in this place to set the bread and wine upon the altar. The words "and oblations" were inserted in 1662, when also it was directed that the priest "shall then place upon the table so much bread and wine, as he shall think sufficient." In the Prayer Books of 1552 and 1559 there was no direction for putting either the alms or the elements on the table; and the Church Militant prayer and the whole service was silent about oblations, and the rubric before it directed "the churchwardens to collect the devotions of the people." Nor was there anything materially different in the (unauthorized) Prayer Book put forth by James I. in 1604. In 1661 the rubric was changed to directing "the alms and other devotions of the people" to be collected during the offertory sentences, and to be laid on the Table; and then again, as in 1549 substantially, the priest was directed at that point to "place the bread and wine on the table" also. And then the word "oblations" was added after "alms," with the rubrical note, "if there be no alms or oblations," &c. Bishop Patrick argued from this last alteration only that by "oblations" are to be understood the elements (see *Elements*). It is also argued that "alms and oblations" in the prayer and its rubrical note evidently relate to the "alms and other devotions of the people" in the offertory rubric. It is remarkable that Laud's Scotch Prayer Book of 1637 did contain the words, which he did not venture to introduce into the English one, "The Presbyter shall then *offer up* and place the bread and wine upon the Lord's table." From these facts readers must draw their own conclusions whether "oblations" in the Church Militant prayer mean any special devotions of the people, or the elements which are not offered by the people, but provided by the churchwardens in obedience to the law.

The Latin Prayer Book which was prepared by royal authority soon after the authorised one of 1662, for use in the universities and other churches where the Latin service might be used under the Act of Uniformity, is decisive on this point, and the more so because it was done by what may be called a succession of High Churchmen and under the influence of Archbishop Sancroft, a nonjuror. They were Earle, Bishop of Salisbury (omitting their previous dignities), Pearson, Bishop of Chester, Archbishop Dolben, and Dr. Durel, Dean of Windsor, who finished it for publication in 1670. An account of that book was published in 1882 by the Rev. C. Marshall, containing a good deal of other history of the rubrics on this point, too long to use here. Seven editions of it appear to have been issued before 1704, but they are very scarce, even in great libraries, and some of those few copies somehow want the Catechism, which accordingly Marshall reprinted. Sundry other versions were afterwards made, without authority; and Bagster's, in his Polyglot series, in 1821, seems to have been compiled from all of them; and so was another, by J. W. Parker (Oxford) in 1848. Canons Bright and Medd made a new one, somewhat different from all the old ones in some important points, in 1867. The Latin version of the rubric for Oblations before the Church Militant prayer has *oblationes in pios usus*, for the English "other devotions of the people," which is decisive as to the meaning of oblations therein. And it is clear from sundry other facts in the history, including Laud's Scotch Prayer Book of 1637, which directs the oblations to be brought in the bason, that the idea of oblations meaning or including the Elements was entertained by nobody at that time, or till long afterwards. Moreover, in Elizabeth's Latin Prayer Book, and in James I.'s (which is valuable as an interpretation, both before and after 1662), the rubric at the end of the service gives "*decimas, oblationes, cæteraque debita*," as the equivalent for "ecclesiastical duties;" and the whole history shows that "alms" meant gifts expressly for the poor, and "oblations" gifts *in pios usus* generally, and particularly for the clergy.

This Latin version, adding *in pios usus* as an explanation of the meaning of oblations, also proves the lawfulness of using the offertory for some special object and not merely as alms for the poor; and it is evident that the object must be declared beforehand by the minister, or else written down by each donor, which would be impracticable. This version is the more valuable as a *contemporanea expositio* of the meaning of "oblations," because it was for the special use of the clergy in their Convocations and the Universities, who could judge of its accuracy better than anybody else. None of the later ones have had that value. [G.]

OBSECRATIONS. Prayers for deliverance from sin and its consequences, based upon the successive steps in the work of Redemption, from the Incarnation to the Ascension and the Bestowal of the Holy Ghost. They imply that each act in our Blessed Lord's life has a special saving virtue of its own. The Litany is usually divided into invocations, deprecations, obsecrations, intercessions, versicles and prayers. The obsecrations begin at the eleventh petition of our Litany. The expressions used must appeal to every heart, yet John Knox called these "a certain conjuring of God," and branded them as Popish! [H.]

OBSEQUIES (Lat. *obsequium*, complaisance, from *obsequi*, to follow; also called *exequies*). Funeral rites and solemnities. Donatus thus explains the word: "Quia mortuus præibat, cæteri sequebantur in funere." Durandus gives this more remote explanation: "Quia celebrantur, dum mortui extra vivos sepeliundi feruntur; vel quia extra horas canonicas speciales, et singulares habent observantias" (lib. 7, c. 35). The simpler explanation is that apparently accepted by Milton:

> "Him I'll solemnly attend
> With silent obsequy, and funeral train."

(See *Burial*). [H.]

OCCASIONAL PRAYERS. These were appended to the morning and evening prayer in 1661, but some of the prayers had been in use at an earlier date. The prayers for rain, and for fair weather, were inserted in the Prayer Book of 1549 at the end of the Communion service. In the Prayer Book of 1552 these, with four other "occasional" prayers, were placed at the end of the Litany, before the prayer of St. Chrysostom. These were two for "Time of Dearth;" one "In time of War," and one "In time of Plague or Sickness." It is interesting to note with regard to the addition of this latter prayer, that there was an epidemic of sweating sickness, and dearth, in 1551 (Strype, *Mem.*

Eccl. vi. bk. ii. c. iv.). Thanksgivings corresponding to these were added in 1604, the other additions, both of prayers and thanksgivings, were made in 1661. They are generally original compositions, but based on ancient models. The collect, for instance, for "Fine Weather" is an expansion of one in the Gregorian Sacramentary. The prayer that "may be said after any of the former" is also taken from the Gregorian Sacramentary. It was in the Salisbury Use, and in all the Prymers of the English Church. The mediæval form was —"Preie we. *Orisoun. Deus cui proprium.* God to whom it is propre to be merciful and to spare evermore, undirfonge (i.e. undertake) oure preieris: and the mercifulnesse of Thi pitie asoile hem, that the chayne of trespas bindith. Bi Crist oure Lord. So be it."—Maskell, *Mon. Rit.* ii. 107; Palmer, *Orig. Liturg.* i. p. 306. [H.]

OCTAVE. The octave is the *eighth day* after any principal festival of the Church. In ancient times it was customary to observe these days with much devotion, including the whole period also from the festival to the octave. It was thought that the subject and occasion of these high festivals called for their being lengthened out in this manner; and the period of eight days was chosen because the Jews celebrated their greater feasts, some for seven days, and the Feast of Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it fit not to have their commemorations of shorter duration.

In our Prayer Book we retain the observance of the octaves of Christmas, Easter, Ascension, and Whitsunday, by using, for seven days after each of these festivals, an appropriate "Preface," in the Communion Service, if that sacrament is administered on any of these days. The preface for Whitsunday is, however, only to be used for *six* days after, because the seventh (or octave of Whitsunday) would be Trinity Sunday, which has a preface of its own.

The first two days of the octaves of Easter and Whitsunday have special services, and in some cathedrals and churches are observed with nearly the same solemnity as the festival itself. It appears by the *Pietas Londinensis,* published in 1714, that in the church of St. Dunstan in the West, the Holy Communion was administered on every day during the octaves of Christmas, Easter, and Whitsuntide. But this was not an exceptional case. At the present time the octaves of the great festivals are frequently observed, and also those of the particular dedication of the churches. There is, however, no rule with regard to such observances; it is left to the discretion of the ministers.

ŒCUMENICAL (οἰκουμενικός). I. The word was applied by the Romans to imply all the people contained in the empire. In the Septuagint and in the New Testament it is used for the whole inhabited earth. The councils at which the bishops from all parts of the world attended are called "œcumenical," and those acknowledged under this title are the Councils (1) of Nicæa, A.D. 325; (2) of Constantinople, A.D. 381; (3) of Ephesus, A.D. 431; (4) of Chalcedon, A.D. 451; (5 and 6) the 2nd and 3rd of Constantinople, A.D. 553 and 680; and (7) the 2nd of Nicæa, A.D. 787 (See *Councils*). II. To the patriarch of Constantinople the title of œcumenical or universal patriarch was at one time given (Just. *Novel.* 7, 16, 42). [H.]

OFFERING DAYS. The four general offering days were Christmas Day, Easter Day, Whitsunday, and the feast of the dedication of the parish church. By an Act passed in 1536 Midsummer and Michaelmas were substituted for the two latter days. The offerings were for the curate. This custom is now rarely observed, but it used to be the case that the king and queen in their chapel royal, or wherever they were at church on those days, never omitted it, but arose from their seat and went in solemn manner to present their offering upon their knees at God's altar. And then was read by the priest or bishop attending, the sentence here prescribed, 1 Cor. ix. 13.

OFFERTORY. That part of the communion service in which the *offerings* are made. The custom of making an offering at the communion is certainly apostolical, as appears from 1 Cor. xvi. 2: "On the first day of the week let every one lay by him in store as God hath prospered him." Which custom continued down to the following ages, as appears from different passages in Justin Martyr, Tertullian, St. Cyprian, St. Ambrose, St. Chrysostom, and other ancient writers (See *Elements, Oblations*). In the Prayer Book of 1549 the people are directed to come and offer unto the poor men's box, and to make their accustomed offerings to the curate. In 1552 the rubric was, "then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering days appointed (see *Offering Days*) every man and woman shall pay to the curate the due and accustomed offerings." The present rubric was added in 1661. It is a modification of one proposed by Bishop Cosin, which ran, "after the Divine service ended, the money shall be divided, one half to the priest [*to provide the books of divinity* (erased)], the other half to be employed to some pious or charitable use for the decent furnishing of the church, or the relief of the poor at the discretion of the priest and churchwardens, or other officers of the place that are for that purpose appointed" (Maskell, *Anc. Lit.* 53 seq.; Blunt's *Parish Priest*, p. 332; *Annot. P. B.* ii. 199).

II. OFFERTORY, Service of. (Cantus offertorii; antiphona ad offertorium; offerenda). A service of song while the oblations were collected and received. This is of ancient date. St. Augustine speaks of the singing of hymns at the oblation, both before the collection and when the offerings were being distributed to the people, and he says that this custom sprang up at Carthage (*Retract.* 11). The word offertorium seems to have been first used by Isidore A.D. 595, when he says, "Offertoria quæ in sacrificiorum honore canuntur" (*De Off.* i. 161). There were no doubt different usages in different churches. At Milan, where music was much cultivated, the offertoria, or offerenda were very solemnly sung (Martene, *de Ant. Ecc. Rit.* i. iv. xii. ord. 3). The second "Ordo Romanus," A.D. 800, prescribes that the "offertorium" should be sung with verses (*Mus. Ital.* ii. 46, 47). The offertory sung during the offering is frequently referred to in later works (Murat. *Liturg. Rom. Vit.* ii. 1). Before the Reformation a short anthem, called the offertorium, was sung at the time of collection, with a prayer following. In the "Uses" of Sarum and York the rubric is "deinde dicitur offertorium"; in that of Hereford, "Sacerdos—canat cum suis ministris offertorium" (*Miss. Ebor.* fol. 73: *Sarum*, 72). The sentences at the offertory are set to varied melodies in Marbeck's book, according to the licence given in King Edward VI.'s First Book, either to sing or to say them. This licence is withdrawn by the rubric as it now stands, so altered in King Edward's Second Book, since the saying of the sentences by the priest is expressly enjoined (Palmer, *Orig. Lit.* ii. 74). In many churches now, however, after the priest has acted according to the rubric and said one or two sentences, the choir sing others—a practice which has not yet been declared illegal. [H.]

Some persons think that there is a distinction between the money given at the offertory when there is a communion, and when there is not, and that it must be all given to the poor when there is one, but not when there is not. The rubric recognises no such distinction, but the "other devotions of the people" are distinguished from mere alms in the Church Militant prayer, and surely allow any application of them which is announced beforehand by the minister, as well as any indicated by the givers. [G.]

OFFICE, from *officium*; contracted from *opificium*, i.e. *opi*, crude form of *opes*, *wealth*, also aid and help, and *facere*, to do, and so implies service done—an act of duty or worship.

OFFICES. Services offered before God. In the primitive times there were daily offices, as may be gathered from many of the earliest Christian writers, though no account has come to us which tells exactly of what they consisted. They were probably in number seven, in accordance with the Psalmist's maxim, "Seven times a day do I praise Thee" (Ps. cxix. 164), and this was certainly the rule in the 4th century. In the mediæval times these offices became very complex, and the Reformers condensed them into Morning and Evening Service—Matins or Evensong (See *Hours*). But all religious services are offices. [H.]

OFFICIAL. The official is the person to whom cognisance of causes is committed by such as have an ecclesiastical jurisdiction. In early times bishops availed themselves of assistants, and St. Basil and Gregory were so employed. About the end of the 13th century, bishops frequently used vicars-general and officials. The Official Principal is the assistant of the bishop in matters of civil or criminal nature, and aids him in points of law, and to defend the rights of the church. The official of an archdeacon stands in like relation to him as the chancellor does to the bishop.

OGEE (*Ogive*, French). An inflected curve; in mathematical language a curve of contrary flexure, or one formed of two segments ending opposite ways. This curve occurs chiefly in mouldings, and is principally characteristic of the later styles; but it occurs in other styles also, and has several variations according to its place and date. The word is used in French as a generic term for pointed architecture.

OIL. A great many superstitions arose in early times with regard to oil. (1) The "oil of the martyrs" or "holy oil" was considered of great efficacy in curing diseases, and strengthening the weak. This was supposed to flow from the relics of saints and martyrs, from their tombs, from their icons, and from the lamps which burnt before their shrines (See *Dict. of Christian Antiquities*, ii. 1453). (2) Oil was used in the case of catechumens, who were once or oftener anointed; the oil being called "hallowed," or "exorcised"; at baptisms and in the case of the sick (see *Church*, *Baptism*, *Extreme Unction*). But the frequent use of oil was altogether discarded at the Reformation, except at coronations, in consequence of the superstitious ideas thereto attached. [H.]

OLD CATHOLICS. This term originated in Germany, and it expresses the belief that the Catholic faith, as handed down from the primitive times, may be held without forcing upon believers ideas engendered in modern times, such as the infallibility of the pope, and other doctrines which have not any ancient sanction. Several writers of late years have dealt with this subject, but, it need hardly be said, with obstinate opposition on the part of the Roman Church. In 1863 a conference, at which about a hundred divines attended, was held at Munich, under the presidency of Dr. Döllinger. The object was to form a bond of union between the Catholic divines of Germany, and to illustrate the real harmony between religious and scientific truth. The president's address (Die Vergangenheit und Gegenwart der kath. Theologie) contained an excellent sketch of the growth of Catholic Theology from the Alexandrine school of the second century, down to the present day; a full summary of it was given in the *Home and Foreign Review* for January 1864. It was far too liberal for Rome, and shortly afterwards a Papal Brief was sent to the Archbishop of Munich, denouncing the spirit of the German theology, and asserting the supremacy of the Roman congregations. After this came the *Syllabus*, which was the work of the Jesuits, who for some years have been supreme at Rome, and had prepared a definition of the Catholic faith, which would dispose of all controversies by the infallible arbitrament of Rome (*Stimmen aus Maria Laach*, Freiburg 1868–70).

The Archbishop of Munich thereupon summoned the Theological Faculty and called upon them for their adhesion to the Vatican decrees. This they refused; and Döllinger wrote his "Erklärung," in which he re-asserted his rejection of the dogma of papal infallibility, as contrary to Scripture, tradition, and the early councils. He was formally excommunicated as Dr. Friedrich had been before: but the movement excited the intensest interest; and in accordance with the custom of Rome, excommunications were poured forth wholesale: the last sacraments were refused to those who had signed an address of sympathy with Dr. Döllinger, and the parish priests were forbidden to marry any who held the obnoxious views. The Government, though appealed to, acted throughout in a weak and indecisive manner.

The next step was the "Old Catholic Congress" which met at Munich, Sept. 22, 1871. Deputies attended from every part of Germany, and there were representatives from other European nations, and from America. The doctrinal basis and scope of the movement was here definitely laid down. The members protested against being thrust out of Church communion, because of their ideas which were those of the primitive Christians; they declared the censures of the Church of Rome to be objectless and arbitrary, and ultra vires: they shewed that Pius IX. had gone against the confession of faith contained in the Tridentine Creed; they rejected the Infallibility of the Pope, as given in the Vatican decrees; they declared that a council like the Vatican Council of Rome could have no œcumenical authority; that the decrees of late councils must at all events be shown to be not contrary to the ancient councils; they looked to a reunion with the Oriental and Russian Churches, as there was no real ground for separation; and they hoped for a gradual understanding with the Protestant Episcopal Churches. All these, and other points with regard to clerical discipline, were unanimously accepted. There was, however, a general desire that no schism should take place. All desired to be members of that Catholic Church, in which the Romanists are only equally members, and have no right to dictate terms to others. In many places this broad and liberal spirit has been recognised. In Austria no difficulty is made about giving the Sacrament to the "Old Catholics," and separate congregations have not been formed. Dr. Schulte, who presided at the first and the second congress, was on intimate terms with the Cardinal Archbishop of Prague. But the idea was always the same, namely, a reform of the Catholic Church, in her head, and its members. Many pamphlets and books were written by such men as Dr. Michaud, Professor Hilgers, Reusth, Langen and Knoodt, who were excommunicated by the Archbishop of Cologne; and above all, Dr. Döllinger, who delivered at Munich, 1872, some remarkable lectures on the "Reunion of the Churches." The clergy as a rule were in favour of the "Old Catholic movement," but they were held back from expressing their opinions because they are under the power of their bishops, and to go against what they decree would imply deprivation and ruin, in the present state of the law. But the movement has, nevertheless, gathered strength, and in 1872, at the Congress held at Cologne, the Archbishop of Utrecht was present, and several other bishops. From England the Bishops of Lincoln and Ely (Wordsworth and Browne) were there, from America the Bishop of Maryland. Letters of sympathy were also received from the Eastern Archbishops, the Bishop of Lichfield (Selwyn), and many distinguished English clergymen and laymen, who were unable to attend. Schulte was the president, and in his address defined their standpoint as the "Catholic one." "Those," he said, "who do not hold to the ground of positive belief in Christianity, as contained in the Scriptures, and the truly Œcumenical Councils, we cannot regard as Catholics, nor can they have any active participation in our work." "Catholic Unity," amidst general applause, was insisted on by the Archbishop of Utrecht (Dr. Loos). The result of this congress was a great feeling in favour of the propositions then brought forward. In Switzerland, Reinkens and Michelis did a great work. Reinkens has since been appointed Missionary Bishop for the Old Catholics of Germany. He was consecrated at Rotterdam, 1873, according to the Roman rite, but without any recognition of the Pope's supremacy. This movement is one which must appeal to all who have Catholic unity at their hearts, and those who do not recognise the power of the Vatican dogmas may have some grounds for the hope that through this endeavour may be furthered the Union of Christendom (*Lectures on Reunion of the Churches*, Döllinger; *Erklärung an den Erzbischof von München*, by Döllinger; *Die papstlichen Dekrete*, by Reinkens, 1871; *Das Vatican-Dogma*, by Langen, Bonn, 1871; Lord Acton's *Sendschreiben an einen deutschen Bischof Nördlingen*, 1870; *Home and Foreign Review*, 1864; *British Review*, 1870; *Theological Review*, 1872; Blunt's *Dict. of Sects*, 394). [H.]

OPHITES (from *ὄφις, a serpent*); also called *Serpentinians*. A ridiculous sect of heretics, who had for their leader a man called Euphrates. They entertained almost the same fantastic opinions that were held by the other Egyptian Gnostics (See *Gnostics*). But besides these, they maintained the following particular tenet (whence they received the name of *Ophites*): "That the *Serpent* by which our first parents were deceived, was either Christ himself, or *Sophia* [*Wisdom*], concealed under the form of that animal;" and in consequence of this opinion they are said to have nourished a certain number of serpents, which they looked upon as sacred, and to which they offered a sort of worship, a subordinate kind of divine honours. Origen gives some account of them, but calls them an "obscure sect" (*contr. Cels.* iii. 13: vi. 24, 28, 33). There is some curious information about the Ophites in the lately discovered work of Hippolytus (Hippol. *Refut.* v. 6); Rose's Neander, ii. 101.

OPTION. An archbishop had the choice or option of any one dignity or benefice in the gift of every bishop consecrated or confirmed by him, which he might confer as he pleased. This was styled his *option.* The privilege has been relinquished by English archbishops since 1845, in consequence of a construction put on some words in the Cathedral Act (3 & 4 Vict. c. 113, sect. 42). "That it shall not be lawful for any spiritual person to sell or *assign* any patronage or presentation belonging to him by virtue of any dignity or spiritual office held by him."

An archbishop's options during the life of the bishops who had given them were his personal property, and went to his executors, and were once sold by auction.

OPUS OPERATUM. An expression frequently occurring in discussions respecting the efficacy of the sacraments, &c., importing a necessary spiritual effect flowing from the outward administration (from *the thing done*), irrespective of the moral qualities of the recipient. This doctrine is alleged as one of the corruptions of the Church of Rome, and, if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of baptism to the heathen, &c., not only on consent, but by the application of physical force.

In a certain sense it is unquestionably true that all the appointed means of grace have an effect *ex opere operato*, inasmuch as the act itself, though inefficacious in its own nature, is an institution of God, and consecrated by Him as an instrument not to be made void at the caprice of man. Thus, the preaching of the gospel is inevitably a savour of life or of death. The administration of baptism is invariably an admission into the Church. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the insuring of higher portions of Divine grace, *ex necessitate*, is contrary to the views of the Church, the doctrine of Scripture, and the preservation of man's free agency.

ORARIUM (See *Stole*).

ORATORIO. A musical composition consisting of several parts, of which the subject is always sacred, and intended to be performed in a church. The origin of this kind of spiritual and musical composition, which has now become much developed, is found in the plan of Filippo Neri, in the early part of the sixteenth century, to arrest the attention of those to whom he preached, by procuring the execution of pieces of sacred music of more than common interest before and after his sermon. This custom, which commenced in the congregation of the Oratory (whence the name Oratorio), was imitated by all the societies of the same foundation, and soon became so popular that the best masters, both in composition and in execution, were found to take a part in it. The performance in the time of Filippo Neri himself was scarcely more than a cantata, and afterwards in some places degenerated into a musical drama, accompanied with action and scenic representation, so as to present much of the character of a musical mystery (See *Moralities*). But it was also the forerunner of the modern oratorio—the sublime compositions of Bach and Handel, and those who have followed in their steps. In England the first oratorio produced was Handel's "Esther," which was composed (the words being abridged from Racine's tragedy) for the Duke of Chandos's chapel at Cannons, and there performed in 1720; but that which has ever been the most esteemed is the "Messiah," which was at first rejected in London, and brought out at Dublin. In the present age of music oratorios are performed frequently in some cathedrals and other churches, St. Paul's Cathedral having set a good example. Those most frequently chosen are Bach's Passion music, Handel's "Messiah," Mendelssohn's "Elijah," and "St. Paul," &c.

ORATORY (Oratorium). A name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term houses of prayer, or *oratories*, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers (Euseb. lib. x. c. 3, &c.; Soc. *H. E.* i. 18; Soz. ii. 5). But generally the name *oratory* seems confined to private chapels, or places of worship set up for the convenience of monasteries (St Aug. *Epist.* 211, sec. 7) or of private families. In the latter case they depended on the parochial churches, and differed from them in this, that they were only places of prayer, but not for celebrating the communion; or, if that were at any time allowed to private families, yet, at least, upon great and solemn festivals, they were to resort for communion to the parish churches.—Broughton, *Biblio.* ii. s. v. *Dict. Christ. Ant.* 1464.

ORATORY, PRIESTS OF THE. There are two congregations of monks, one in Italy, the other in France, which are called by this name.

I. The priests of the oratory in Italy had for their founder Philip Neri, a native of Florence, who, in the year 1548, founded at Rome the Confraternity of the Holy Trinity, which originally consisted of but fifteen poor persons, who assembled in the church of St. Saviour *in campo*, every first Sunday in the month, to practise the exercises of piety prescribed by the holy founder. The pope gave leave to assemble in the church of St. Girolamo della Carità, from the *Oratorio* or chapel in which church they derived their name. Their numbers very soon increased, and in 1574 the Florentines at Rome, with the permission of Pope Gregory XIII., built a very spacious oratory, in which Neri continued his religious assemblies. The pope likewise gave him the parochial church of Vallicella, and, the same year, approved the constitutions he had drawn up for the government of his congregation, of which St. Philip himself was the first general.

This new institute soon made a great progress, and divers other establishments were made on the same model; particularly at Naples, Milan, Fermo, and Palermo. The founder having resigned the office of general, he was succeeded therein by Baronius, who was afterwards promoted to the dignity of a cardinal. Neri died the 25th of May, 1595, and was canonized in 1622 by Pope Gregory XV. After his death, this congregation made a further progress in Italy, and has produced several cardinals and eminent writers, as Baronius, Odoric Rainaldi, and others.

II. The priests of the Oratory in France were established upon the model of those in Italy, and owe their rise to Peter de Berulle, a native of Champagne, who resolved upon this foundation, in order to restore the monastic system, and to revive the splendour of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners, and debasement of morals. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St. James, where is at present the famous monastery of Val-de-Grâce; the intention being really to oppose the Jesuits. They obtained the king's letters patent for their establishment; and, in 1613, Pope Paul V. approved this congregation under the title of the Oratory of Jesus. Berulle was a friend of Henrietta Maria, queen of Charles I. He solicited the dispensation for her marriage at Rome, and accompanied her to England. The English *schism*, as he called it, he attributed to the unconciliatory spirit with which Henry VIII. was met at Rome. He had made a vow in early life to accept no ecclesiastical dignity, but Urban VIII. dispensed with his vow, and made him a cardinal. Richelieu was jealous of his influence, and as he died suddenly in 1629 there were suspicions that his death was attributable to the minister's agency, but of this there was not the smallest evidence. After his death the priests of the Oratory made great progress in France and other countries. This order had eleven houses in the Low Countries, one at Liège, two in the county of Avignon, and one in Savoy, besides fifty-eight in France. The first house, which was, as it were, the mother of all the rest, was that of the Street St. Honoré, at Paris, where the general resided. The priests of this congregation were not, properly speaking, monks, being obliged to no vows, and their institute being purely ecclesiastical or sacerdotal. They are called Fathers of the *Oratory*, because they have no churches in which the sacraments are administered, but only chapels or *oratories*, in which they read prayers, and preach. The Oratorians have now an establishment in England.

ORDEAL (Sax. *ordal*, or *ordæl; Ger. urtheil;* D. *oordeel*. The last syllable "deal" is to distribute or distinguish, and the prefix "or" means "without," thus signifying a dealing out, separation or discrimination, hence "a decision." An appeal to the judgment of Almighty God, in criminal cases, when the innocence or guilt of the accused rested on insufficient evidence.

Among the Saxons, if any person was charged with theft, adultery, murder, treason, perjury, &c., in these cases, if the person neither pleaded guilty, nor could be convicted by legal evidence, it was either in the prosecutor's or judge's power to put him upon the ordeal; and provided he passed through this test unhurt, he was discharged: otherwise he was put into the hands of justice, to be punished as the law directed, in case he had been cast by the ordinary forms of prosecution. For we are to observe, that this trial by ordeal was not designed for the punishment of those in whose cases the ordinary forms had miscarried; the intention of it was rather to clear the truth, where it could not be otherwise discovered, and make way for the execution of the law.

Among the tests were (1) throwing the accused into water; causing him (2) to thrust his arm into boiling water, (3) to carry a red hot iron, (4) to walk blindfold and barefoot amongst red hot ploughshares, (5) to eat *corsned*, or consecrated bread, which would choke the guilty. To these the Normans added trial by wager of battle (See *Battle*). Dunstan was subjected to the ordeal of cold water; Queen Emma to that of fire. But the trial by ordeal was never really sanctioned by the Church (Hook's *Archbishops*, i. 352); and common as it had been in England, and other parts of Christendom, being indeed directly encouraged by Charles the Great, it fell several times under the censure of the Church and State: thus Louis, and Lothair his successor, emperors of Germany, positively forbade the ordeal by cold water. The trial likewise by scalding water, and burning iron, was condemned by Pope Stephen V. It is probable they might think it a rash way of proceeding, and a tempting of God; and that it was unreasonable to put innocence upon supernatural proof, and pronounce a man guilty, unless he had a miracle to acquit him. The first public discountenance of it from the State which we meet with in England, was in the third year of King Henry III. Most of the judges in their circuits received an order from the king and council not to put any person upon the trial by ordeal. And though we meet with no express law afterwards to this purpose, yet this method of trial, standing condemned by the canons, languished by degrees, and at last died out (Spelman's *Gloss.* 439; Stephen's *Blackstone*, iv. 475; Lingard, ii. 290; Hallam, *Mid. Ages*, iii. 294).

ORDER. I. The service in the Prayer Book for morning and evening is styled the "Order for Morning Prayer." The word in the sense here intended means simply regulation, and so is equivalent to "prescribed form," being derived from the Latin *ordo*. In this sense it is also used with regard to the administration of the Holy Communion —the "Order of Communion" having been authorised in 1547 by Convocation and Parliament, and issued under a Proclamation of the Crown on March 8, 1547-8. The "order" began with the exhortation which was reproduced in the Prayer Book of 1549, and is identical with that in our present Prayer Book, except that the last paragraph is omitted. The word "order" is in our Prayer Book only used, beside the above, in connexion with the offices for Confirmation, Visitation of the Sick, and Burial of the Dead; but, of course, every authorised service is an "order." [H.]

II. The rules or laws of a monastic institution; and afterwards, in a secondary sense, the several monastics living under the same rule or order. Thus the *Order of Cluny* signifies literally the new rule of discipline prescribed by Odo to the Benedictines already assembled in the monastery of Cluny; but secondarily, and in the more popular sense, the great body of monastic institutions, wherever established, which voluntarily subjected themselves to the same rule.

ORDERS, HOLY (See *Bishop*, *Clergy*, *Deacon*, *Ordinal*, *Ordination*, *Presbyter*, *Priest*). "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church; bishops, priests, and deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders might be continued and reverently used and esteemed, in the Church of England no man shall be accounted or taken to be a bishop, priest, or deacon of the Church of England or suffered to execute any of the said functions, except he be called, tried, examined, and admitted there unto, according to the form hereafter following, or hath *had formerly episcopal consecration or ordination.*"—*Preface to the English Ordinal.*

As it is here said, in the ancient Church these three orders of ministry, as established by Christ and His apostles, universally prevailed. But, besides the bishops, priests, and deacons, there were, in most of the Churches, other ecclesiastical persons of inferior rank, who were allowed to take part in the ministrations of religion. These constituted what are called the *inferior orders*, and in some of the ancient canons they have the name of "clergy."

There is this great difference between the three holy orders and the others, that the former are everywhere mentioned as those degrees of men whose ministrations were known and distinguished, and without which no Church was looked upon as complete; but to show that the inferior orders were never thought to be necessary in the same degree, let it be considered that different Churches, or the same Church in different ages, had more or fewer of the inferior orders. In some were only *readers;* in others *subdeacons, exorcists, and acolyths.* The Apostolic Canons mention only *subdeacons, readers, and singers.* The Laodicean enumerates these, and also *exorcists and ostiaries.* But while there was no standing rule respecting these merely ecclesiastical orders, the three essential grades of the ministry were found in all parts of the Church.

In the Church of England, the following are the regulations respecting admission to Holy Orders observed in the various dioceses, as given in Hodgson's "Instructions."

Persons desirous of being admitted as candidates for deacon's orders, are recommended to make a written application to the bishop,* six months before the time of ordination, stating their age, college, academical degree, and the usual place of their residence; together with the names of any persons of respectability to whom they are best known, and to whom the bishop may apply, if he thinks fit, for further information concerning them.

The following six papers are to be sent by a candidate for deacon's orders, to the bishop in whose diocese the curacy which is to serve as a title is situate, three weeks before the day of ordination, or at such other time as the bishop shall appoint; and in due time he will be informed by the bishop's secretary when and where to attend for examination.

1. Letters testimonial from his college; and in case the candidate shall have quitted college, he must also present letters testimonial for the period elapsed since he quitted college, in the following form, signed by three beneficed clergymen, and countersigned by the bishop of the diocese in which their benefices are respectively situate, if they are not beneficed in the diocese of the bishop to whom the candidate applies for ordination.

2. Form of letters testimonial for orders.

"To the *Right Reverend ——, by Divine permission Lord Bishop of —— [*the bishop in whose diocese the curacy conferring the title is situate*].

Whereas our beloved in Christ, A. B., bachelor of arts (*or other degree*), of —— college, in the university of ——, hath declared to us his intention of offering himself as a candidate for the sacred office of a deacon, and for that end hath requested of us letters testimonial of his good life and conversation; we therefore, whose names are hereunto subscribed, do testify that the said A. B. hath been personally known to us for the space of † —— last past; that we have had opportunities of observing his conduct; that during the whole of that time we verily believe that he lived piously, soberly, and honestly; nor have we at any time heard anything to the contrary thereof; nor hath he at any time, as far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the Church of England; and, moreover, we believe him, in our consciences to be, as to his moral conduct, person worthy to be admitted to the sacred order of deacons.

In witness whereof we have hereunto subscribed our names this —— day of ——, in the year of our Lord 18—.

‡C. D. rector of ——.
E. F. vicar of ——.
G. H. rector of ——."

[*Counter-signature.*]

3. Form of notice or "Si quis," and of the certificate of the same having been published in the church of the parish where the candidate usually resides, to be presented by the candidate if he shall have quitted college.

"Notice is hereby given, that A. B.,

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* As the practice may not be alike in every diocese, application should be made by a candidate to the bishop's secretary for instructions.

* It is to be observed that the proper address to an archbishop is, "To the Most Reverend ——, by Divine Providence Lord Archbishop of —— ;" and the style "Grace" is to be used instead of "Lordship." The proper address to any other Bishop is, "To the Right Reverend ——, by Divine Providence ——."

† For three years, or such shorter period as may have elapsed since the date of the College testimonial.

‡ It is recommended that the party giving the title be not one of the subscribers.

bachelor of arts (*or other degree*), of —— college, Oxford [*or* Cambridge], and now resident in this parish, intends to offer himself a candidate for the holy office of a deacon, at the ensuing ordination of the Lord Bishop of —— ;* and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the Lord Bishop of ——.

We do hereby certify, that the above notice was publicly read by the undersigned C. D., in the parish church of ——, in the county of ——, during the time of Divine service on Sunday the —— day of —— last [*or* instant], and no impediment was alleged.

Witness our hands this —— day of ——, in the year of our Lord 18—.
C. D. officiating minister.
E. F. churchwarden."

4. Certificate from the divinity professor in the university, that the candidate has duly attended his lectures. Also a certificate from any other professor whose lectures the candidate may have been directed by the bishop to attend.

5. Certificate of the candidate's baptism, from the register book of the parish where he was baptized, duly signed by the officiating minister, to show that he has completed his age of twenty-three years; and in case he shall have attained that age, but cannot produce a certificate of his baptism, then his father or mother, or other competent person, must make a declaration before a justice of the peace, of the actual time of his birth: and here it may be necessary to remark, that by an Act of the 44 Geo. III. c. 43, intituled "An Act to enforce the due observance of the canons and rubric respecting the ages of persons to be admitted into the sacred order of deacon and priest," it is enacted, that thenceforth no person shall be admitted a deacon before he shall have attained the age of three and twenty years complete; and that no person shall be admitted a priest before he shall have attained the age of four and twenty years complete: and that if a person shall be admitted a deacon before he shall have attained the age of twenty-three years complete, or a priest before he shall have attained the age of twenty-four years complete, such admission shall be void in law; and the person so admitted shall be incapable of holding any ecclesiastical preferment.

6. The form of a nomination to serve as a title for orders, if the incumbent is non-resident.

To the Right Reverend ——, Lord Bishop of ——.

These are to certify your lordship that I, C. D., rector [*or* vicar, &c.] of ——, in the county of ——, and your lordship's diocese of ——, do hereby nominate A. B., bachelor of arts (*or other degree*), of —— college, in the university of ————, to perform the office of curate in my church of —— aforesaid; and do promise to allow him the yearly stipend of —— pounds, to be paid by equal quarterly payments [*as to amount of stipend, see title "Stipends payable to Curates"*], with the surplice fees, amounting on an average to —— pounds per annum (*if they are intended to be allowed*), and the use of the glebe-house, garden, and offices, which he is to occupy (*if that be the fact; if not, state the reason, and name where and what distance* from the church the curate purposes to reside*): and I do hereby state to your lordship, that the said A. B. does not intend to serve as curate in any other parish, nor to officiate in any other church or chapel (*if such be the fact, otherwise state the real fact*); that the net annual value of my said benefice, estimated according to the Act of Parliament 1 & 2 Victoria, c. 106, sects. 8 and 10, is —— pounds, and the population thereof, according to the latest returns of population made under the authority of parliament, is ——. That there is only one church belonging to my said benefice (*if there be another church or chapel, state the fact*); and that I was admitted to the said benefice on the —— day of —— 18—.†

"And I do hereby promise and engage with your lordship and the said A. B. that I will continue to employ the said A. B., in the office of curate in my said church, until he shall be otherwise provided of some ecclesiastical preferment, unless, for any fault by him committed, he shall be lawfully removed from the same; and I hereby solemnly declare that I do not fraudulently give this certificate to entitle the said A. B. to receive holy orders, but with a real intention to employ him in my said church, according to what is before expressed."

Witness my hand this —— day of ——, in the year of our Lord 18—.

[*Signature and address of*] C. D."

Declaration [*to be written at the foot of the Nomination*].

"We the before-named C. D. and A. B. do declare to the said Lord Bishop of ——, as follows; namely, I, the said C. D., do declare that I *bonâ fide* intend to pay, and I, the said A. B., do declare that I *bonâ fide* intend to receive, the whole actual stipend mentioned in the foregoing nomination and statement, without any abatement in respect of rent or consideration for the use of the glebe-house, garden, and offices thereby agreed to be assigned, and without any other deduction or reservation whatsoever.

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* The bishop in whose diocese the curacy conferring the title is situate.

* See 76th sect. of 1 & 2 Victoria, c. 106.

† The concluding part of the nomination, within inverted commas, is not to be used, except in the nomination to serve as a title for orders.

Witness our hands this —— day of ——, 18—.

[*Signatures of*] C. D.
A. B."

6. (*a*) The form of nomination to serve as a title for orders, if the incumbent is resident.

The same form as No. 6, so far as "quarterly payments;" then proceed as follows:—And I do hereby state to your lordship, that the said A. B. intends to reside in the said parish, in a house [*describe its situation, so as clearly to identify it*], distant from my church —— mile [*if* A. B. *does not intend to reside in the parish, then state at what place he intends to reside, and its distance from the said church*]; that the said A. B. does not intend to serve, as curate, any other parish, nor to officiate in any other church or chapel (*if such be the fact, otherwise state the real fact*); and I do hereby promise and engage with your lordship, and so on [*in the same form as No.* 6, *to the end*].

Witness my hand this —— day of ——, 18—.

[*Signature and address of*] C. D."

The declaration to be written at the foot of the nomination is to be in the same form as No. 6, so far as the word "statement," after which proceed as follows:—"Without any deduction or reservation whatsoever.

Witness our hands this —— day of ——, 18—.

[*Signatures of*] C. D.
A. B."

*Instructions as to Priest's orders.**

The following papers are to be sent by a candidate for priest's orders to the bishop, three weeks before the day of ordination, or at such other time as the bishop shall appoint, and in due time he will be informed by the bishop's secretary when and where to attend for examination.

Where a candidate applies for priest's orders to the same bishop who ordained him deacon, the papers 1 and 2 only are required.

1. Letters testimonial of his sound doctrine, good life, and behaviour, for the time elapsed since he was ordained deacon, signed by three beneficed clergymen, and countersigned by the bishop of the diocese in which their benefices are respectively situate, if not beneficed in the diocese of the bishop to whom the candidate applies for ordination (See *Form of Testimonial in Instructions as to Deacon's Orders, No.* 2).

2. Notice or "Si quis," and certificate of the publication thereof (See *Form thereof, in the Instructions as to Deacon's Orders, No.* 3).

In case the candidate was ordained deacon by the bishop of another diocese, he must produce not only the papers, Nos. 1 and 2, but also the following papers, Nos. 3, 4, and 5.

As it is not common for a deacon to be ordained priest by any other than the bishop who admitted him to deacon's orders, a candidate applying to the bishop of another diocese must, in the first instance, state to him the particular circumstances which occasion the application, the curacy which he served, and for what period.

3. Letters of deacon's orders.

4. A certificate of baptism.

5. Nomination, if not already licensed.

The same subscriptions and oaths are made and taken by candidates for priest's orders, as by candidates for deacon's orders.

With respect to foreign Protestants, Palmer observes: "We are not bound to condemn Presbyterian orders in every case: for instance, the appointment of ministers by the Protestants in Germany during the Reformation was most probably *invalid;* and yet, considering their difficulties, the fact of their appeal to a general council, their expectation of reunion with the Church, and therefore the impossibility of establishing a rival hierarchy, I think we are not bound to condemn their appointments of ministers, as many learned and orthodox writers have done, who, however, seem not to have observed the peculiarities of their position, and to have supposed that they were at once definitively separated from the Roman churches. Certain differences of opinion then, in reference to the question of Presbyterian ordinations, may exist without any material inconvenience.

"That ordinations by mere presbyters are (however *excusable* under circumstances of great difficulty), in fact, *unauthorized and invalid,* is the more usual sentiment of theologians, and is most accordant with Scripture, and with the practice of the Catholic Church in general, and of our Churches in particular, which do not recognise any such ordinations."—*Hist. of the Church,* ii. 412. See Hooker, iii. p. 286. Ed. Keble.

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* It is not usual to confer priest's orders till the candidate has been a deacon one whole year.

The only legal questions upon this subject are as to the authority which any particular ordination gives to the ordinee to perform any clerical duty in the Church of England when duly licensed by a bishop, and that has been more or less settled by sundry Acts of Parliament, which alone can determine it, through the courts, when it is doubtful or disputed. These have been mostly dealt with already under *Colonial Church* and *Church in Scotland.* It is singular that it has never been judicially decided, though it was said by Lord Lyndhurst in *R.* v. *Millis* (see *Marriage*) to be generally accepted, that the ambiguous phrase in the Act of Uniformity of 1662, "unless he hath formerly had episcopal ordination," recognises ordinees of the Roman Church, though no Roman bishop has any authority from the State to ordain here; and Sir Matthew Hale says in his tract on the Royal Supremacy: "The determination of the exercise of the power of ordination as to time, place, person, and manner of performance is derived from the Crown, though the power of ordination is not, but from Christ." The ambiguity in the Act of Uniformity is whether the words "hath had" were meant to apply to all future ordinees or only to those of that time, and there is room for a good deal of argument both ways. Probably the decision would be in conformity with Lord Lyndhurst's statement, though it did not profess to be even a legal dictum of his own, and much less a legal decision, for it was not at all necessary for the decision of that case. But even then, the Colonial Clergy Act, 1874, includes *a fortiori*, Roman ordinees, and prevents them from performing any services in our church without the written permission of the archbishop of the province, and from holding any living or curacy without permission also of the bishop, independently of his general right to examine them as to orthodoxy even if presented by another patron. That applies to every person ordained by any but the bishop of an English diocese or his deputy. And therefore it is unnecessary to pursue the inquiry as to what other professedly "episcopal ordinations" would be recognised under the Act of Uniformity. There is no doubt that unauthorised ordinations by persons who have themselves been professedly consecrated as bishops without any lawful authority by those who may have been lawful bishops, though not acting lawfully therein, would be treated as not "having had episcopal ordination," and the performers of any such ceremony in England, if clergymen, are guilty of an ecclesiastical offence. Nor would the so-called ordinations of any sect which chooses to call some of its officers "bishops" be recognised as "episcopal ordination" under the Acts of Parliament which require it. [G.]

ORDERS, MINOR. There were five classes of persons who had a certain office in the Church in early times, but were not ordained to the higher ministry. These were (1) sub-deacons, (2) acolyths, (3) exorcists, (4) readers, and (5) porters, or door-keepers. Cornelius, bishop of Rome about A.D. 250, said, according to Eusebius, that there were at Rome in his time forty-six priests, seven deacons, as many sub-deacons, forty-two acolyths, and fifty-two porters, exorcists and readers (*Ap.* Euseb. *H. E.* lib. vi. c. xliii.; ed. Migne, tom. ii. p. 621). Roman ritualists, such as Bellarmine, assert that these minor orders were of apostolical origin, and they were as such upheld in the Council of Trent (*Conc. Trid.* sess. 23, c. 2; Bellarm. *de Clericis*, lib. 1, c. 11). But Bona and others make a distinction between the sub-deacons and the other four classes, stating that the latter cannot be called of apostolic institution, but that with regard to the former—the sub-deacons—this institution must be referred to Christ, or at least to His apostles (Bona, *Rer. Liturg.* lib. 1. c. 25, n. 17). The duties of those in inferior or minor orders, as they were called, are laid down in the fourth Council of Carthage, A.D. 398. It would seem that the churchwardens, sidesmen, vergers, bell-ringers, and parish clerks of our times hold very much the same position as those officers in "Minor Orders" of old. And the lay-readers, with commission from the bishop, resemble the sub-deacons (See *Acolyths*, *Exorcists*, *Lay-Readers*). [H.]

ORDERS OF MONKS. The several orders of monks are distinguished in this manner by their habits. The White Friars are canons regular of the order of St. Augustine. Grey Friars are Cistercian monks, who changed their black habit into a grey one. The Black Friars are Benedictines.

ORDINAL. I. The existence from the earliest ages of the Church of a constituted order, or orders of the ministry, is an historic fact (See *Apostolic Succession*). And it is no less certain that while the choice of ministers belonged to the whole body of the Church, the solemn ordination of such as have been chosen, has always belonged to the apostles, and their successors in the ministry, by an authority tracing itself up to Christ Himself, and not derived directly from the congregation. That there was ordination in the times of the apostles is clear from Scriptural authority (Acts vi. 6: xiv. 23: xiii. 3; 1 Tim. v. 22, &c.). And from the earliest times, forms of service for this solemn ordination and mission were observed in the Church. It is impossible to doubt that St. Ignatius (*ad Magnes.* c. vi. &

vii.), St. Irenæus (*Hær.* 1, iii. c. iii.), Clement of Alexandria (*Strom.* 1, vi. c. xiii.), Tertullian (*de Bapt.* c. xvii.), and many others, referred to such ordination services. The earliest form, no doubt, was perfectly simple. There was the imposition of hands with prayer and benediction, and solemn mission in the name of Jesus Christ (Palmer, *Orig. Liturg.* ii. p. 304). This gradually developed into greater fulness and elaborateness in ceremonial, both in the East and West, but the essential parts remained the same. There are some very early forms of this office extant (see Mabillon, *Mus. Ital.* vol. ii. 85), but the Greek, the Coptic, the Jacobite, the Maronite, and the Nestorian ordinals agree in substance, only with independent varieties. In the West the office for ordination is to be found, with slight variations, in the Sacramentaries of Leo I., Gelasius and Gregory.

II. From these old sources the Ordinal of the Church of England was compiled. The "Pontifical" of Egbert, which has been published by the Surtees Society, had great influence; but the most common "use" afterwards was that of Salisbury which has been printed by Maskell in his *Monumenta Ritualia.* This seems to have been the groundwork of our Ordinal, with many alterations, especially in the hortatory portions, and ritual observances. In 1548–9 a committee consisting of the Primate of England (Cranmer) and other prelates, together with "other men of this realm, learned in God's law," was appointed to revise the Ordinal, and, according to Burnet, a great many of the bishops took part in this revision. By an Act of Parliament, Jan. 31, 1550, the king was empowered to appoint six prelates, and six other learned men to prepare the book, which was brought to the Council on Feb. 28 in the same year, signed by eleven of the commissioners, Heath, bishop of Worcester, only refusing to subscribe. The form of the oath of supremacy was objected to by some, for it ran—"so help me God, all Saints, and the Holy Evangelists." On Hooper's suggestion, all mention of swearing by the saints was struck out by the king's own hand, on July 20, and Hooper, when he afterwards accepted the bishopric of Gloucester, took the oath as amended (*Orig. Lett.* cclxiii.: an account of this is given by Hooper in a letter to Bullinger, *Orig. Lett.* xxxix.). The book was called the "Form and Manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons." The Act added "and other Ministers of the Church;" but the commissioners omitted all mention of minor orders (see *Orders, Minor*). This form is reprinted in "Liturgies and Documents of the reign of Edw. VI." (Parker Soc.: see Soames' *Hist. Reform.* Edw. VI. p. 521). By 2 & 3 Edward VI. c. 11, it was enacted that all books heretofore used for the service of the Church, other than such as shall be set forth by the king's majesty, shall be clearly abolished (s. 1). And by 5 & 6 Edward VI. c. 1, it is thus enacted: The king, with the assent of the lords and commons in parliament, has annexed the Book of Common Prayer to this present statute, adding also a form and manner of making and consecrating of archbishops, bishops, priests, and deacons, to be of like force and authority as the Book of Common Prayer. And, by Art. 36: "The book of consecration of archbishops and bishops, and ordering of priests and deacons, lately set forth in the time of Edward VI., and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we declare all such to be rightly ordered, and lawfully consecrated and ordered." The 8th Canon follows the direction: "Whosoever shall affirm or teach, that the form and manner of making and consecrating bishops, priests, and deacons, containeth anything that is repugnant to the word of God; or that they who are made bishops, priests, and deacons, in that form, are not lawfully made, nor ought to be accounted either by themselves or others to be truly either bishops, priests, or deacons, until they have some other calling to those Divine offices, let him be excommunicated, *ipso facto*, not to be restored until he repent and publicly revoke such his wicked errors."

The Ordinal has passed through three phases, at and since the Reformation, which may be thus concisely stated. (1) In 1549 Cranmer and other bishops were appointed to revise the old form. (2) In 1552 a further revision took place, when the delivery of the paten and chalice to the priests, and of the pastoral staff to the bishops, was omitted; and also the direction that the candidates for priests' or deacons' orders, should appear in ecclesiastical habits. No other considerable change was made. (3) In 1662 the Ordinal was carefully revised, and some changes of no great importance, but generally tending to greater solemnity, were introduced. [H.]

III. The form in which orders are conferred in our Church is this: "The bishop, with the priests present, shall lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling, and the bishop saying, 'Receive the Holy Ghost for the office and work of a priest, in the Church of God, *now committed unto thee* by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments: in the name of the Father, and of the Son, and of the Holy Ghost.'" In the office for the ordering of deacons, the bishop alone lays on his hands, but does not use the words, "Receive the Holy Ghost," &c., or grant authority to forgive or retain sins. In the office for the consecration of bishops, the form is thus: "Then the archbishop and bishops present shall lay their hands upon the head of the elected bishop, kneeling before them on his knees, the archbishop saying, 'Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the laying on of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up *the grace of* God *which is given thee* by *the imposition of our hands*, for God hath not given us the spirit of fear, but of power, and love, and soberness.'"

Several Protestant dissenting communities have taken it upon themselves to lay on hands when a person is elected to the dissenting ministry; but none, that we are aware of, have ever assumed the solemn office of thus conferring the grace of God by the imposition of human hands, which would clearly be blasphemous, except there existed a commission from God to do so, which commission, without the apostolical succession, cannot be proved, unless by miracle. This form has given great offence to many conscientious ultra-Protestants. Attempts are sometimes made to explain the words away; but such explanations have been seldom found satisfactory, except to those whose interest it is to be satisfied. It is evident that they are to be understood simply, clearly, unequivocally, to express that the grace of God is given by the imposition of the bishop's hands; and that if we speak of this as superstitious or ungodly, we are, as may be seen from the 36th Article and the 8th Canon, under the anathema of our Church. On the other hand, the comfort is indescribably great to those who believe that grace ministerial is thus conveyed in attending the ministry of the Church; the efficacy of the ministrations of whose ministers depends not on the merit or talent of the individual, but on the grace of God, of which he is the authorised, though unworthy, dispenser.—Cardwell, *Doc. Ann.* xx., &c.; Burnet, *Hist. Ref.* pt. ii. b. i.; Soames, *Hist. Ref.* p. 521; Collier, *Ecc. Hist.* pt. ii. b. iv.; Heylin, *Hist. Ref.* 4 Ed. VI. sec. 11; Strype's *Mem. of Cranmer*, c. xi.; Bishop Barry's *P. B.* p. 263, *a*; Hook's *Archbishops, Cranmer.*

ORDINANCES OF THE CHURCH. Rites ordained by God to be means of grace, such as, 1. Baptism (St. Matt. xxviii. 19); 2. The Lord's supper (St. Matt. xxvi. 26; 1 Cor. xi. 24, &c.); 3. Preaching and reading the word (St. Mark xvi. 15; Rom. x. 15); 4. Hearing the gospel (St. Mark iv. 24; Rom. x. 17); 5. Public and Private prayer (1 Cor. xiv. 15, 19; St. Matt. vi. 6; Ps. v. 1, 7); 6. Singing of psalms (Col. iii. 16; Eph. v. 19); 7. Fasting (St. Matt. ix. 15; Joel ii. 12); 8. Solemn thanksgiving (Ps. ix. 14; 1 Thess. v. 18) (See *Rites*).

ORDINARY. The person who has ecclesiastical jurisdiction, as of course and of common right, in opposition to persons who are extraordinarily appointed. In some Acts of Parliament we find the bishop called ordinary, and so he is taken at the common law, as having ordinary jurisdiction in causes ecclesiastical; at the same time, in a more general acceptation, the word *Ordinary* signifies any judge authorised to take cognizance of causes in his own proper right. Thus Lyndwood states that *ordinaries* are those "quibus competit jurisdictio ordinaria de jure privilegii, vel consuetudine" (*Prov.* l. tit. ii.).

ORDINATION. I. The apostles appointed bishops, priests, and deacons to be the standing guides and governors of the Church; and because there should be a succession of them continued in all ages, for the peace and preservation of those churches which they had planted, therefore it is necessary that there should be a power lodged somewhere, to set apart some distinct orders of men to those public offices, and this is called ordination. Many dissenting sects hold it necessary that there should be such a power, but they dispute where it is. Some affirm that a man ought not to take upon him the ministry without a lawful call, which is very true. They likewise agree that ordination ought to be continued, and they define it to be a solemn setting apart of some person to a church office; but they say it is only to be done by preaching presbyters, and that those who are not set apart themselves for the work of the ministry, have no power to join in setting apart others for that purpose; and this form of ordination was proposed to the parliament, in the year 1643, by an assembly of those persons, in order to be ratified. There is another sort of people who hold that where there are no such preaching presbyters, in such case, other persons, sufficiently qualified and approved for their gifts and graces by other ministers, being chosen by the people, and set apart for the ministry, by prayer and fasting in the congregation, may exercise that office, so that some place the power of ordination in simple presbyters, and others in the people. There are others who maintain that ordination is not to be justified by Scripture, and that the word itself signifies a lifting up of hands, and is used in Scripture for giving a vote, which in all popular assemblies is customary even at this day: from whence they infer that the Christian churches were at first democratical, that is, the whole congregation chose their pastor; and that by virtue of such choice he did not pretend to any peculiar jurisdiction distinct from others, but he was only approved by the congregation for his parts, and appointed to instruct the people, to visit the sick, and to perform all other offices of a minister, and at other times he followed his trade; and that the Christians in those days had no notion how a pastor could pretend to any succession to qualify him for the ministry, for that the pretence of dispensing divine things by a mere human constitution was such an absurdity that it could not be reconciled to reason.

This and many more such calumnies were cast on ordination, and the bishops themselves were called ordination-mongers; but it was by those who alleged that the purity of the Christian religion, and the good and orderly government of the world, had been much better provided for without any clergy. But it has been already shewn from Scripture, from antiquity, and from the concurrent testimony of the Fathers, that the bishops had, and ought to have, the power of ordination (See *Apostolical Succession*, *Ordinal*, *Orders*).

II. As to the times of ordination, by the 31st canon of the Church of England it is ordained: "Forasmuch as the ancient Fathers of the Church, led by the example of the apostles, appointed prayers and fasts to be used at the solemn ordaining of ministers, and to that purpose allotted certain times, in which only sacred orders might be given and conferred, we, following their holy and religious example, do constitute and decree, that no deacons or ministers be made or ordained, but only on Sundays immediately following *jejunia quatuor temporum*, commonly called Ember Weeks, appointed in ancient time for prayer and fasting (purposely for this cause at the first institution), and so continued at this day in the Church of England" (See *Ember Days*).

ORGAN. (Lat. *organum*: Gk. ὄργανον). The word in the widest sense means properly an instrument of any kind by which some process is carried on; but for church purposes it implies an instrument of music, constructed so as to combine the effects of many different instruments in one, which the Church for centuries past has consecrated to her own special use.

The first organs were hydraulic; but what part water played in producing sounds is difficult to make clear. Vitruvius (*de Architectura*, bk. x. chap. xi., in Hopkins and Rimbault, pp. 6–8) has left us a long description of such an organ; but his account is cumbrous and unintelligible. This much, however, is certain, that the hydraulic organ was provided with pipes and a wind-chest, and registered like the wind-organ. This kind of organ was invented by Ctesibius of Alexandria about 200 years B.C., and continued in use as late as A.D. 850. It was never used in the Greek Church. Bellarmine states, though on doubtful authority, that in 660 Pope Vitalian introduced it into the church service at Rome. Mr. Rimbault says that it was introduced into the English service by Theodore and Adrian, emissaries of Vitalian; and from a passage in the writings of Adhelm, bishop of Sherborne, who died in 709, it appears that the external case was gilt (*auratis capsis*), and that the pipes were numerous (*maxima millenis organa flabris*). In 757, the Eastern Emperor Constantine Copronymus sent an organ to Pepin, which was placed in a church at Compeigne (see Hamel, *Manuel des Facteurs des Orgues*). In 811, ambassadors from Constantinople brought two organs to Charlemagne; but the use of the instrument did not become common till the middle of the ninth century, when a Venetian priest introduced what is supposed to be an hydraulic organ. About the same time Louis le Debonaire gave an organ to the cathedral at Aix la Chapelle. A century later, Wulstan relates that Elphege, bishop of Winchester, gave an organ to the cathedral with 400 pipes, 40 keys, and (if his meaning is clear) 26 pairs of bellows, played by two organists. In the tenth century, Dunstan, archbishop of Canterbury, gave an organ to Malmesbury, described by William of Malmesbury as having copper pipes. At the same time an organ was given to Ramsey Church with copper pipes, emitting a sweet melody and far-resounding peal. In the twelfth century an organ is mentioned in the abbey of Fécamp; and Gervas the monk, describing Canterbury Cathedral as he knew it before the fire in 1172, says that it had arches "to carry organs."

These instances are sufficient to shew that organs were in use for ecclesiastical purposes at a very early date. A mediæval phrase which has strangely led many writers astray is a "pair of organs." The commonest interpretation is that it must have meant an organ with two rows of keys. But such an organ was always described as a *double organ*. The true account is that a "pair of organs" meant simply an organ *with several pipes*. Pepys, describing his visit to Hackney Church, speaks of "a fair pair of organs" and then refers in the singular number to "it," fully bearing out this explanation of the term. Jonson, Heywood, and other of the older poets, always use the term *pair* in the sense of an aggregate, and as synonymous with *set:* thus we have a "*pair* of chessmen," "*pair* of beads," "*pair* of cards." When speaking of a flight of stairs, we often say a "*pair* of stairs."

Down to the fourteenth century the keys were played with the whole fist, just as *carillons* are played; but about that time the monks set about improving the clumsy clavier. They made neater keys, increased their number both upwards and downwards to the extent of nearly three octaves, and so reduced their fall and breadth that they no longer required to be struck down by the fist, but were capable of being pressed down by the fingers, as in the modern organs. Towards the end of the same century the pedal was invented. Here again erroneous notions have long prevailed, as this invention is commonly ascribed to a German named Bernhard who was organist to the Doge of Venice in 1470; but from certain documents relating to a church at Beeskow, near Frankfort on the Oder, it is beyond question that the pedal existed as early as 1418.

Many of the early organ-builders were ecclesiastics, and the art flourished at first in Germany. But it is certain that by the beginning of the sixteenth century there were several builders of repute in England. Their labours were, however, hindered by the puritanical spirit, which, growing up in the reign of Elizabeth, found a violent outlet in the decree of the House of Lords, dated June 4th, 1644, and doomed all existing organs to destruction. The general introduction of organs into London parish churches did not take place till after the Restoration. Their use appears never to have been very general, even in cathedrals, in Ireland; and in Scotland it is supposed that they were not introduced till the fifteenth century.

The Neo-Catholic revival, or High Church movement as it is sometimes styled, and the remarkable development of English musical taste during the last quarter of a century, have combined to produce a great amelioration in the conduct of the musical part of our church services. This has caused a demand for a number of organs both large and small throughout the land. Most cathedral organs have been rebuilt or replaced by more modern instruments within the last twenty years, and there is scarcely a parish church in which an organ has not replaced the barrel organ or strident harmonium or the "band" which in old days used to perform in the gallery. The part which the organ plays in our English Church music is unique. On the continent it is used by the Roman Catholics only on feast days and their eves, and then commonly on the support of an orchestra; in Lutheran churches it merely accompanies the chorales and plays the voluntary. English Church composers make large demands on the instrument, and in fact there are some churches where the organ is rarely silent during service. There should be a mean, however, between allowing the service to be dead and cold, and giving the organ undue prominence, and thus producing a restless feeling in the worshipper.

As to the best position for the organ in a church, nothing definite can be laid down. The most usual position assigned to the organ in continental churches for the last three centuries, has been the west end, probably for the same reason that the end of a concert-room is the best place for an orchestra; namely, because the tone could travel in several directions, and could be dispersed throughout the building. This position, however, does not suit an English cathedral, as the choir would then be separated from the organ by such a vast gap in space that co-operation between the two would be practically impossible. Consequently many organ builders have built their cathedral organs on the choir-screen. This necessitated a heavy screen and has often been condemned, but many persons still consider it the most effective place, though it spoils the architecture of a cathedral. So at a later stage, the organ was pushed eastward once more at the east end of an aisle or a chancel chapel, or again in cathedrals where the transepts are nearer the east than the west end, in one or both transepts. It is to be regretted that the space required for the organ is generally doled out by the architect without previous consultation with the organ-builder; and this is why many an instrument is either not large enough for the church it is required to fill with sound, or else owing to its cramped position cannot do itself justice (See Rimbault and Hopkins' exhaustive treatise on the Organ, published by Robert Cocks & Co., London, 1870). [W. H. D.]

ORGANIST. An official who plays upon the organ. The more ancient names for the person who held this office were master of the song school, clerk of the chapel, and in the 13th century at Hereford clerk of the organs. He ranked as a vicar-choral, and usually was also master of the choristers. At Durham a monk played at nocturns and matins, and the master of the song school at high mass and vespers. In most cathedrals and choral foundations the organist combines the duty of training the choir with that of playing the organ; but he is not generally a member of the collegiate body.

ORIGENISTS. Heretics in the fourth century, so called because they pretended to draw their opinions from the writings of the famous Origen, a priest of Alexandria. Origen himself was pupil and successor to St. Clement in the school of Alexandria. He was an ascetic of extreme type, but a man of untiring energy and work (Euseb. *H. E.* vi. 3, 26). He complains that his ideas were perverted (*Hom.* xxv. *in Luc.*). And there is no doubt that his works were corrupted by heretics at a very early period, and wrested to their particular ideas.

The Origenists made their first appearance in Italy in 397. Rufinus of Aquileia, a priest of Alexandria, had studied the works of Origen with so much application, that he adopted that writer's supposed Platonic notions for Catholic truths. Full of these ideas, he went to Jerusalem, where Origen had a great many partisans. There he made his court to Melania, a Roman lady, who had embraced Origen's opinions. Afterwards he came to Rome with this lady, who was greatly esteemed in that city. Here he set out with an outward show of simplicity, and pretended, after the example of Origen, an universal contempt of all worldly things. This made him looked upon as one who lived up to the highest Christian perfection. Rufinus took advantage of this prejudice in his favour to propagate his opinions, in which the credit of Melania was of great use to him. And now he began to have a great number of followers, and to form a considerable sect. But another Roman lady, named Marcella, having acquainted Pope Anastasius, that Rufinus and Melania were spreading very dangerous opinions in Rome, under the veil of piety, the holy father examined into the fact, and forbade them to teach any more. Rufinus and Melania submitted to the prohibition; Melania returned to Jerusalem, and Rufinus to Aquileia. However, the opinions they had broached continued to be maintained and defended by many learned men, who were therefore distinguished by the name of Origenists.

The errors ascribed to the Origenists are in number nine, and are as follows:—

1. The souls of men were holy intelligences, who enjoyed the presence of God; but being tired with the Divine contemplation, they degenerated; and as their first fervour was greatly abated, the Greeks therefore called the soul *νοῦς*, from the word *νοσεῖν*, which signifies to slacken or grow cold.

Our Saviour's soul was united to the Word, before his conception, and before He was born of the Holy Virgin.

3. The body of our Saviour Jesus Christ was first formed entire in the Virgin's womb; and afterwards His soul, which long before had been united to the Word, came and was joined to it.

4. The Word of God has been successively united with all the angelical natures; insomuch that it has been a cherub, seraph, and all the celestial virtues, one after another.

5. After the resurrection, the bodies of men will be of a spherical figure, and not of their present erect stature.

6. The heavens, sun, moon, and stars, are animated bodies, and have an intelligent soul.

7. In future ages, our Saviour Jesus Christ will be crucified for the salvation of the devils, as he has already been for that of men.

8. The power of God is not infinite, and was so exhausted in the creation of things, that he has no more left.

9. The punishment of the devils, and of the damned, will continue only for a certain limited time.

These nine errors are distinctly recited by the second Council of Constantinople at the end of a letter of the emperor Justinian against Origen. The recital of them is immediately followed by an anathema against Origen, and all who maintained his opinions: in which it is remarkable that the council excommunicated Origen near three hundred years after his death.

The heresy of the Origenists spread widely in Egypt, and especially among the monks. Several eminent bishops opposed them, particularly Theophilus, bishop of Alexandria, who, in the year 399, assembled a council in that city, in which the monks inhabiting the mountain of Nitria, were condemned as Origenists.

Avitus, a Spanish priest, revived the errors of the Origenists in Spain, about the year 415: and probably it was against the followers of this Avitus that the Council of Toledo was held in 633.—Huet's *Origeniana*, i. iii. 10; Walch, *Hist. Eccles. N. T.* p. 1042 seq.

ORIGINAL SIN. The term is derived from a passage in St. Augustine: "Nascuntur non proprii, sed originaliter, peccatores" (*De Civit.* lib. 16, c. 18). Our article (ix.) thus explains it:

"Original sin standeth not in the following of Adam (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe, and are baptized" [*renatis*, i.e. born again, is the word used in the Latin copy], "yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin." This article was intended to oppose the notion of the School divines, who maintained that the infection of our nature is not a mental, but a mere corporeal taint; that the body alone receives and transmits the contagion, while the soul proceeds, in all cases, immaculate from the hands of the Creator. Original sin they directly opposed to original righteousness, and this they considered, not as something connatural with man, but as a superinduced habit, or adventitious ornament, the removal of which could not prove detrimental to the native powers of the mind. Thus the School divines maintained, in opposition to our Articles, that the lapse of Adam conveys to us solely *imputed* guilt, the corporeal infection which they admitted, not being sin itself, but the subject matter; not *peccatum*, but *fomes peccati*. The Lutherans taught that original sin is a corruption of our nature in a general sense, the depravation of the mental faculties and the corporeal appetites. The Calvinists maintain that lust and concupiscence are truly and properly sin.

The Scriptures teach us that the sin of Adam not only made him liable to death, but that it also changed the upright nature in which he was originally formed, into one that was prone to wickedness; and that this liability to death, and propensity to sin, were entailed from him upon the whole race of mankind: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). It is not necessary to quote the many passages in Holy Scripture bearing upon the sinfulness of our nature, such as "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9), &c. It is called "the sin that dwelleth in us" (Rom. vii. 17); "the body of sin" (vi. 6); "the law of sin and death" (viii. 2); "lust" (vii. 7); "the sin which so easily besets us" (Heb. xii. 1); "the flesh" (Gal. v. 16); "the old man" (Eph. iv. 22); "the likeness of Adam" (Gen. v. 3). The subject is exhaustively treated by Bishop Jeremy Taylor (Works, vol. ix., Heber's ed).

ORNAMENTS OF THE CHURCH. The earliest legislation on this subject is the statute, commonly called by its initial words *Circumpecte agatis*, of 13 Ed. I. st. 4.

"The king to his judges sendeth greeting. Use yourselves circumspectly in all matters relating to the bishops of [Norwich] when they do punish for that the church is not conveniently decked: in which case the spiritual judge shall have power to take knowledge notwithstanding the king's prohibition." All the modern law on this subject depends on the much-discussed ornaments rubric at the beginning of the Prayer Book, which includes also the ornaments of the clergy, and that has been sufficiently dealt with already under the Advertisements of Queen Elizabeth, as they are commonly called. There is not nor ever was any rubrical or statutable definition of ornaments of the church, as there was of the clergy. They have to be gathered from what is prescribed or omitted in various parts of the Prayer Book, and by the history of what was in use by authority of Parliament in the second year of Edward VI. For the Advertisements did not affect them, as it has been several times decided that they did affect the vestments, by virtue of the Act of Uniformity of 1 Eliz. The rubric inserted by somebody in the Prayer Book of Elizabeth was an illegal and partial copy of a clause in that Act. There was no "sealed book" of that Prayer Book.

Lawful ornaments of the church may be defined with sufficient accuracy to mean all things therein which are either necessary or convenient for use or for lawful decoration.

What is lawful of course depends upon the law, and a judicial decision if any question is raised about it. Of course also a thing which is plainly ornamental in itself may be unlawful. And the word has legally a still wider meaning apart from the question whether the thing is ornamental in the common sense or not. Thus all service books are legally ornaments, though hardly decorations.

The Privy Council decided that "things used in the performance of the services and rites of the church are ornaments" in *Liddell* v. *Westerton* (Ecc. Judgments of P. C.); and that there is a clear distinction between the presence of things inert and unused, and the active use of them in the service; and that such things as organs, cushions, and the like, and a credence table or shelf from which the elements are taken to put on the table at the prescribed time, are lawful because useful or necessary, or implied or referred to by any rubric or canon. No limitation was put on church ornaments, as was on vestments, by the Advertisements, which the Privy Council has twice decided to have been the "taking order by authority of the queen" as provided for by her Act of Uniformity (but see *Advertisements*). Crosses have been decided to be lawful when they are *bonâ fide* architectural ornaments of the church, but not as appendages to the communion table whether fixed or loose (see *Crosses*), but crucifixes to be entirely illegal, except as part of a group of statuary (see *Crucifix*). Altar cloths for the communion service must be of plain linen without lace and fringes, which are only copied from Roman use; and the silk cloths for other times are te be subject to the approval of the ordinary, according to canon 82. Super-altars, baldachinos (see them), banners or crosses carried in procession, flowers on the table, the use of incense, steps round the table, or any which make it look like an altar (which would not apply to a single step all along in front of it), lighted candles on the table when not wanted for light, chancel-gates and close screens, have all been condemned as illegal; and on other grounds, stone altars instead of wooden tables, mixing water with the wine, and wafers instead of bread, though people seem to be at liberty to cut the bread into rounds instead of squares if they choose ; but it must be common bread. And the Privy Council repudiated the theory of Sir R. Phillimore, Dean of Arches, that the rubrics and canons are to be understood as only prescribing the minimum of ornaments or ceremonies, but allowing the maximum which is not expressly forbidden.

A second communion table in an aisle has also been condemned as unauthorised by any rubric or canon. But where quite different parts of the church are *bonâ fide* used for large and small congregations, or for cathedral and parochial services, two tables would no doubt be allowed. In one cathedral and perhaps more, there are three in distant places, separated by stone screens, which make three distinct churches. On the other hand, some have been put up in aisles of small churches, with no pretence of either necessity or utility, but in obvious imitation of popish use (See *Monuments*, *Painted Windows*, *Commandments*). [G.]

ORTHODOXY (Ὀρθὸς and *δοκέω*). Literally "upright thinking," and so soundness of doctrine.

Of course the question here to be decided is, What *is* soundness of doctrine? If two men take Scripture for their guide, and professing to have no other guide, come to opposite conclusions, it is quite clear that neither has a right to decide that the other is not orthodox. On this principle it is as uncharitable and illogical for the Trinitarian to call the Socinian not orthodox, as it is for the Socinian to predicate the same of the Trinitarian. But if we interpret Scripture by the sense of the Church, as declared in the general councils of the first five centuries, in primitive creeds and liturgies, and by the concurrent testimony of early writers, then we may consistently call those orthodox who hold the doctrines which she deduces from Scripture, and those heterodox who do not hold those doctrines. So that orthodoxy means soundness of doctrine, the doctrine being proved to be sound by reference to the consentient testimony of Scripture and the Church.

ORTLIBENSES. A sect, or branch, of the ancient Vaudois or Waldenses, afterwards known as the Brethren of the Free Spirit.

They appear to have been disciples of Amalric, of Bema, and Ortlieb of Strasburg, early in the 13th century. The Ortlibenses denied there was a Trinity before the nativity of Jesus Christ, who, according to them, was not till that time the Son of God. To these two persons of the Godhead they added a third, during the preaching of Jesus Christ; namely, St. Peter, whom they acknowledged to be the Holy Ghost. They held the eternity of the world ; but had no notion of the resurrection of the body, or the immortality of the soul. Notwithstanding which, they maintained (perhaps by way of irony) that there would be a final judgment, at which time the pope and the emperor would become proselytes to their sect.

They denied the death and resurrection of Jesus Christ. His cross, they pretended, was penance, like their own abstemious way of life: this, they said, was the cross our Saviour bore. They ascribed all the virtue of baptism to the merit of him who administered it. They were of opinion that Jews might be saved without baptism, provided they embraced their sect. They boldly asserted that they themselves were the only true mystical body, that is to say, the Church of Christ.—Reiner, *Bibl. Max.* xxv. 266; Gieseler, *Compend. Eccl. Hist.* iii. 67, Clark's ed.

OUR LADY. The old English designation of the Blessed Virgin Mary. The term is retained in our own Table of Lessons.

OUTWARD AND VISIBLE SIGN. Part of the definition of the word Sacrament. It is attributed to Peter Lombard, called the "Master of the Sentences," in the 12th century (See *Sacrament*).

P.

PACIFICATION, EDICTS OF, were decrees or edicts, granted by the kings of France to the Protestants, for appeasing the troubles occasioned by their persecution.

The first edict of pacification was granted by Charles IX., in January, 1562, permitting the free exercise of the reformed religion near all the cities and towns of the realm. On March 19, 1563, the same king granted a second edict of pacification at Amboise; and another, called the edict of Lonjumeau, ordering the execution of that of Amboise, was published March 27, 1558, after a treaty of peace. Nevertheless, in August, 1572, Charles authorised the Bartholomew massacre, and at the same time issued a declaration, forbidding the exercise of the Protestant religion. Henry III. also published edicts of pacification, but was violently opposed by the Guise faction, which established the famous league for defence of the Catholic religion, and in 1585 obtained an edict revoking all former concessions to the Protestants, and ordering them to depart the kingdom in six months, or turn Papists. This edict was followed by more to the same purpose. Henry IV. had similar difficulties in the way of pacification, but in 1598 he published a new edict at Nantes, granting the Protestants the free exercise of their religion, and making them eligible for all civil and military employments. This edict of Nantes was confirmed by Louis XIII. in 1610, and by Louis XIV. in 1652. But his letter, in 1685, abolished it entirely, since which time the Protestants ceased to be tolerated in France till the Revolution.—Broughton, *Biblio.* vol. ii. p. 109; Jervis, *Hist. of Church of France.*

PACIFICÆ. A name given in early times to the Litanies, as they contained supplications for peace.—Neale's *East. Ch.*, Int. p. 360.

PACIFICÆ EPISTOLÆ (See *Letters Dimissory*).

PÆDO-BAPTISM (From παῖς, *a child*, and βαπτίζειν, *to baptize*). The baptism of children (See *Baptism of Infants*).

PAINTED GLASS WINDOWS (See *Windows*).

PALL or PALLIUM. The word pallium properly signifies a cloak thrown over the shoulders. It was worn by the Romans as a mark of distinction "Consularis homo soccos habuit et pallium" (*Cic. Rab. Post.* 10). Afterwards it came to denote a sort of cape or tippet, and hence the ecclesiastical designation in the Western Church.

The antiquity of the use of the pall as an ecclesiastical vestment, and its original shape, is obscure. An old writer says: "Quando et quomodo usus illius ornamenti incæperit sat obscurum est, sive Græcam sive Latinam ecclesiam spectemus" (Van Espin, *Jus Eccles.* tom. i. p. 169). But whoever considers the ancient figures of it which are found in manuscripts, &c., will see that it was originally only a stole wound round the neck, with the ends hanging down behind and before. In the East the pall is called *omophorion*, and has been used, at least, since the time of Chrysostom. It is used by all the Eastern bishops, above the phenolion or vestment, during the Eucharist; and, as used by them, resembles the ancient pall much more nearly than that worn by the Western metropolitans.—Palmer, *Orig. Liturg.* ii. 317.

The pall is described as consisting of a strip of woollen cloth worn across the shoulders, to which are appended two other strips of the same material, one of them falling over the breast, and the other hanging down the back, each marked with a red or purple cross, and the whole tacked on to the rest of the dress by three golden pins (See Innocent III.'s description: *De Miss. Myst.* i. c. 63). Originally it was worn by the emperors, and might not be adopted by any one else without special consent. This consent was occasionally given, as a mark of favour, to philosophers and men of learning; and in process of time the honour was conferred upon eminent churchmen by the emperors, especially upon the patriarchs, including the bishop of Rome. Shortly before the time of Gregory the Great, the popes of Rome were permitted to grant the pallium to prelates of the Western Church, but only with the imperial sanction. It was not then the mark of the metropolitan dignity, for it was conferred also on suffragan bishops; nor was it an emblem of authority, nor a token of dependence upon the Roman see—it was simply a mark of favour. The metropolitans indeed of France wore a pallium, but not the Roman—it was called the Gallican pallium (*De Marca.* lib. vi. c. 7, 31). And our earlier archbishops sought it as an honour, they did not receive it as a pledge of servitude. But by a canon passed in the Council of Lateran A.D. 1215, and afterwards transcribed into the decretals, it was enacted that the pall should be regarded as a mark of the fulness of the apostolic power, and an oath of allegiance to the pope was to be taken. Since then, in the Roman Church, the pope alone *always* wears the pallium, and wherever he officiates, to signify his assumed authority over all other particular churches. Archbishops and patriarchs receive it from him, and cannot wear it, except in their own churches, and only on certain great festivals when they celebrate the mass. Archbishop Cranmer refused to wear the pallium, regarding it as a badge of Rome; yet in 1545 (after the breach with Rome) he gave a pall to Holdgate, archbishop of York (Hook's *Archbishops*, i. 28: viii. 326. See Maskell's *Mon. Rit.* ii., cxlvi.).

The pall is still retained as an heraldic ensign, in the arms of the archbishops of Canterbury, Armagh, and Dublin, and formerly of the archbishop of York also. [H.]

PALL (From Lat. *Palla*, a garment, and then a curtain or covering). The word is frequently used to denote the altar cloth; thus Optatus speaks of washing the "pallas" (lib. vi. p. 98); and another early writer speaks with natural horror of a vandal who had taken the "palls of the altar," to make garments for himself (Victor. *de Persec. Vandal.* lib. i. p. 593). The pall did not only mean the linen cloth, but also coverings of richer material. Ladies sometimes gave up their rich silks to provide coverings, or palls, for the altar (Palladius, *Hist. Lausiac.* c. 119). And Constantine, among other splendid gifts, gave a royal pall for the altar in his church at Jerusalem (Theodor. lib. i. c. 31). In more modern times the frontal or antependium was much decorated. In 1630, at Worcester Cathedral, the upper and lower fronts, and the pall, or middle covering, are mentioned; and there is one with the acts of the saints of the fifteenth century embroidered on it at Steeple Aston, Oxon. (Walcott's *Sac. Arch.* p. 420). At the coronation service the sovereign makes an oblation of a pall, or altar cloth of gold (See *Oblation*).

The word pall also is used for the cloth which, according to custom, is placed over and covers the coffin before burial. It has generally been made of black material, but it was not always so. In 1386 Lord Neville's coffin had a russet pall ensigned with a red cross. A pall is preserved by the Clothiers' Company at Worcester, made of two copes of the early part of the reign of Henry VII. As the hope of the resurrection to life eternal divests the funeral of the idea of sombreness, it is now frequently the custom to cover the coffin with a violet or purple pall, with a cross of white or gold upon it. [H.]

PALM SUNDAY. The Sunday next before Easter, so called from palm branches being strewed on the road by the multitude, when our Saviour made his triumphal entry into Jerusalem.

This, the first day of Holy Week, was in very early times called the Sunday of Palms. In the Sacramentary of Gregory it has its place as "Dominica in ramis palmarum," but it was probably observed under that name, or the equivalent in Greek, long before. The *βάϊων ἑορτὴ*, the feast of palms, is mentioned in the life of Euthymius, A.D. 470; and St. Chrysostom speaks of the shaking of palms (*σείειν τὰ βάϊα*) as a custom of the day. But it is doubtful when the benediction of the palms, with the "procession of palms," was first observed. It does not seem to be of ancient date, for it is not mentioned in the early sacramentaries (*Liturg. Rom. Vet.* Muratori, i. 546: ii. 51. See also *Ordo Rom.* in *Mus. Ital.* ii. 18, 30). But in later or mediæval times the blessing of the palms, and distributing them to the people, was attended with great ceremony. The palms were laid upon the altar, and the priest pronounced over them an exorcism and a blessing, with prayers, and then they were carried in procession round the church (Goar, 745; *Euchologion*, 744).

In the lectionary of St. Jerome, and by other writers, this Sunday is called Indulgence Sunday; which has sometimes been explained by the custom practised by the Christian emperors of freeing prisoners and closing the courts of law during Holy Week. But from the words in the proper preface for the day in the Gregorian Sacramentary, "per quem (i.e. Jesum) nobis indulgentia largitur," we may refer the term rather to the "indulgence" or forbearing love of our Lord in going forward of His own will on this day to meet His sufferings. It is also called "Great Sunday," as the week is the "great week"; "Hosanna Sunday," in Eastern and Southern Europe; "Olive Sunday," in Italy; "Branch Sunday" (*Dominica broncharii*), in Spain and Portugal; "Sallow Sunday," in Russia; "Flower Sunday," or "Willow Sunday," in parts of England and Wales. And many ancient customs are still observed, as at Malmesbury, where people go in procession carrying catkins of the willow to St. Martin's hill on this day. Bede, in speaking of the custom of carrying palms, says: "Ramos debent fideles portare, id est bona opera" (Tom. vii. p. 369). But in later times many ceremonies tending to superstition were added to the ancient simple rite, and in the Prayer Book of 1549 the Benediction of the Palms was set aside, and the Epistle and Gospel were altered accordingly. The collect for the day, which is translated with slight variations from that in the Sarum Use, puts us in mind of the tender love of God towards mankind in sending His Son, not only to take upon Him our flesh, but to suffer in it the death of the cross for our sins; to the intent "that all mankind should follow the example of His great humility;" and thence teaches us to pray, "that we may both follow the example of His patience, and also be made partakers of His resurrection." The Epistle for the day presents us to this purpose with the highest and best pattern for our imitation, even the Son of God, who hath done and suffered all these great things for us.

This Gospel, with the others that follow on each day of this holy week, give the account of the death and passion of our Blessed Saviour, together with the many circumstances that went before and came after it.—Fuller's *Church Hist.* p. 222; Walcott's *Sac. Arch.*; Brand's *Antiq.* p. 236; *Dict. Christ. Ant.*; *Annot. P. B.* i. 96. [H.]

PANTHEISM (Πᾶν, *all*; Θεός, *God*). A subtle kind of atheism, which identifies the Deity with the universe, and so denies the existence and sovereignty of any God over the universe. It is to be feared that much of the mere natural religion of the present day partakes of the character of Pantheism. It has been shown, and no attempt has been made to refute it, that all theories of "automatic cosmogony" or self-existing laws of nature resolve themselves necessarily into Pantheism, or that of every atom of the universe being its own God, and having at some time or other adopted an infinite number of resolutions how it would always behave in all possible circumstances, and has always adhered to such resolutions, and always will. (See Sir E. Beckett's *Origin of the Laws of Nature* (S.P.C.K.), and the *Edinburgh Review* of *Spencer's First Principles*, January, 1884). [G.]

PAPA (Πάππας, Greek). A name originally given to the bishops of the Christian Church, though now it has become in the West the pretended prerogative and sole privilege of the pope, or bishop of Rome. The word signifies no more than *father*.

Tertullian (*De Pudicitia*, c. 13), speaking indefinitely of any Christian bishop who absolves penitents, gives him the name of *Benedictus Papa*. It has been asserted that he refers especially to the bishop of Rome, but even if this were the case, others do not. Heracias, bishop of Alexandria, is called pope or papa (Euseb. lib. 7, c. 7). St Jerome gives the title of *Papa* to Athanasius, Epiphanius, Paulinus, and St. Augustine, to whom he generally inscribes his epistles *Beatissimo Papæ Augustino* (Hieron. *Ep.* 61, *ad Pammach.*: *Ep.* 17, 18, 25, 30, *ad Aug.*). So also St. Cyprian is addressed as *Beatissimus* and *Gloriosissimus papa* (*Ep.* 30, *Cler. Rom. ad Cypr.*, &c.).

The Greek Christians have continued to give the name *Papa* to their priests. And there is, in all Oriental cathedrals, and at Messina in Sicily (where Oriental customs are largely retained), there was formerly an ecclesiastical dignitary styled *Protopapa*, who, besides a jurisdiction over several churches, had a particular respect paid him by the cathedral. For, upon Whitsunday, the prebendaries went in procession to the *Protopapa's* church (called the *Catholic*), and attended him to the cathedral, where he sang solemn *Vespers*, according to the Greek ritual, and was afterwards conducted back to his own church with the same pompous respect. The Vespers, and the Epistle and Gospel, at Pentecost, are still sung by Greek priests.—Pirri, *Sicilia Sacra.* *Dict. Christ. Ant.* s. v. *Pope.*

PAPISTS (See *Popery*; *Romanists*).

PARABLE (מָשָׁל: *παραβολή*: *parabola*: literally "a comparison," from *παραβάλλειν*, to place side by side and so more generally an illustration). Defined by St. Jerome, "Sermonem utilem, sub idoneâ figurâ expressum, et in recessu continentem spiritualem aliquam admonitionem" (*in* St. Mark iv.): many other ancient definitions are given in Suicer's *Thes.* s. v. παραβολή; by bishop Lowth, "a continued narrative of a fictitious event applied by way of simile to the illustration of some important truth." But with regard to this definition, it must be observed that the event was not necessarily fictitious. Teaching by parable was a favourite means of instruction amongst the Eastern sages, but it was expected to be done with skill; and nothing was more insupportable than to hear a fool utter parable: "The legs of the lame are not equal; so is a parable in the mouth of fools" (Prov. xxvi. 7.). It is to be distinguished from the fable, the allegory, the myth, and the proverb (see Trench *on Parables*, p. 3); but the word is used with great latitude in the Old Testament. Sometimes it is applied to short proverbs (1 Sam. x. 12: xxiv. 13); sometimes to prophetic utterances (Numbers xxiii.-iv.): it sometimes signifies a mere discourse: as *Job's parable*, which occupies many chapters of the book of Job (xxvi.-xxxi. inclusive). The same title is applied by its inspired composer to the seventy-eighth Psalm (ver. 2), which is historical, not deeply mystical, like the forty-ninth.

It is generally applied, as in the New Testament, to a figurative discourse, or a story with a typical meaning. Our Saviour in the Gospel seldom speaks to the people but in parables: thereby verifying the prophecy of Isaiah (vi. 9), that the people should see without knowing, and hear without understanding, in the midst of instruction. Some parables in the New Testament are supposed to be true histories. In others our Saviour seems to allude to some points of history in those times; as that describing a king who went into a far country to receive a kingdom. This may hint at the history of Archelaus, who, after the death of his father, Herod the Great, went to Rome, to receive from Augustus the confirmation of his father's will, by which he had the kingdom of Judæa left to him (Archbishop Trench *on Parables, Introd.*: Dean Plumptre in Smith's *Dict. of Bible*, ii. 703). The word παραβολή only occurs twice in the New Testament elsewhere than in the Gospels, namely, in Hebrews ix. 9, and xi. 19, where it seems to imply rather a type than a parable in the usual acceptation of the word, and in both cases is translated "figure." [H.]

PARABOLANI. In the ancient Christian Church were certain officers, deputed to attend upon the sick, and to take care of them all the time of their weakness. In the great plague at Alexandria, the care of the sick was undertaken by the brethren generally, as a Christian duty (Euseb. *H. E.* vii. 22); but afterwards the order of the Parabolani was formed, and the members were incorporated into a society, to the number of 500 or 600, elected by the bishop of the place, and under his direction. But that this was not an order peculiar to the Church of Alexandria is very evident, because there is mention made of Parabolani at Ephesus at the time of the council held there (A.D. 449).

They were probably called *Parabolani* from their undertaking a most dangerous and hazardous office (παράβολον ἔργον), in attending the sick, especially in infectious and pestilential diseases. The Greeks used to call those παράβολοι, who hired themselves out to fight with wild beasts in the amphitheatre; for the word παραβάλλειν signifies exposing a man's life to danger (Socr. *H. E.* vii. 22: Niceph. *H. E.* xiv. 3). In this sense, the Christians were often called Parabolani by the heathens, because they were so ready to expose their lives to martyrdom. And, upon the like account, the name *Parabolani* was given to the officers we are speaking of. They were considered "clerici," but of very subordinate capacity, and were chosen from the poorer classes (*Baron. an.* 416, t. 4, p. 401). They seem to have been restless spirits, and ready to engage in any quarrel that should happen in Church or State, as they appear to have done in the dispute between Cyril the bishop and Orestes the governor of Alexandria. And again they appear as a body of violent partisans at the "Latrocinium," or "Robber Council," of Ephesus, where six hundred of them acted as the tools of Barsumas, the Eutychian, whose conduct can only be designated as brutal (Labbe, iv. 251). Wherefore the emperor Theodosius put them under the inspection of the Præfectus Augustalis, and strictly prohibited them to appear at any public shows, or in the common council of the city, or in the courts of judicature, unless any of them had a cause of his own, or appeared as syndic for the whole body (*Cod. Inst.* lib. i. tit. 3, *de Episc. Leg.* 18). Which shows that the civil government always looked upon the Parabolani as a formidable body of men, and kept a watchful eye over them, that while they were serving the Church, they might not do any disservice to the State.—*Dict. Christ. Ant.* ii. 1551; Bingham, iii. 9.

PARACLETE. A comforter and advocate; a title applied to God the Holy Ghost (St. John xv. 26). See *Holy Ghost*, and *Advocate.*

PARACLETICE (*παρακλητική: βιβλίον παρακλητικόν*). Among the Greek Christians, a book of anthems, or hymns; so called, because they chiefly tend to comfort the sinner, or because they are partly invocatory, consisting of pious addresses to God and the saints.

The hymns or anthems in this book are not appropriated to particular days, but contain something proper to be recited every day, in the mass, vespers, matins, and other offices. The Ferial office is arranged not according to seasons, but tones (ἦχοι), which are eight in number. These tones begin with the week after Easter week, and follow in regular sequence, spreading therefore over eight weeks, when they begin again. Each tone has its Troparia, or short hymns, and the paracletice gives the proper hymn for the offices of the day. Allatius finds fault with this book, alleging that there are many things in it disrespectful to the Virgin Mary; that it affirms that John the Baptist, after his death, preached Christ in hell; and that Christ Himself, when He descended into hell, freed all mankind from the punishment of that place and the power of the devil (Leo. Allat. *de Libris Eccles. Græc.* p. 283).

PARADISE (παράδεισος, a park; derived from a Persian word; see Xenophon, *Cyr.* 1, 3, 12). I. A word used in the LXX. for Garden of Eden, or Delight (Gen. ii. 8, 10: iii. 1–3); and employed figuratively by Jewish writers to designate the place of rest for the souls of the faithful departed (Joseph. xviii. 1). As such the word is used by St. Luke in relating the promise given by our Blessed Lord to the penitent thief on the Cross (xxiii. 43). Where the paradise is, the distinction between it and Hades, and what the condition and knowledge of those admitted therein, has been the subject of many hypotheses, which can only be called speculative, as there is no revelation with regard to it, and it does not come within our scope. But reference may be made to Tertullian (*de Idol.* c. 13; *Apol.* c. 47), Justin Martyr (*Respons. ad Ortho-*

dox.), Clement of Alexandria (*Frag.* sec. 51), St. Jerome (*Ep. ad. Joh. Hieros.*), St. Basil) (*Serm. de Paradiso*), and other early writers, to shew that with the word was connected the idea of a place of rest and bliss for the saved souls in the intermediate state, there to remain till the general resurrection (See Bishop Bull, Serm. "On the Middle State," vol. i. p. 49; Bp. Horsley, Serm. xx.; Routh, *R. S.* 1, 10; ep. 15, 55, 66). II. The porch, or narthex of a church, was sometimes called the "paradise" (See *Narthex*). There those were assembled, who were waiting to be admitted into the number of the faithful in full communion. In Italy, the word paradise became softened *paradiso*; hence "*parvise*," or "*parvis*," the western porch (See *Parvise*). In many English cathedrals the space enclosed by the cloisters, which was the cathedral burying ground, is called the "paradise." Such burials are now for sanitary reasons forbidden, except with leave from the Home Secretary. But the name remains. [H.]

PARAPET. A low wall protecting the gutter in the roof of churches or other buildings. Early parapets are universally plain, but with the Decorated style they begin to be panelled, and sometimes pierced with various patterns, and in the perpendicular they are very frequently crenellated, which is a weak and bad form. [G.]

PARAPHRASE (*Chaldaic*). It is commonly believed that the first translation of the holy Bible was in Chaldee, and that the ignorance of the Jews in the Hebrew tongue, after the Babylonish captivity, was the occasion of that version, called the Targum, or Chaldee paraphrase, which was neither done by one author, nor at the same time, nor made upon all the books of the Old Testament. The first upon the Pentateuch was done by Onkelos, a proselyte, who lived about the time of our Saviour, if we believe the Hebrew authors; the second upon the Pentateuch is attributed to Jonathan, the son of Uzziel, who is not the same with the Theodotion, which in Greek has the same signification as Jonathan in Hebrew; that is, the gift of God. The third upon the same book is called the Targum Hierosolymitanum, or the Jerusalem paraphrase; the author of which is not certainly known, nor the time when it was composed. Schikard believes it to bear the same date as the Targum of Jerusalem, which was written about 300 years after the last destruction of the temple, burnt in the seventieth year after our Lord's incarnation. There are, besides these, three paraphrases upon the books of Moses; another upon the Psalms, Job, and Proverbs; there is also one upon the Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, but the author is not known; and we have a Chaldee paraphrase upon Joshua, Judges, Kings, and the Prophets, by Jonathan, the son of Uzziel, who, according to the Jews, had before written the paraphrase upon the Pentateuch.

Several learned men believe that all which the rabbins say concerning the Chaldee paraphrase is fabulous, and that the oldest of all the translations is that of the Septuagint: it is also added that they are later than St. Jerome, who, having great acquaintance with the most learned rabbins, and having written so much upon that subject, could not fail of speaking of the Chaldee paraphrases, if there had been any such in his time. The Jews affirm they were composed in the time of the prophets, and they have them in so great veneration, that they are obliged to read in their synagogue a section of Onkelos' paraphrase, when they have read a Hebrew text in the Bible.

PARCLOSE. Screens separating chapels, especially those at the east end of the aisles, from the body of the church, are called *parcloses*.

PARDONS (See *Indulgences*). In the Romish Church, *pardons* or *indulgences* are releasement from the temporary or purgational punishment of sin; the power of granting which is supposed to be lodged in the pope, to be dispensed by him to the bishops and inferior clergy, for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed, that holy men may accomplish more than is strictly required of them by the Divine law; that there is a meritorious value in this overplus; that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the pope, to be, on certain conditions, applied to the benefit of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporary and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church; and in the case of any individual may be ameliorated or terminated by the imputation of so much of the overabundant merits of the saints, &c., as may be necessary to balance the deficiencies of the sufferer.

The privilege of selling pardons, was frequently granted by the pope to monastic bodies in every part of the Church; and the scandals and disorders consequent upon this, was one of the first moving causes of the Reformation. Against these pernicious errors, the Church of England protests in her twenty-second Article: "The Romish doctrine concerning purgatory, *pardons*, worshipping, and adoration, as well of images as of relics, and also of invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

It is not necessary to quote the words of Bellarmine, Johannes de Turrecremata, Roffensis, Laymanus, Gregorius de Valentia, and other Roman ritualists, on this subject; the idea running throughout being that Christ and His Saints have accumulated so vast a treasure of good works, that it may be used for the benefit of others at the discretion of the pope.

Thus Leo X., in his decretal, ann. 1518, says, "The pope of Rome may, for reasonable causes, grant to the same saints of Christ who, charity uniting them, are members of Christ, whether they be in this life or in purgatory, pardons out of the superabundancy of the merits of Christ and the saints; and that be used, for the living as well as for the dead, by his apostolic power of granting pardons, to dispense or distribute the treasure of the merits of Christ and the saints, to confer the indulgence itself, after the manner of an absolution, or transfer it after the manner of a suffrage." So that, as Durandus says, "The Church can communicate from this treasure to any one, or several, for their sins, in part or in whole, according as it pleases the Church to communicate more or less from the treasure." It is almost needless to add that the theory finds no support in the writings of the early Fathers.

PARISH. A parish is that circuit of ground which is committed to the charge of one parson or vicar, or other minister having cure of souls therein. A *reputed parish* is where there is a parochial chapel, with all parochial rites entirely independent of the mother-church, as to sacraments, marriages, burials, repairs, &c. (See *Chapel*).

The word *parish* is from the Greek word *παροικία* (*paroikia*), which signifies *sojourning*, or living *as a stranger* or *settler* as distinguished from a native; for so it is used among the classical Greek writers. The Septuagint translate the Hebrew word גר (*Ger*), *peregrinus*, by *πάροικος* (Gen. xv. 13, &c.), and the word מָגוּר (*Magor*), *peregrinatio*, by *παροικία* (Ps. cxix. 54).

The primitive Christians received a great part of their customs, and also their phraseology from the Jews; who, when they travelled abroad, and many of them were settled in any town, either built them a synagogue, or else procured a large room, where they performed their public worship; and all that were strangers in that place met there at the times of public devotion. This brotherhood of Jews, which was mixed with the inhabitants of the place, they called the *παροικία*, or the *society of the sojourners*. At the beginning of Christianity, the Christians were in the same condition with the Jews, they being themselves either Jews, or Jewish proselytes, or living in a retired condition, sequestered from the world, and little mixing with affairs. Upon which account St. Peter addresses them *ὡς παροίκους*, &c., *as strangers and pilgrims* (1 St. Pet. ii. 11). This number of strangers in the heathen cities was called the *παροικία*, over which there was set, by apostolical authority, a bishop, a *προεστώς*, a *cazan* (an inspector), or a *rhosh cohel* (a head of the congregation); all which names denoted the episcopal authority, and which in little time centred in the one most usual name, of *ἐπίσκοπος*, or bishop, as is plainly seen by the Ignatian epistles. So that the *ἐπίσκοπος* and *παροικία* became relative terms; he that had the superintendency of the congregation, whether one or more, was called the bishop, and the congregation under his care was called the *παροικία*. Hence, in the most early time of the Greek Church, the word *παροικία* was used to signify, what we now call a *diocese*; and thus, in the apostolic canons, a bishop that leaves his diocese (*παροικίαν*) for another is to be reduced to lay-communion. Hence it is said, "The bishop of the diocese (*παροικίας*) of Alexandria departed this life." And again, "the glory of the diocese (*παροικίας*) of Cæsarea." The Latins took up the same way of expression, from the Greek, denoting a diocese by the word *parochia*, which mode of expression lasted till after the time of Charles the Great.

But it is to be observed, that when the word *parochia* signified a diocese, the word *diocesis* signified a parish. So in the Council of Agatha, *presbyter dum diocesin tenet*, "whilst the presbyter is in possession of his living." And in the third Council of Orleans, *diocesis* is the same with *basilica*, a parish church. But in the seventh or eighth century, when parish churches began frequently to be founded in villages, the old names shifted, and *diocesis* was used to denote the extent of the bishop's jurisdiction; and *parochia*, the place where the presbyter's care was limited.

That the word *παροικία* was not exclusively applied to a *parish*, and that a bishop's diocese was not anciently confined to a *single* parish, as it has been asserted by the advocates for Presbyterianism, see Maurice's "Defence of Diocesan Episcopacy," and Scater's "Original Draught of the Primitive Church." See also Suicer, *Thes.*; s. v. *παροικία*.

Many parish churches were founded in

great towns and villages in Italy, Spain, and Gaul during the fourth, fifth, and sixth centuries under the cathedral church of the bishop. The time when parishes were formed in England cannot be fixed with certainty. The diocese existed before the parish, and originally the bishops sent out their clergy (who lived with them) to preach in different parts of the diocese as occasion required; but as the number of converts increased this method became inadequate, and a resident clergy was found expedient to serve the churches which had been built and endowed by lords of manors, and other owners of property. Thus parishes were formed. As the diocese was commonly coextensive with one or more kingdoms, or tribal divisions, so a parish was generally conterminous with a manor, a township, or group of townships (see Stubbs' *Constit. Hist.* i. ch. viii.). And this accounts for the great variation in the extent and shape of different parishes. There was at first no appropriation of ecclesiastical dues to any particular church; but every man was at liberty to contribute his tithes to whatever priest or church he pleased, provided only that he paid them to some; or if he made no special appointment or appropriation, they were handed over to the bishop for distribution among the clergy, the poor, and for other pious purposes. The traditional founder of parishes in England is Archbishop Theodore, A.D. 669, but it is certain that they existed before his time, although he probably developed and organized the system (See *Parochial System*). [W. R. W. S.]

In 1520, according to a book made out by Cardinal Wolsey, the number of parish churches is reckoned 9407, but Chamberlain makes them 9913. Camden reckons 9284. The number of charity briefs issued was according to an account in Burn's "Ecclesiastical Law," 10,489 (See *Briefs*). Archdeacon Plymley, in his charge to the clergy of Salop, 1793, says that, from the "Liber Regis," there were in England and Wales 5098 rectories, 3687 vicarages, and 2970 churches, neither rectorial nor vicarial; in all 11,755 churches in the 10,000 parishes. It is scarcely necessary to add, that both churches and parishes have much increased since that period.

[Although parishes were altered in old times by royal authority, it has long been the law that it requires either a general or special Act of Parliament. Accordingly many special Acts were passed, among which may be noticed the singular one of Anne, carving the rectory of St. James out of the vicarage of St. Martin-in-the-Fields. General Acts for the purpose of dividing and consolidating parishes by commissioners, who are all now merged in the Ecclesiastical Commissioners, began with 58 G. III. c. 45, followed by c. 134 of the next year, and 3 & 4 Vic. c. 60, 6 & 7, Vic. c. 37 (called Peel's Act), 19 & 20 Vict. c. 104 (Lord Blandford's Act), under which every ecclesiastical district becomes a new parish as soon as the incumbent of the church becomes entitled to the 'surplice fees' on his own account, and thereupon the inhabitants lose all ecclesiastical rights in the old parish. *Fuller* v. *Alford* (Q. B. D. 418). The Acts of this kind have become so numerous and complicated that it is impossible to explain them here; and unnecessary, as no action can be taken under them without the consent of the Ecclesiastical Commissioners confirmed by the Privy Council. It must be borne in mind too, that they do not affect any civil rights, or the election of churchwardens, from which result some yet unsettled legal questions as to parochial civil matters and the powers and duties of churchwardens as overseers of the poor when they are so.] [G.]

PARLIAMENT, PRAYER FOR. This was probably composed by Laud when he was bishop of St David's. It appears first in "A forme of Common Prayer .... to be read every Wednesday during the present visitation. Set forth by his Majestie's Authority. Reprinted at London by Bonham Morton, and John Bill, Printers to the King's most excellent Majestie. Anno 1625." It also appears in at least two forms of Prayer, which were issued by Laud, after he became archbishop of Canterbury, and during the rule of the "Long Parliament." It was inserted in a Fast-day Service for the 12th of June, 1661, and afterwards in its present place. The word "dominions" was substituted for "kingdoms" by an Order of Council of January 1, 1801, probably because the former being a more comprehensive word, it would embrace the colonies, and be more suitable than "kingdoms" to an empire so extended, and of so mixed a character as that of the English sovereigns.—Blunt's *P. B.* i. 64. [H.]

PAROCHIAL SYSTEM, THE. The "Parochial System" is a subject of so much importance, that it seems to justify a careful inquiry into its origin and meaning, as it has hitherto been understood in England, in order that we may know what we should lose, if unhappily it should ever cease to exist in this country. For the earlier use of the word, see *Parish.*

The idea of a "parish," in the later use of the word, grew out of the organization of the Roman Empire. Sometimes the district surrounding a great city was governed by the magistrates of that city; and sometimes independent communities, having their own rulers and their own territories, were formed in rural districts. Here, then, was a foreshadowing of the mode of government of the Christian Church. And so it came to pass that as Christianity advanced and prevailed in the world, the Ecclesiastical divisions followed the Civil divisions of the Roman Empire.

In this country, as elsewhere, the Church was at first a mere collection of missions, unconnected and independent. Separate parishes grew up slowly; and they were not infrequently created in this manner; namely, that the landed proprietor in any district having himself embraced Christianity, would build a church and endow it, perhaps with a grant of land, perhaps with the tithes of his estate. In this latter case, the estate and the parish would be coextensive, the lord of the manor becoming the patron of the church built upon his manor. This often explains the variety in the sizes of different parishes, and the fact of portions of parishes being sometimes included in other parishes.

In the seventh century, the century in which there flourished Paulinus and Aidan, and Wilfrid and Chad, and Theodore and Cuthbert, the parochial system received a great impulse. Christianity gradually assumed a more settled character in this island. It began to lay hold of the Saxon race. The mission of Augustine had been fruitful amongst the Jutes of Kent, and that of Birinus in Wessex; and now the missionaries from the North added great strength to the cause. Chad's labours seem to have been purely missionary, although he must have had, besides his little establishment at Lichfield, oratories and smaller mission churches in the districts which he visited. But Christianity was gaining ground everywhere. Paulinus builds a church at Lincoln, having first converted the governor of that city and his whole family to the faith of Christ. Bede tells us that he built this church of stone and of beautiful workmanship. "Ecclesiam operis egregii de lapide fecit." The church soon fell, probably through violence, in those troublous times; but portions of it were still standing in Bede's time. Oswald becomes king of Northumbria A.D. 634; and he applies to the Scottish Church for a bishop who might spread the Christian faith among the English people; and they sent him the eminent and saintly Aidan, who received as his see the island of Lindisfarn. The bishop preached the gospel to the people in his own tongue; and King Oswald interpreted his words to them. So Christianity spread. "Churches were built," says Bede, "in several places; and money and lands were given to build monasteries." Bede mentions incidentally, as examples of the gradual growth and development of the Church, the fact that John, bishop of York, was invited by a Saxon earl named Puch to consecrate a church which he had built for his dependents; and presently afterwards we find this same bishop consecrating another church built on another estate by its owner, Earl Addi. Thus the parochial system grew and was strengthened. It received no doubt a powerful impulse under the energetic rule of Archbishop Theodore, A.D. 669. He has, indeed, been regarded as the traditional founder of the "parochial system" in this country; but it would be more correct to say that he developed and extended what was already in the germ. His comprehensive idea was that of the "pastoral system," worked by an educated and devoted body of clergy, thoroughly supervised by a sufficient number of bishops, with sees of manageable dimensions; and the whole regulated by an annual Synod. And it is to him above others that we are indebted for having carried out this idea. Bishops were planted everywhere, with parochial clergy under them, and endowments provided for their support.

Of these endowments we find "tithes mentioned at an early period in the history of our Church. It is said that Augustine recommended them on his arrival at the close of the sixth century. At all events, they became an important element of strength to the "parochial system" by the end of the seventh century. If it be asked why "tithes" were not at once generally adopted in the Christian Church for the support of the priesthood, it should be remembered that, as long as Judaism lasted, tithes were paid to the Jewish priests and Levites, by Divine appointment; and so, during the interval between the passing away of Judaism and the establishment of Christianity, extraordinary and exceptional means, such as "community of goods," were adopted for the maintenance of the clergy and the poor of the infant Christian Church. To this it must be added that the general institution of tithes would imply the adoption of Christianity by a whole state or kingdom, as well as the protection of the Church by the civil power. This explains why in the first dawn of Christianity we find no evidence of the general adoption of tithes as an endowment for the Church.

On the other hand, there is no evidence of any Divine direction that "tithes" were to cease under the Christian covenant. On the contrary, they are frequently mentioned with approval as embodying a great principle, and recommending a great duty, namely, that of consecrating a liberal portion of our substance to God and His service. Origen in the third century mentions tithes as "a portion of our income dedicated to God, which ought to be exceeded by Christians." The Apostolical Constitutions in the fourth century refer to tithes, as given "in accordance with the command of God;" and St. Jerome speaks of tithes as a part of "the rudimentary teaching of the Jews;" and as indicating "the least that Christians ought to give, in proportion to their means." St. Augustine also warns those who till the earth "not to defraud the Church in the matter of tithes."

It will be seen from what has already been stated, that "tithes" in this country are, in their origin and purpose, freewill offerings, the voluntary contributions of their original owners to the service of God; not national property, in the sense in which some would regard them; but property dedicated for ever by Christian proprietors for sacred purposes. They existed long before Acts of Parliament, although they are now protected and regulated by Statute Law. Tithes were legalized in Mercia after the synod of Cechyth in A.D. 787 (see Haddon and Stubbs, *Conc.* iii. 636), and became general throughout England. Thus, for more than 1,000 years, the payment of tithes, originally instituted by God Himself, and of which St. Jerome says, that it was to be understood to continue in its full force in the Christian Church, has been recognised by the laws of the Church and Realm of England, as of moral and perpetual obligation (See *Tithes*).

Now the tithe of land for the support of Christ's ministers throughout a whole community or kingdom implies the acceptance of Christianity by that whole community. And it is here that we recognise the value of the union of Church and State in a well-ordered Christian commonwealth. We also see how closely what we call the "parochial system" is bound up with our institutions in Church and State. For thus the whole country is mapped out into parishes, each parish having its own recognised spiritual instructor, whose income in the great majority of cases, especially those of the more ancient endowments, comes directly out of the produce of the land. The endowments of the Church are therefore not the property of the State, as some suppose, but the produce of the free gifts of former ages to God and His Church, those gifts being now regulated and protected by the Law. Thus, in theory at least, every inhabitant of this country has a spiritual pastor provided for him, at whose hands he may claim the ministrations of religion. In thousands of parishes throughout the land the humanising, civilising effects of this system are manifest in the presence of men of culture and refinement (sometimes the only men of education near at hand), who by their high character and Christian example save many a district from lapsing into paganism. But the vast increase and irregular distribution of our population have in many districts almost swamped the "parochial system;" and one of the most important social and moral problems of the day is how to meet these difficulties, and by a wise extension of the parochial system, in itself so excellent, to make it once more coextensive with our needs and requirements. Experience has taught us that our large and overgrown parishes are often best administered, at least for a time, by a staff of clergy working from one centre and under one head, until circumstances point out when and where new and independent districts may best be formed. Meanwhile mission-rooms and school-rooms, and mission-chapels and chapels of ease, will be rising up, and the help of earnest and devout Christian laymen will be gladly welcomed for visiting the people, and addressing them, and conducting services for them, under the direction of the incumbent, in unconsecrated buildings.

The advantages of the parochial system cannot easily be overrated. It places the parish priest in charge, not merely of a congregation, but of a territorial district, with all its inhabitants—all those at least who choose to accept his ministrations—so that, in theory, there is not a single individual who has not a claim to the spiritual help of some duly authorised clergyman.

The constant and systematic visitation of the people by their clergyman is implied in the "parochial system." And since it is no part o. the system of oun reformed branch of the Church Catholic that her members should come periodically to their pastor for private confession and absolution, there is all the more reason why he should visit them as their friend and spiritual adviser, as to the things which concern their salvation. Such is the advantage of the "parochial system," rightly administered. [E. B.]

PAROCHIAL MISSIONS. Great success has attended this method of furthering parochial work. The Parochial Mission Society alone have held upwards of 1,500 missions, and in many dioceses Societies of "Mission Preachers" have been formed for this work.

PARSON (*Persona ecclesiæ*). One that has full possession of all the rectorial rights of a parochial church. He is called parson, persona, because by his person the Church, which is an invisible body, is in his parish represented. He sustains in the eye of the law the person of the Church, in any action touching the same. There are four requisites as necessary to becoming a parson. (1) Holy Orders; (2) Presentation; (3) Institution; (4) Induction (q.v.). After these ceremonies the clerk becomes "parson imparsonée," or "persona impersonata"; and "he has then only to read himself in"; that is, to say divine service and read the 39 articles, and publicly declare his assent to the same. The freehold of the parsonage-house, glebe, and church is in the parson, except in the case of a lay rector, who holds the freehold of the chancel. The tithes and dues are payable to him. The repairs of the church and churchyard fall upon the parishioners; those of the chancel on the parson, unless there is a lay rector, who is liable for the repair of the chancel, but is not a "persona." A vicar is not, properly speaking, parson, though often popularly called so.

The word persona is, however, applied in ancient documents to others besides parochial incumbents, that is to ecclesiastical officers who had a personal responsibility for the services and duties proper to their churches (See *Persona*).—Stephen's Blackstone, vol. iii. p. 19 seq. [H.]

PARSONAGE. The parson's residence. It is applied both to rectories and to vicarages, and indeed to the official residences of all incumbents of parishes, parochial districts, or chapelries. The power to give and to devise land for parsonages has been dealt with by the legislature in the same gradual and inconclusive way as church building. The only obstacle to unlimited giving of land for such purposes by persons seised in fee was the Mortmain Act, which required troublesome formalities. 43 G. III. c. 108 authorised gifts or devises of land up to five acres for both churches and parsonages, but only by absolute owners. 51 G. III. and 58 G. III. enabled tenants for life to sell for those purposes, but the money had to be resettled with the estate. But by 28 & 29 Vic. c. 69 (1865) tenants for life may give an acre for a parsonage (but not a church!) without resettling the value. Then by 36 & 37 Vic. c. 50, sites for any place of worship and residences up to one acre may be given by a tenant for life and the next heir or his guardian, even if the tenant for life himself as has been decided; which is extended to corporations by 45 Vic. c. 21: which looks as if the Act of 1865 was forgotten by the drawer of that of 1875; or else it is difficult to guess why the 1865 Act was not simply extended to churches, or why either of them need limit the gift of a parsonage and its appurtenances to one acre, if it may be given at all by a tenant for life. But simplicity seems unattainable in all kinds of ecclesiastical legislation now. [G.]

PARVISE. A chamber over a church porch, as at Drontheim, Paisley, Christ Church (Hants), Hereford, &c. The parvise was most likely always a kind of *domus inclusa* for some officer of the church, as for instance, the sacristan; and from the frequent occurrence of an altar in the east window, we may presume that it was sometimes a temporary lodging for a priest. The word is used in France to signify also the open space round cathedrals or other churches; like paradise, of which parvise is probably a contraction (See *Paradise*).

PASCH (πάσχα): the festival of Easter. The name is derived from the Aramaic form of the Hebrew for Passover (פֶּסַח); and was retained in the Latin. Though in the Church of England the name Easter has entirely superseded the "pasch" (see *Easter*), the latter was once familiar, and is still to be found in the "paste eggs" (pasch, or pasque), which in the north of England are at Easter presented to children or friends. Eggs were considered symbolical of the resurrection, as may be gathered from the prayer in the form of benediction of eggs made for the use of England, Ireland, and Scotland, by Pope Paul V. These eggs are hard-boiled, and gilt, or tinged with colour. "Ovum paschale, croceum seu luteum" (Cole's *Lat. Dict.*). The custom of giving and receiving pasch eggs is very widely observed in Russia (Brand's *Antiq.* App. 310). [H.]

PASCHAL. Pertaining to the Passover. The lamb offered in this Jewish festival being a prominent type of Christ, the terms *paschal* and paschal lamb are often used in application to the Redeemer. An example occurs in the proper preface for Easter Day, in the Communion Office, thus: "Thy Son Jesus Christ our Lord, for he is the very *Paschal* Lamb, which was offered for us, and hath taken away the sin of the world," &c.

PASCHAL EPISTLES, and PASCHAL CONTROVERSY. I. The former were letters written by patriarchs and metropolitans to their suffragan bishops to give notice to them of the time of keeping Easter, as that time varied. St. Ambrose thus sent instructions to his province of Milan (*Ep.* 83, *ad Episc. per Mylian*), and in various councils the metropolitans were enjoined to take heed to the matter (*Conc. Carth.* 3; can. 1 & 11; *Conc. Bracar.* 2, can. 9; *Conc. Tolet.* 4, can. 5). Leo says that the care of making the calculation for the Pasch (or Easter) was committed, at the Council of Nicæa, especially to the bishop of Alexandria (Leo, *Ep.* 72, *al.* 70, *ad Marcian. Imper.*). This, however, was probably because the school of Alexandria was well known for its superiority in mathematical science, and not that the bishop of Alexandria as such, had any authority over other churches (*Dict. Christ. Ant.* ii. 1562). It was the custom on the Feast of the Epiphany to announce the exact day of the month on which the Pasch or Easter should be held. II. Into the controversies which took place as to the day on which the Easter festival should take place, it is impossible to enter here; they are detailed in the "Dictionary of Christian Antiquities" (i. 592; see also *Easter*; and *Quartodecimans*). The quartodeciman or Jewish method, which was advocated by Polycarp, aimed at its observance on the actual anniversary of the resurrection of our Lord—the third day after the 14th day of the month Nisan. Anicetus, on the other hand, held that it should always be observed on the Lord's day. This difference was settled by mutual toleration; but the question remained open till the Council of Arles (A.D. 314) and the Council of Nicæa (A.D. 325), when it was ruled that it should be a Lord's day. It is a mistake to suppose that the Britons, as is sometimes asserted, were quartodecimans. We have the authority of the Emperor Constantine himself for saying that the Britons as well as other nations observed Easter as the Council of Nicæa directed (Euseb. *de Vit. Constant.* iii. 19).

The Celtic Church, or the British and Irish Christians, adhered to the old Alexandrian reckoning adopted at the Council of Nicæa but afterwards discarded by the Church in Italy for one made by Dionysius Exiguus, A.D. 527, which was thought more accurate. The disciples of the Celtic school were confirmed in their obstinacy by the haughty behaviour of the Italian priests. The peculiar tonsure became the badge of party in either case (Hook's *Archbishops*, 1, 13). A council was held on the subject in 664, at Streaneshalch (Whitby), King Oswy having found that some were fasting in Lent, while he was indulging in Easter festivities, from which time the Roman order was confirmed in Britain. The uniform observance of Easter was enjoined by Theodorus (c. 671) (See *Easter*; *Golden Number*). [H.]

PASSALORYNCHITES, or PATTALORYNCHIANS (Πάσσαλος, a gag, and ῥύγχος, a muzzle). Certain heretics, the followers of Montanus, who made profession of never speaking, and for that purpose always held their fingers upon their mouths, grounding it upon certain words of the 140th Psalm. They began to appear in the second age; and St. Jerome testifies, that even in his time he found some of them in Galatia, as he travelled to Ancyra.

PASSION SUNDAY. From very early times this name has been given to the Sunday but one before Good Friday, because on that day our Lord began to speak openly to His disciples of His coming sufferings and bitter death. It was called *Dominica Passionis*, and an Anglo-Saxon homily for the fifth Sunday in Lent commences by stating that from that day until Easter, the time is designated *Christ's Passiontide* (Alfric's *Homilies*, ii. 224: quoted in *Dict. Christ. Ant.* ii. 1564). In the north of England this is called "Carling Sunday," and parched peas are eaten under the name of carlings. It is mentioned in an old rhyme which enumerates the Sundays in Lent and Easter-day:

"Tid, Mid, Misere
Carling, Palm, and Paste-egg day."

The collect is taken from the Sacramentary of Gregory. It is a prayer of God's people that he would (1) govern, and (2) preserve them both in body and soul. The Latin original connects the "government" with the body, and the "preservation" with the soul: "Ut te largiente *regatur in corpore*, et te servante *custodiatur in mente*." The epistle refers to our Lord's passion (Heb. ix. 11–15); the gospel to the rejection of Him by "His own," which leads up to, and prepares us for, His final rejection.—E. Daniel's *P. B.*; Blunt's *House. Theol.* p. 222; *Annot. P. B.*; *Dict. Christ. Ant.* [H.]

PASSING BELL, or *Soul Bell*. A bell tolled when a soul is passing out of this life. It was originally intended to call all within its sound to prayer. "Art thou working in the field, or grinding at the mill? Remember, then, when thou hearest the sound of the bell for one departing, that thou put up thy prayers for him" (Bourne's *Art. Vulg.*).

Durandus (*circ.* A.D. 1190) says: "When any one is dying, a bell must be tolled that the people may offer their prayers. Let this be done twice for a woman, thrice for a man.. and at the conclusion a peal on all the bells. A bell too must be rung while we are conducting the corpse to church, and during the bringing it out of the church to the grave" (Durand. *Rational.* pp. 13, 21). In some places still there is the custom of tolling three times three, distinctly, for a man, three times two for a woman, and three for a child. But the original intention of the "passing bell" is not carried out. A bell called "the passing bell" is tolled, but it is to inform the people that a death has taken place (Brand's *Antiq.* p. 18). By the sixth canon, however, it is enjoined, "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death (if so it fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." [H.]

PASSION WEEK. The week following Palm Sunday, i.e. the week in which the Passion took place. The name has sometimes been given to the previous week, on the ground that the fifth Sunday in Lent is called Passion Sunday (q.v.); but in England it has commonly been given to the last week in Lent, also called the "Holy Week" (See *Holy Week; Lent; Maundy-Thursday; Good Friday; Easter Eve*).

PASSIVE OBEDIENCE. The doctrine of passive obedience is that it is never lawful for the people, under any provocation or pretext whatever, to resist their kings and sovereigns. It is opposed to the doctrine of *active* obedience held by those who deem it lawful in certain cases for the people to oppose their rulers and kings.—Stubbs' Mosheim, iii. 382. [H.]

PASSOVER (Heb. הַג הַפֶּסַח , פֶּסַה : Gk. *τὸ πάσχα*; *a leap or passage*). The Passover was a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt, because the night before their departure the destroying angel, that slew the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, because they were marked with the blood of the lamb, which for this reason was called the paschal lamb. For full account, see Smith's *Dict. of Bible.*

PASTOR. Literally, a shepherd; figuratively, the bishop of a diocese, or the priest of a parish, whose people are, likewise, figuratively called their flock. It is employed in this sense in one of the prayers for the Ember Week, and in the Ordination services.

PASTORAL STAFF (See *Crosier*). A staff with a head like a shepherd's crook, which is carried before, or borne by the bishop. It is mentioned in one of the rubrics of King Edward VI.'s First Prayer Book, which is still the law of the Church, according to the present rubric as to the "ornaments of the Church," except so far as, according to recent decisions of the Privy Council, it was modified by the Advertisements of Queen Elizabeth (See *Advertisements*). The old rubric prescribes that the bishop shall in his public ministrations, besides his proper vestments, have "his pastoral staff in his hand, or else borne or holden by his chaplain." And this is not expressly repealed by the Advertisements. The staff of an abbot was carried with the crook turned inwards, implying that he had the supervision of his house within; but the bishop's staff was borne with the crook facing outwards, to denote his jurisdiction over his diocese. The bishop, also, carried his staff in his left hand, the abbot in his right (Maskell, *Mon. Rit.* ii. cl.). Many specimens of pastoral staffs are preserved, as that of Wykeham at New College; of Fox at Corpus Christi College; of Laud at St. John's College; of Smith at York; of Mews and Trelawney at Winchester. In the British Museum there is the head of a staff with Limoges enamel of the 13th century; and another of about the same date from Peterborough; also Lyndwood's wooden staff, with delicate foliage, of the 15th century; and a bronze staff with a silver head which was used by Archbishop Finnen of Leinster, who died in 1108. The use of the pastoral staff has of late years been revived, and in several dioceses, as Salisbury, Oxford, Chichester, Rochester, Bath and Wells, &c., presentations of such, beautifully wrought, have been made to the different sees.—Walcott's *Sac. Arch.* p. 430. [H.]

PATEN. The plate on which the sacred bread in the Eucharist is laid. The original word signifies a wide open dish. It occurs in the rubric of our Communion Office, at consecration, "here the priest is to take the *paten* into his hands."

PATERINI. The Italian name for the Paulicians or Manichæan heretics who migrated from Bulgaria to Italy in the eleventh century; and in process of time it became the common appellation of all heretics. The name was also given by way of reproach by married priests to such friends of the pontiffs as disapproved of the marriage of clergymen. The Paterini were among the sects condemned by the Lateran Council A.D. 1179.—Stubbs' Mosheim, ii. 33; Harduim's *Conc.* vii. 163. [H.]

PATRIARCH. A name originally given to all bishops, but afterwards restricted to the presiding bishops of the great imperial dioceses, and still later to the five greatest of these, viz., Rome, Constantinople, Alexandria, Antioch, and Jerusalem. A Patriarch possessed authority over the metropolitans in his diocese resembling that exercised by the latter over the suffragan bishops of their provinces. The date at which patriarchal authority was established cannot be exactly determined. Many Romanist writers ascribe its establishment to the apostles, but this is almost certainly wrong. Some think that there were patriarchs before the Council of Nicæa, and that the famous sixth canon of that Council implicitly recognised them. Others infer from an expression of the historian Socrates (lib. v. cap. 8) that patriarchates were established by the Council of Constantinople (A.D. 381). This, indeed, seems more probable inasmuch as in this, as in other arrangements, the Church followed the existing divisions of the empire. Constantine had made some alterations in provincial government, dividing the whole empire into thirteen imperial dioceses, over each of which, comprising several provinces, a prefect was placed (Gibbon, cap. xvii. vol.

iii. p. 49, 12 vol. ed.). The Church then made the bishop of the chief city of these dioceses the primate or patriarch of the diocese. The privileges of patriarchs were the consecration of the metropolitans in their dioceses, the convocation of diocesan synods, appellate and visitatorial jurisdiction over metropolitans, and others of less importance. But these privileges were not the same in all cases. The patriarch of Alexandria, for instance, had the right of consecrating *all* the bishops, suffragan as well as metropolitan, within his patriarchate. This peculiar privilege was probably due to the fact that the bishop of Alexandria was at one time the only metropolitan, as well as the only patriarch in his diocese, and that when metropolitans were set up in subordination to him he retained some of his metropolitical as well as patriarchal privileges.

None of these great prelates had of right any supremacy over the rest, except the patriarch of Constantinople, who assumed jurisdiction over the Asian, Pontic, and Thracian dioceses, an assumption which, whatever may have been its ground, was legalized by the Council of Chalcedon (can. xxviii.) This fact by itself is fatal to the claims of the pope to universal supremacy as patriarch of the west, an office which in fact never existed, and which, if it had existed, would by no means have given the bishop of Rome the extravagant authority which he claims. There were, in point of fact, besides Rome, four patriarchates in Western Europe, viz., Milan for the dioceses of Italy, Lyons for that of Gaul, Toledo for Spain, and York for Britain. The patriarchal authority of the bishop of Rome extended only over the imperial diocese of that name—and it is doubtful whether this comprised the territory for 100 miles round the city, or included the ten southern provinces of Italy. In process of time, however, a certain primacy (though not supremacy) was allowed to the greater patriarchs. Precedence next to Rome was given to Constantinople by the second General Council (A.D. 381), on the express ground that it was "new Rome" (*Conc. Constant.* can. iii.), and this canon was ratified, and patriarchal authority was given, by the Council of Chalcedon (can. xxviii.). The Quiniseltine Council, also called the Council in Trullo, which met A.D. 691, and is the great authority for the discipline of the Eastern Church, assigned the next places to Alexandria, Antioch, and Jerusalem (Conc. Trull. can. xxxvi.). It is now usual to confine the title of patriarch to the holders of these five great sees.—Du Pin, *De Antiqua Ecclesiae Disciplina*, Dissert. i.; Bingham, *Antiquities*, book ii. caps. xvi. and xvii., and book ix. cap. i.; Ussher, *Original of Bishops and Metropolitans* (Works, vol. vii.), &c. [H.]

PATRIMONY. A name anciently given to church estates, or revenues. Thus we find mentioned, in the letters of St. Gregory, not only the patrimony of the Roman Church, but those likewise of the Churches of Rimini, Milan, and Ravenna. This name, therefore, does not peculiarly signify any sovereign dominion or jurisdiction belonging to the Roman Church, or the pope.

Churches, in cities whose inhabitants were but of modern subsistence, had no estates left to them out of their own district: but those in imperial cities, such as Rome, Ravenna, and Milan, where senators, and persons of the first rank, inhabited, were endowed with estates in divers parts of the world. St. Gregory mentions the patrimony of the Church of Ravenna in Sicily, and another of the Church of Milan in that kingdom. The Roman Church had patrimonies in France, Africa, Sicily, in the Cottian Alps, and in many other countries. The same St. Gregory had a lawsuit with the bishop of Ravenna for the patrimonies of the two Churches, which afterwards ended by agreement.

PATRIPASSIANS (*a patre passo*). A denomination that arose in the second century. They are mentioned by Tertullian (*Adv. Praxeas*, c. i.) and St. Cyprian, his pupil (*Ep.* 73). Praxeas, a man of genius and learning, denied any real distinction between the Father, Son, and Holy Ghost, and maintained that the Father, sole Creator of all things, had united to Himself the human nature of Christ. Hence his followers were called Monarchians, because of their denying a plurality of persons in the Deity; and also Patripassians, because they believed that the Father was so intimately united with the man Christ, His Son, that He suffered with Him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear that this sect formed to itself any separate place of worship, or removed from the ordinary assemblies of Christians. This heresy was continued by Noetus, Satellius, and Priscillianus, and mingled with all their several heresies.—Pearson *on the Creed*, sec. 158, note.

PATRON. The person who has the right to present to a benefice. The greatest part of the benefices in England are presentative; the thanes or lords, who built and endowed churches, having first agreed with the bishops that they should have the privilege of presenting fit clerks to serve and receive the profits of the churches founded by them; which right is continued to their posterity, and those who have purchased of them. See the 14 & 15

Vic. c. 97, for a new legislative right of patronage to builders and endowers of new churches, and church building. The patronage of new churches, or of old ones when sold, may be vested in five trustees. Municipal corporations were compelled to sell all their livings, and many were bought by Simeon's trustees. Some old trusts consist of a much larger number: e.g. the vicarage of Leeds and some of the churches there are in patronage of twenty-five trustees.

PATRON SAINTS. I. In the very earliest ages of Christianity patron saints, or saints supposed to regard particularly certain places or professions, do not seem to have been recognised. But after a time it became, naturally enough, a common custom to connect a saint or martyr with the place in which he lived or suffered, or with the profession he had followed; which, innocent in itself, afterwards led to superstitious invocation of saints, and adoration of relics. As early as the time of St. Ambrose (A.D. 386) it was supposed that the bodies of Gervasius and Protasius, saints buried at Milan, had the effect of healing demoniacs who were brought near to their remains; wherefore Ambrose said, "we had patrons, and did not know it" (*Epist.* xxii. 11; see also his *Expos. in Ev. S. Luc.* x. 12). Paulinus of Nola wrote in his metrical manner on the subject, and doubtless extended the usage of invoking the aid of patron saints (see *Carm.* ii. *in S. Fel.* 26). St. Augustine even speaks of commending the dead to the saints near whom they were buried (*De Cura pro Mort.* iv. sec. 6). Hence arose the custom of dedicating a church to some saint or martyr of the place; or, if such could not be done, of dedicating it to some other saint, in hope of his intercession. Thus Theolinda, about A.D. 600, built a church near Milan in honour of St. John Baptist, that he might be an intercessor for her husband and children (Mabillon, *Mus. Ital.* i. 210). It was considered in the middle ages a very important thing to have some relics of the saint to whom the church was dedicated, as they would be a protection.

> "Ita suis meritis jam tecta sacrata tuetur,
> Ut procul effugiat hostis ab æde sacra."
> —Alcuin, *Carm.* 35.

II. (i.) In the middle ages persons diseased had their "patrons," or saints who could miraculously cure. Thus St. Roche was supposed to cure pestilence; St. Apolonia, toothache; St. Otilia, bleared eyes; St. Wolfgang, the gout; St. Titus, madness; St. Blaise, the quinsy, or any affection of the throat.

(ii.) The patron saints (*defensores*) of professions and trades were so esteemed because (1) they had been followers of that calling—as SS. Peter and Andrew are patrons of fishermen and fishmongers; St. Joseph, of carpenters; St. Crispin, of bootmakers: (2) from some incident in their life, or in legends, as St. Sebastian, of archers; St. Dunstan, of goldsmiths; SS. Hubert and Eustace, of huntsmen; St. Cecilia, of musicians.

(iii.) Of countries and of cities there were always patron saints. "Merry England" claims St. George and St. Mary; Scotland, St. Andrew; Ireland, St. Patrick; Wales, St. David; France, SS. Mary, Michael, and Denis; Germany, SS. Martin, Boniface, and St. George; Austria, SS. Colman and Leopold; Italy, St. Anthony; Russia, SS. Nicholas, Andrew, &c.; Spain, SS. James and Edward; Portugal, St. Sebastian. A full list can be found in Walcott's *Sacred Archæology*, p. 433.

Many cities bear the name of their patron saint, as St. Alban's, St. Asaph, St. David's; and some have curious contractions in the title—as Boston, for St. Botolph's town; Malmesbury, for Maidulph's burh; Kirkcudbright, for St. Cuthbert's Church. [H.]

PATRONAGE (*See Advowson; Collection; Donative; Benefice; Presentation*). The patron of a living is the person or corporation who has the right of nominating the incumbent subject to his being accepted as *idoneus* by the bishop of the diocese, within the legal limits of his discretion. When the bishop of the diocese (for it may be another bishop) is himself the patron, the process is called collation: otherwise the patron "presents" and the bishop "institutes" (See *Benefice; Institution; Advowson*).

All patronage of livings arose from the foundation and endowment of churches by the proprietors of land; and the present patrons represent them, through whatever changes may have taken place. Many advowsons are, and many more were, "appendant," i.e. went with the manor by conveyance thereof without any special mention of the advowson. More however got separated, and these were called "in gross." It is the fashion now to talk of patronage as a "trust." Whether it may or not be so called morally, there is certainly no legal authority for so treating it, and it is a mere metaphorical expression which cannot logically be made the basis of any argument, though it is too common to do so. The founder of a church built it and endowed it with tithes (see *Tithes*), and the church was adopted into the ecclesiastical system of the kingdom subject to the one condition that the incumbent was to be *idoneus* in the judgment of the bishop, and to act according to the laws of the realm, and not to have obtained the appointment by what the law defines as simony (q.v.). In more modern times the founders of churches, having very seldom any tithes to endow them with (though impropriators have sometimes), endow them with money, or get the endowment from somebody else, and settle the patronage by agreement in any of the ways authorised by law. But in all those ways there is never anything like a trust for the parishioners. Even if the founder chooses to give, or to let the patronage go to trustees, under some of the Church-building Acts, they are not trustees for the parish, any more than if the advowson went to trustees of a will or a marriage settlement, but are absolute owners, only they cannot sell it. In a few cases patronage has been very unwisely given to a parish collectively, and it has generally produced the worst results. But still that was given voluntarily by the founder or some of his successors.

It is ridiculous to talk of the Crown or the bishops or deans and chapters being trustees for the parishes of livings in their gift; and if they are not, *a fortiori* private owners representing the original founder are not; and therefore it is mere tyranny and spoliation to deprive them of the right, which they reserved when they or their predecessors founded the church, to give it to any person who is not found by the proper ecclesiastical authority unfit to have it. It may be that the proper ecclesiastical authorities have, either by negligence or the fear of litigation, got into the way of not testing the fitness of presentees as much as they ought, and there is no doubt that some of the legal decisions have been such as might well frighten bishops from rejecting presentees whom they know to be unfit. On the other hand, the difficulty in the way of giving them more discretion is, that people fear it would sometimes be exercised indiscreetly, or in accordance with theological prejudices. But the practical question is whether they are not more likely to be discreet in such a matter than any body that could be substituted for them, and who would necessarily be wholly irresponsible, and might act entirely according to the prejudices of the majority, and might easily go on rejecting every presentee except one on whom they had fixed their own choice—perhaps a popular curate, whom neither a bishop nor any single wise patron would think fit to appoint. Sooner or later any such "council of patronage" as church-reformers want is certain to end in being elected by a gradually more and more popular constituency, until it would end in our "priests being made" by, if not of, "the lowest of the people," and frequently the worst and the most likely to destroy the church. Already it is demanded that dissenters should be electors, and they are quite certain to become so if any such scheme is enacted; for nobody will listen to any kind of test nowadays. [G.]

PAUL, ST., THE CONVERSION OF. A festival of the Christian Church, observed on the twenty-fifth of January.

The Church commemorates St. Paul by his Conversion, because, wonderful in itself, and a miraculous effect of the powerful grace of God, it was of the highest importance to the Church of Christ: for, while the other Apostles had their particular provinces, he had the care of all the Churches, and was especially called the Apostle of the Gentiles. Although the collect is in St. Gregory's Sacramentary, there is no trace of a festival commemorating St. Paul's conversion till the 12th century. But it is supposed that the martyrdom of SS. Peter and Paul, which according to tradition took place on the same day, was commemorated on Feb. 22, the day which was afterwards called Cathedra Petri (q.v.). In the Roman calendar the double commemoration is observed on June 29.

PAULIANISTS. Followers of Paul of Samosata, who was bishop of Antioch A.D. 260. He was charged with holding loose opinions with regard to morality, and of himself conforming to those opinions (Euseb. *H. E.* vii. 33; Theod. *Hær.* fab. ii. 8). But he further propagated heretical ideas with regard to the Trinity, deriving his ideas from Artemon, or Artemas, who denied the divinity of the Second and Third Persons in the Trinity; and asserted, with regard to Christ, that after His birth, as mere man, a certain portion of the Divine nature was imparted to Him. Paul was the predecessor of Arius in this heresy, and his ideas seem to have been much the same. The learned reasoning which Paul and his followers brought to bear on the question is given by Eusebius, who ends: "their errors are derived from the abuse of the arts and sciences of the infidels, and they corrupt the simplicity of the gospel by the refinements of human reason" (*H. E.* v. 28). This heresy was condemned at two Councils at Antioch, and at the Council of Nicæa, and was particularly mentioned in the Council of Ephesus (A.D. 431) in the terms: "Concerning the Incarnation of the Word of God, the Son of the Father, a definition of the bishops assembled in Nicæa, and a declaration of that synod against Paul of Samosata" suffices (Valerius, *Not. on Euseb. H. E.* vii. 30, p. 318). The Pauliani are also mentioned in the Code of Theodosius and Valentinian, in which heretical conventicles are forbidden.—*Cod. Theod.* xvi. v. 65; Labbe, *Act. Conc. Eph.* vol. iii: Routh, *Reliq.* iii. 300, and note 320; Gibbon's *Roman Empire*, c. xvi.

PAULICIANS. Heretics in the seventh

century, disciples of Constantine, a native of Armenia, and an upholder of the errors of Manes (See *Manichæans*). But as the name of Manichæans was become odious to all nations, he gave those of his sect the title of Paulicians, on pretence that they followed only the doctrine of St. Paul. Another derivation of the name is however given, viz., from Paul, an Armenian who propagated the heresy in Cappadocia (Photius, *Cont. Manich.* lib. i.). The Paulicians held the chief errors of Manes, though they rejected the more odious parts of his teaching. They denied the grace of baptism; and another of their maxims was, not to give alms to the poor, that they might not contribute to the support of creatures who were the work of the bad god.

The sect of the Paulicians did not spread much till the age of the emperor Nicephorus, who began to reign in 801. The protection of this prince drew great numbers to their party. But the empress Theodora, regent during the minority of her son Michael, published an edict, obliging them to follow the Catholic faith, or to depart out of the empire. Many of them chose rather to suffer death than to obey; and several, who lay concealed, afterwards took up arms against the emperor Basil, the Macedonian.—P. Siculus, *Hist. Manich.* p. 43; Gibbon, cliv.; Robertson, *Ch. Hist.* ii., part i., ch. 8.

PAX (*Osculatorium*). A small tablet of silver, or some fit material, often very elaborately ornamented, by means of which the kiss of peace was, in the mediæval Church, circulated through the congregation. It was introduced when the primitive kiss of peace, which used to circulate throughout the Christian assemblies, was discontinued on account of some appearance of scandal which had grown out of it. In the place of this, a small tablet of silver or ivory, or some appropriate material, having first received the kiss of the priest, was presented by him to the deacon, and by him again to the people, by all of whom it was kissed in order; thus receiving and transmitting from each to all the symbol of Christian love and unity, without any possibility of offence. Its introduction is attributed to the Franciscans (Bona, *Rer. Lit.* ii. c. xvi). In England it is mentioned at York in 1250, and in the Institutions of Peckham in 1280. It is called the "asser ad pacem" in a Council of Oxford, 1287; the "paxillum" of St. Paul's, 1298; the "tabula pacis" in the Council of Merton, 1300. There is a "pax" of silver gilt at New College, of the date of Henry IV.; and Chicheley gave one of glass to All Souls' College. At Durham the embossed cover of the book of the gospels and epistles served as the *pax.* At Doncaster in 1548 the clerk took the pax without the church door, and said to the people, "This is a token of joyful peace betwixt God and man's conscience. Christ alone is the Peacemaker." But it was omitted at the Reformation as a useless ceremony.—*Hierurgia Anglicana;* Scudamore's *Notit. Eucharist.* p. 438; Walcott's *Sac. Arch.* p. 437. [H.]

PAX VOBISCUM. In English, "Peace be with you." A form of salutation frequently made use of in the offices of the ancient Christian Church.

I. It was usual for the bishop to salute the people, in this form, at his first entrance into the church. This is often mentioned by St. Chrysostom, who derives it from apostolical practice (*Hom.* 36 *in* 1 *Cor.; Hom.* 3 *in Colos.*).

II. The reader began the reading of the lessons with this form. St. Augustine blames the Donatists for using the formula when they were separated from the peace of the Churches (*Ep.* 165), and other Fathers refer to the custom (Bingham, xiv. 3). The third Council of Carthage (can. 4) took away this privilege from the readers, and gave it to the deacons, or other superior ministers of the Church.

III. In many places, the sermon was introduced with this form of salutation, and often ended with it (*Constit. Apost.* 8. c. 5; St. Chrys. *Hom.* 52).

IV. It was always used at the consecration of the Eucharist; and

V. At the dismissal of the congregation. And, whenever it was said by the officiating minister, the people always answered, *And with thy spirit.*

St. Chrysostom lays open the original intent and design of this practice. For he says, it was an ancient custom in the apostles' days, when the rulers of the Church had the gift of inspiration, for the people to say to the preacher, *Peace be with thy spirit;* acknowledging thereby that they were under the guidance and direction of the Spirit of God (St. Chrys. *Hom.* 3 *in Colos.*).

In our own liturgy we use an equivalent salutation, namely, *The Lord be with you;* to which the people answer (as the primitive Christians did), *And with thy spirit.* It occurs but twice in our Prayer Book, i.e. after the Creed at Morning and Evening Prayer. In the First Book of King Edward it followed the versicles, immediately preceding the collect for the day: besides being used more than once in other offices.

PEACE, COLLECTS FOR. The difference between the collect used in the Morning, and that in the Evening Service in the Prayer Book, is that the former relates chiefly to outward peace—the latter to inward peace. Both collects are in the Sacramentary of Gelasius (A.D. 492), and have probably been used in the Church of England for more than 1200 years. The morning collect is translated from one which was used at Lauds in the ancient service, and was also the Post Communion prayer of a special Eucharistic office on the subject of peace (*Missal. Sar. Com.*; *Missa pro pace*; *Post Communio*, fol. ccxli.). The evening collect was used in the prymer of the 14th century, "Prei we. For the pees. Deus a quo. God of whom ben hooli desires, &c." This prayer was also used at Lauds, at Vespers, and in the Litanies in the ancient services; and was the collect of the same *Missa pro pace*, of which the Morning collect was the "first communion."—Maskell, *Mon. Rit. Ecc. Ang.* iii. 38; Blunt's *Annot. P. B.* i. 24, 38. [H.]

PECULIAR. Those parishes and places are called peculiars, which are exempted from the jurisdiction of the proper ordinary of the diocese where they lie. These exempt jurisdictions are so called, not because they are under no ordinary, but because they are not under the ordinary of the diocese, but have one of their own. They are a remnant of popery. The pope, before the Reformation, by a usurped authority, in defiance of the canons of the Church, exempted them from the jurisdiction of the bishop of the diocese. At the Reformation, by an oversight, they were not restored to the jurisdiction of the diocese, but remained under the sovereign, or under such other person as by custom or purchase had obtained the right of superintendence.

The Act 6 & 7 Will. IV. c. 77, which constituted the ecclesiastical commission, empowered the commissioners "to propose that those parishes, churches, or chapelries which are subject to any peculiar jurisdiction, other than the jurisdiction of the bishop of the diocese in which the same are locally situate, shall be only subject to the jurisdiction of the bishop of the diocese within which such parishes, churches, or chapelries are locally situate" (Sect. 10). In consequence of recommendations by the commissioners, peculiars have been abolished everywhere, unless Westminster Abbey and the chapels of the Inns of Court are to be reckoned so. They are certainly not subject to the bishop of London. [G.]

PELAGIANS. Heretics who first appeared about the latter end of the fourth, or beginning of the fifth, century.

Pelagius, author of this sect, was a Briton, being born in Wales. His name, in the British language, was Morgan, which signifies sea-born; from whence he had his name Pelagius from πέλαγος, the sea. St. Jerome, with the jealousy which has often been displayed by continentals against natives of this country, speaks disparagingly of Pelagius. He describes him as "Scotorum pultibus prægravatus" (Over heavy with the porridge of the Scots). (Hier. *in Præfat.* lib. 3, *in Jeremias*). He was doubtless a burly, broad-shouldered man, but the charge of voluptuousness is not supported on any other grounds (Paulus Orosius *in Apolog.* c. 27; Baronius, *Ant.* v. p. 305). He is said to have been a monk by profession; but probably he was so only in the sense in which those were so called who led stricter lives than others within their own houses. Some of our ancient historians assert that he was abbot of Bangor (Ussher, *Eccles. Brit. Ant.* c. viii. ix.). But this is not likely, because the British monasteries were probably of a later date. St. Augustine gives him the character of a very pious man, and a Christian of no vulgar rank. According to the same Father he travelled to Rome, where he associated himself with persons of the greatest learning and distinction. Here he instructed several young persons, particularly Cœlestius and Julianus; as also Timasius and Jacobus, who afterwards renounced his doctrine, and applied themselves to St. Augustine. During this time he wrote his "Commentaries on St. Paul's Epistles," and his Letters to Melania and Demetrias (Aug. *de Peccat. Mer. Rem.* iii.; *Ep.* 186, &c.).

Pelagius, being charged with heresy, left Rome, and went into Africa, where he was present at the famous conference held at Carthage, between the Catholics and Donatists. From Carthage he travelled into Egypt, and at last went to Jerusalem, where he settled. He was accused before the Council of Diospolis in Palestine, where he recanted his opinions; but relapsing, and discovering the insincerity of his recantation, he was afterwards condemned by several councils in Africa, and by a synod at Antioch. Pelagius died somewhere in the East, but where is uncertain. His principal tenets, as we find them charged upon his disciple Cælestius by the Church of Carthage, were these:

I. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died.

II. That the consequences of Adam's sin were confined to his person, and the rest of mankind received no disadvantage thereby.

III. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

IV. That, before the coming of our Saviour, some men lived without sin.

V. That new-born infants are in the same condition with Adam before his fall.

VI. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.

VII. That a man may keep the commands of God without difficulty, and preserve himself in a perfect state of innocence.

VIII. That rich men cannot enter into the kingdom of heaven, unless they part with all their estate.

IX. That the grace of God is not granted for the performance of every moral act; the liberty of the will, and information in points of duty, being sufficient for this purpose.

X. That the grace of God is given in proportion to our merits.

XI. That none can be called the sons of God, but those who are perfectly free from sin.

XII. That our victory over temptation is not gained by God's assistance, but by the liberty of the will.

As we get our information from Pelagius' adversaries; and as he used certain words, e.g. "grace," with a different meaning to the Augustinian meaning, there is considerable difficulty in arriving at what Pelagius really taught. But the chief points seem to be: 1. The denial of original sin. 2. The denial of the necessity of grace. 3. The assertion of complete free will, and therefore the possibility of a sinless man.

The third General Council (of Ephesus) (A.D. 431) thus disposes of this heresy: "The holy Synod gives it in charge that all who fall away, and either publicly or privately adhere to the opinions of Nestorius and Cælestius (the disciple of Pelagius) be deposed" (Can. 1, 4).

The heresy of Pelagius, notwithstanding its condemnation, made its way into Britain, where its author was born; being conveyed thither by one Agricola, the son of Severianus, a Pelagian bishop of Gaul. The orthodox party were very diligent in opposing its progress, and for that purpose requested the Gallican bishops to send over some persons of eminence to manage the contest. It is important to observe this, as Romanists of course claim that the bishops were sent by the bishop or pope of Rome (Baronius, *Annales*, vol. v. pp. 351–532). But it was not so, as they started on their mission before any communication could have been held with Rome (Constant. *de Vita German.* i. c. 19; Bede, *Eccl. Hist.* i. c. 19). Those chosen for this purpose were Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; who, arriving in Britain, held a famous conference with the Pelagians at St. Alban's, in which the latter were put to silence, and the people gave sentence, by their acclamations, for Germanus and Lupus. The Pelagian error respecting original sin is noticed in our ninth Article. This heresy is treated by St. Augustine in many of his books, as *Enchiridion*. lib. i.: *contra duas Epistolas Pelagianorum ad Bonifacium*, lib. iv.: *Epistola ad Valerium*, *Paulinum*, *Optatum*, *Cælestinum*, &c., &c. See also Bede, *u. s.*; Ussher's *Britan. Eccles. Ant.* cc. viii.–xi.; Walch, *Hist. der Ketzereien*, iv. 735; Tillemont's *Mémoires*, cclix.–cclxxxvi.; Newman's Fleury, *H. E.* xxiii. 1, seq.; Stubbs' Mosheim, vol. i. 379, 382.

PENANCE (*Pœnitentia*). As repentance is the principle and inward feeling of sorrow for sin, which we are determined to forsake, so penance is the outward profession of that sorrow.

I. Penance, in the Christian Church, is an imitation of the discipline of the Jewish synagogue; or, rather, it is a continuation of the same institution. Excommunication in the Christian Church is essentially the same as expulsion from the synagogue of the Jews; and the penances of the offender, required for his restoration to his former condition, were not materially different in the Jewish and Christian Churches. The principal point of distinction consisted in this, that the sentence of excommunication affected the civil relations of the offender under the Jewish economy; but in the Christian Church it affected only his relations to that body. Neither the spirit of the primitive institutions of the Church, nor its situation, nor constitution in the first three centuries, was at all compatible with the intermingling or confounding of civil and religious privileges or penalties.

The act of excommunication was, at first, an exclusion of the offender from the Lord's supper, and from the *agapæ*. The term itself implies separation from the communion. The practice was derived from the injunction of the apostle, 1 Cor. v. 11, "With such an one no not *to eat*." From the context, and from 1 Cor. x. 16–18: xi. 20–34, it clearly appears that the apostle refers, not to common meals, and the ordinary intercourse of life, but to these religious festivals.

Examples of penitence or repentance occur in the Old Testament; neither are there wanting instances, not merely of individuals, out of a whole city or people, performing certain acts of penance,—fasting, mourning, &c. (Nehem. ix.: Jonah iii.). But these acts of humiliation were essentially different, in their relations to individuals, from Christian penance.

We have, however, in the New Testament, an instance of the excommunication of an offending member, who had married his stepmother, and of his restoration to the fellowship of the Church by penance, agreeably to the authority of St. Paul, 1 Cor. v. 1–8. This sentence of exclusion from the Church was pronounced *by the assembled body*, and in the name of the Lord Jesus

Christ. By this sentence, the offender was separated from the people of the Lord, with whom he had been joined by baptism, and was reduced to his former condition as a heathen man, subject to the power of Satan, and of evil spirits. This is, perhaps, the true import of "delivering such an one up to Satan." It appears from 2 Cor. ii. 1–11, that the Church had not restored the offender to the privileges of communion, when they received the second epistle, but were willing to do so; and that the apostle, after hearing of the punishment and penance, very gladly authorised the measure. This punishment by excommunication is referred to again by St. Paul: "if any man love not the Lord Jesus Christ, let him be anathema." 1 Cor. xvi. 22 (See *Anathema*). The offender was to be excluded from communion and fellowship with the faithful; so that he should no longer be considered as one of their body.

It is important to remark, that, in the primitive Church, penance related only to such as had been excluded from the communion of the Church. Its immediate object was, not the forgiveness of the offender by the Lord God, but his reconciliation with the Church. It could, therefore, relate only to open and scandalous offences. "De occultis non judicat ecclesia"—the Church takes no cognizance of secret sins—was an ancient maxim of the Church. The early Fathers say expressly, that the Church offers pardon only for offences committed against her. The forgiveness of all sin she refers to God himself. "Omnia autem," says Cyprian (*Ep.* 55), "remisimus Deo omnipotenti, in cujus potestate sunt omnia reservata." Such are the concurring sentiments of most of the early writers on this subject. It was reserved for a later age to confound these important distinctions, and to arrogate to the Church the prerogative of forgiving sins.

The readmission of penitents into the Church was the subject of frequent controversy with the early Fathers, and ancient religious sects. Some contended that those who had once been excluded from the Church for their crimes ought never again to be received to her fellowship and communion. But the Church generally was disposed to exercise a more charitable and forgiving spirit. There were, however, very severe forms of penance ordained for offenders. Thus Tertullian says that public penance obliges the sinner to change his dress and his manner of living, and to lie in sackcloth and ashes. "De ipso quoque habitu atque victu mandat, sacco et cineri, incubare, corpus sordibus obscurare" (*De Pœnit.* c. 9; also, to the same effect, Ambrose, *ad Virg. lapsam;* Cypr. *de lapsis;* Euseb. lib. v. c. 28). And no sinner was absolved till he had performed his regular penance, and had carefully gone through the several stages of discipline (Bingham, bk. xix. c. 2). It is to this that reference is made in the commination service: "there was a godly discipline in the Primitive Church that such persons as stood convicted of notorious sin were put to open penance," &c. (See *Commination*).

II. In the law of England penance was an ecclesiastical punishment or penalty, used in the discipline of the Church of England, by which an offender was obliged to give a public satisfaction to the Church for scandal done by his evil example. For small offences and scandals, a public satisfaction or penance was required to be made before the minister, churchwardens, and some of the parishioners, as the ecclesiastical judge should think fit to decree. These penances might be moderated at the discretion of the judge, or commuted for money to be devoted to pious uses. In the case of incest or incontinency the offender was sometimes enjoined to do public penance in the cathedral, the parish church, or the market-place, bare-legged, bare-headed, and in a white sheet, and to make open confession of his crime in a form of words prescribed by the judge. The two latest instances of public penance in England occurred at Bristol in 1812, and at Ditton in 1849. This sort of punishment, however, being contrary to the spirit of the age, and the profligate being found to make parties to abet the offender, it has fallen into desuetude, though not abolished by legislation. [H.]

III. The Council of Trent (sess. 14, can. 1) decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament instituted by Christ in the universal Church, for reconciling those Christians to the Divine majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts—the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest (See *Absolution*). Accordingly every man is enjoined to confess his sins once a year, at least, to a priest, which confession is to be secret. This secret or auricular confession was first decreed and established in the fourth Council of Lateran, under Innocent III., in 1215 (cap. 21). As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as Paternosters or Ave-Marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporeal discipline. But the most formidable penance, in the estimation of many who have belonged to the Roman communion, has been the temporary pains of purgatory. But, under all the penalties which are inflicted or threatened in the Romish Church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory (See *Indulgences; Pardons; Excommunication*).

The reader need scarcely be reminded how entirely opposed all this is to the doctrine of the Church of England. The Church of Rome affirms "penance" to be a "sacrament," instituted by Christ himself, and secret "confession" to be one of its constituent parts, instituted by the Divine law; and she anathematizes those who contradict her:—the Church of England denies "penance" to be a sacrament of the gospel; affirms it to have "grown of the corrupt following of the apostles;" and "not to have" the proper "nature of a sacrament," as "not having any visible sign or ceremony ordained of God;" and of course denies the sacramental character of "confession." This latter point has already been considered (see *Auricular Confession*). It has only to be further observed, in the first place, that as the Church of England in her Commination Service, speaks of the ancient ordinance of *open penance* as "a discipline" the restoration of which is "much to be wished," she hereby recognises the ancient systems essentially different from that of Rome: namely, *a public* expression of sorrow and repentance, to satisfy the congregation, scandalized by the offence; not as a private purchase of indemnity to the individual: and, in the next place, when she uses the word *penance*, in the second exhortation in the same service, "Seeking to bring forth worthy fruits of penance," she but quotes the words of St. John the Baptist (St. Luke iii. 8), and thus identifies *penance* with *repentance*, *μετάνοια*, that is, change of mind or heart. So that the outward penance is the mere outward symbol of the inward repentance.

PENITENTIAL (*Pœnitentiale: liber pœnitentialis: pœnitentiales Codices, Libelli*, &c.). A collection of canons which appointed the time and manner of penance to be regularly imposed for every sin, and forms of prayer that were to be used for the receiving of those who entered into penance, and reconciling penitents by solemn absolution. The use of the penitential is described by Morinus: "Interrogato confitente, confessor statim promebat librum suum pœnitentialem, quæsito que in eo delicto, locum ei ostendebat, ut videret ipse agnosceretque, legitimam sibi imponi pœnitentiam" (Ducange, *Gloss.*). But its chief intention was that penance should be imposed according to its regulations, and not at the discretion of the individual confessor.

With regard to the early history of these penitentials, little is known, but it is probable that each bishop with his presbytery administered the discipline of his diocese on certain fixed principles derived from the primitive ideas of penance. It would then be naturally the case that the rules of those bishops who gained a high reputation from strength of character, or wisdom, should be accepted by others. Thus the epistles of Basil, and his brother Gregory of Nyssa, on penance, were received as of high, almost canonical authority. The Council of Clovesho, A.D. 747 (can. 6), forbids any man to be ordained priest who has not his penitential (Wilkins, *Conc.* i. 95). The best known are the Anglo-Saxon penitentials of the seventh and eighth centuries. That which is called the "Pœnitentiale Theodori" appears not to have been Archbishop Theodore's composition, but taken from some earlier works, as Dr. Wasserschleben has shown from original research on the continent. Doctor Stubbs (Bishop of Chester) and the late Rev. A. W. Haddan discovered a copy of the work in MS. (320), in the library of Corpus Christi College, Cambridge, in which reference is made to "quibusdam codicibus," indicating that the original MS. has not been discovered.—Haddan and Stubbs, iii. 1731.

There is also a penitential of Bede, and of Egbert, called also "scrift-bok," which has been published (Thorpe's *Anc. Laws and Inst.*; Wilkins, *Conc.* i. 113). In the British Museum among the royal MSS. is a "Liber Pœnitentialis" of the early part of the 14th century. This is said to have been compiled by Bartholomew, bishop of Exeter A.D. 1162. See *Dict. Christ. Ant.*; Maskell, *Mon. Rit.* i., cxviii. [H.]

PENITENTIAL PSALMS (See *Psalms*).

PENITENTIARIES, in the ancient Christian Church, were certain presbyters, or priests, appointed in every church, to receive the private confessions of the people; not in prejudice to the public discipline, nor with a power of granting absolution before any penance was performed, but to facilitate the exercise of public discipline, by acquainting men what sins the laws of the Church required to be expiated by public penance, and by directing them in the performance of it; and only to appoint private penance for such private crimes as were not proper to be publicly censured, either for fear of doing harm to the penitent himself, or giving scandal to the Church (Socrat. *H. E.* v. 19; Soz. *H. E.* vii. 16).

The office of penitentiary priests was abrogated by Nectarius, bishop of Constantinople, in the reign of Theodosius, on account of a certain scandal that had arisen in the Church. The bishop, perceiving the danger and the difficulty of carrying it on without offence, by the advice of Eudæmon, took away the penitentiary's office, leaving everyone to his own conscience; this being the only way to free the Church from reproach.

Nectarius's example was followed by all the bishops of the East, who took away their penitentiaries and discountenanced secret confessions. Baronius objects to the authenticity of this proceeding on Nectarius's part, that it rests on the authority of Sozomen, Socrates, and Eudæmon, who were Novatians (Baron. tom. i. c. 26). But this is only an assertion, and Socrates disapproved of Nectarius's action. Bellarmine gives up this point, but asserts that *public* confession, not private, was taken away (Bellarm. *de Pœnit.* lib. iii. c. 14), which point, however, he does not prove. The office continued in use in the Western Churches, and chiefly at Rome. A dignitary in many of the foreign cathedrals is so called.—Hooker's *Ecc. Pol.* vi., iv. 9.

PENITENTS. I. Those who, having fallen into sin, submitted to the rules of discipline, and performed penance until their readmission into the Church (See *Penance*). The duration of their penance varied at different periods, and according to the heinousness of the offence. By the Apostolic Constitutions, the offenders when they professed their repentance were to be separated some determinate time—as two, three, five, or seven weeks—and afterwards received again (Bk. ii. 16). In Africa the term does not seem to have exceeded one or two years; and St. Cyprian at one time certainly admitted the "lapsi" after a much shorter penance (*Epp.* 57, 59). But later councils imposed a much longer term—five to twenty years. There were four classes of penitents: the mourners (flentes); the hearers (audientes); the kneelers (substrati); and the co-standers (consistentes). The duties required of penitents consisted essentially in the following particulars:—

1. Penitents of the first three classes were required to kneel in worship, whilst the faithful were permitted to stand.

2. All were required to make known their penitential sorrow by an open and public confession of their sin. This confession was to be made, not before the bishop or the priesthood, but in the presence of the whole Church, with sighs, and tears, and lamentations. These expressions of grief they were to renew and continue so long as they remained in the first or lowest class of penitents, entreating at the same time, in their behalf, the prayers and intercessions of the faithful. Some idea of the nature of these demonstrations of penitence may be formed from a record of them contained in the works of Cyprian. Almost all the canons lay much stress upon the sighs and tears accompanying these effusions.

3. Throughout the whole term of penance, all expressions of joy were to be restrained, and all ornaments of dress to be laid aside. The penitents were required, literally, to wear sackcloth, and to cover their heads with ashes. Nor were these acts of humiliation restricted to Ash Wednesday merely, but then especially they were required.

4. The men were required to cut short their hair, and to shave their beards, in token of sorrow. The women were to appear with dishevelled hair, and wearing a peculiar kind of veil.

5. During the whole term of penance, bathing, feasting, and sensual gratifications, allowable at other times, were prohibited. In the spirit of these regulations, marriage was also forbidden.

6. Besides these restrictions and rules of a negative character, there were certain positive requirements with which the penitents were expected to comply.

They were obliged to be present, and to perform their part, at every religious assembly, whether public or private; a regulation which neither believers nor catechumens were required to observe.

They were expected to abound in deeds of charity and benevolence, particularly in almsgiving to the poor.

Especially were they to perform the duties of the *parabolani*, in giving attendance upon the sick, and in taking care of them. These offices of kindness they were expected particularly to bestow upon such as were affected with contagious diseases.

It was also their duty to assist at the burial of the dead. The regulations last mentioned are supposed to have been peculiar to the Church of Africa.

These duties and regulations collectively were sometimes included under the general term *ἐξομολόγησις*, *confession*. By this was understood not only words, but works; both, in connexion, being the appropriate means of manifesting sorrow for sin, and the purpose of amendment.

II. There are, in the Roman Church, several fraternities (as they are called) of penitents, distinguished by the different shape and colour of their habits. These are secular societies, who have their rules, statutes, and churches; and make public processions under their particular cross or banner. Of these there are more than a hundred; the most considerable of which are:—

1. White Penitents. These are of different sorts at Rome. The most ancient is that of Gonfalon, instituted in 1264, in the church of St. Mary Major: in imitation of which four others were established in the church of Ara-Cœli; the first under the title of the Nativity of our Lord; the second under the invocation of the Holy Virgin; the third under the protection of the Holy Innocents; and the fourth under the patronage of St. Helena. The brethren of this fraternity, every year, give portions to a certain number of young girls, in order to their being married. Their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross.

2. Black Penitents. The most considerable of these are the Brethren of Mercy, or St. John Baptist. This fraternity was instituted in 1488, by some Florentines, in order, to assist criminals at the time of their death and during their imprisonment. On the day of execution, they walk in procession before them, singing the seven Penitential Psalms, and the Litanies; and, after they are dead, they take them down from the gibbet, and bury them. Their habit is black sackcloth. There are others whose business is to bury such persons as are found dead in the streets. They wear a death's head on one side of their habit.

3. Blue Penitents.
4. Grey Penitents.
5. Red Penitents.
6. Green Penitents.
7. Violet Penitents.

} All these are remarkable only for the different colours of their habits.

PENTATEUCH (ἡ πεντάτευχος [βίβλος]: the Rabbinical title is חֲמִשָּׁה הוּמְשֵׁי חַתּוֹרָה): the five books of Moses. It is a matter of question whether the division of the work into five parts was original, or, as is more probable, made by the Greek translators. Also whether the whole was written by Moses. With regard to the latter, the following are the conclusions arrived at by Dean Perowne (*Dict. of Bible*):—(i.) The book of Genesis depends on documents earlier than the time of Moses, though it was probably brought to nearly its present shape by Moses, or one of the elders who acted under him. (ii.) Exodus, Leviticus, Numbers, Deuteronomy, are the work of Moses, with the exception, perhaps, of some legal sections, and the concluding part of Deuteronomy. (iii.) The whole work did not finally assume its present shape till its revision was undertaken by Ezra, after the return from the Babylonish captivity.

The Samaritan Pentateuch, discovered and brought to England in the 17th century, by the instrumentality of Archbishop Usher and others, is the Hebrew Pentateuch written in the ancient Hebrew letters. It is supposed by many critics to be the actual text of the Scriptures used by the Samaritans, when at their petition, Shalmaneser, king of Assyria, appointed one of the Jewish priests to dwell at Bethel and teach them how they should fear the Lord (2 Kings xvii. 28). The copy of the Scriptures then said to be brought by this priest, contained the *canon of Scripture*, as it then existed; and the Samaritans never recognised any other. By several critics the text is supposed more correct than the Hebrew; and as an element of biblical criticism it is invaluable. See the article on the Pentateuch in *Aids to Faith*, by Canon Rawlinson.

PENTECOST (From Πεντηκοστὴ, *the fiftieth*). A solemn festival of the Jews, so called because it was celebrated fifty days after the feast of the Passover (Lev. xxiii. 15, 16). It corresponds with the Christian Whitsuntide, which is sometimes called by the same name (See *Whitsuntide*).

PENTECOSTALS. These were oblations made by the parishioners to their priest at the feast of Pentecost, which are sometimes called Whitsun-farthings; but they were not at first offered to their priests, but to their mother-church; and this may be the reason that the deans and prebendaries in some cathedrals are entitled to receive these oblations, and in some places the bishop and archdeacons, as at Gloucester.

PERAMBULATIONS (See *Bounds, Beating of*; *Gang Days*; *Rogation Days*).

PERNOCTATIONS. Watching all night,—long a custom with the more pious Christians, especially before the greater festivals.

PERPENDICULAR. The last style of pure Gothic architecture, which succeeded the Decorated about 1380. It is most readily distinguished by its upright window tracery (see *Tracery*); but the four-centred arch (see *Arch*) is a more important feature, though by no means invariably found in this style. Its general characteristics are the prevalence of vertical lines carried up and down as far as possible; the disappearance of the triforium in cathedrals, and of curved patterns in the window tracery, except the repetition of a few arches; the absence or smallness of carved or even moulded caps to pillars, the arches often rising from them, without any "oversailing" or projection; and above all a general monotony and repetition of exactly similar details. High roofs were often degraded into nearly flat ones in Perpendicular times, and the clearstories became higher and more filled with painted glass. The one great addition to previous construction was the beautiful fan tracery roofs, which every one who has seen understands the look of, and no explanation would suffice. The great examples of it are King's College Chapel, 289 feet long and 48 wide, Bath Abbey and Redcliffe Church, and the eastern aisle behind the apse of Peterborough. St. George's, Windsor, and Henry VII.'s Chapel at Westminster are later and baser forms, encumbered with "pendants" which are all false construction. That was the last phase of architecture that could be called Gothic, or a genuine arcuated style at all, and it died out in the reign of Henry VIII. There are many fine Perpendicular towers however, and one very grand spired tower, that of Louth. St. Michael's, Coventry, is higher, but much too narrow, and yet is going to be rebuilt so, as the tower of Manchester Cathedral was about twenty years ago, and now they repent of it (See *Capitals, Pillar, Moulding, Vaulting*). [G.]

PERPETUA. Martyr. A Carthaginian matron of good family who suffered in the persecution by Severus about A.D. 203 in Africa. She was, with Felicitas and three companions, condemned to the punishment of the wild beasts, that is to say, placed in the arena to be worried to death. She was tossed by a wild cow, and afterwards slowly butchered by a timorous executioner. The "Acts of St. Perpetua" are supposed to have been partly written by herself, and completed by Tertullian. She is commemorated on March 7.—*Dict. Christ. Biog.* [H.]

PERPETUAL CURATE. The incumbent of a church, chapel, or district, which is within the boundaries of a rectory or vicarage; so called in distinction to a curate assistant, whose office expires with the incumbency of the person who employs him, or at any time by the concurrence of the incumbent and the bishop. They have almost ceased to exist by the Act 31 & 32 Vict. c. 117, which made them all into vicars, when their churches were authorised for holding marriages.

PERPETUALS. Twenty ministers of the choir at Lyons, so called from being bound to perpetual service there. This office resembles that of the vicars choral in our cathedrals.

PERSECUTION. I. In the first three centuries of the Christian era, the believers were subjected to terrible persecutions. These began in the earliest times. The Sanhedrim countenanced the martyrdom of St. Stephen, and "haled men and women to prison" (Acts viii. 3). Herod, seeing it pleased the Jews, persecuted the Christians, and "killed James the brother of John with the sword" (Acts xii. 2). Persecution of a more general and authorised kind began about the time when St. Peter wrote his second epistle, and St. Paul his second epistle to Timothy (2 St. Pet. i. 24; 2 Tim. i. 8: ii. 9: iv. 6–8). In these epistles prophetic reference is made to their coming martyrdoms, which took place about A.D. 67; and from that time till A.D. 324 the blood of Christians "flowed like water." Tacitus gives an account of the sufferings of the Christians under Nero, who charged them with the conflagration of Rome, of which he himself was the author. The Christians were supposed to be haters of mankind; so "their sufferings were aggravated by insult and mockery. Some were disguised in the skins of wild beasts and worried to death by dogs; others were wrapped in tarred shirts, and set on fire that they might illuminate, as lights, the emperor's garden in the night." Tacitus confesses that this inhuman conduct made the sufferers pitied, as "they were sacrificed not for the public good, but to gratify the cruelty of the man" (*Annals*, xv. 24). Juvenal also refers to the sufferings of the Christians (Sat. i. 155):

Qui stantes ardent et fixo gutture fumant.

And Seneca speaks of the torments inflicted, mentioning "a stake thrust through the body and coming out at the mouth (impalement), and the limbs torn by chariots pulling diverse ways . . . and whatever else cruelty has invented" (Sen. *Ep.* 14). The persecutions of the Christians by the Romans have been accounted ten in number. But the ancient history of the Church does not support precisely this number; for if we reckon only the general and more severe persecutions, there were fewer: if the provincial and more limited persecutions, there were more than ten. The principal were those under Nero, A.D. 64–68 (martyrdom of SS. Peter and Paul, exile of St. John); under Domitian, 95, 96; under Trajan, 104–117 (martyrdom of St. Ignatius); under Hadrian, 125–138; under M. Aurelius (the favourite philosophical emperor of the modern infidels), 161–180 (martyrdom of St. Polycarp, and the martyrs of Lyons); under Severus, 200–211 (martyrdom of St. Perpetua, and many in Africa); under Maximinus (partial), 235–237; under Decius, 250–253; under Valerian, 257–260 (martyrdom of St. Cyprian); under Diocletian and Galerius, in which the English protomartyr, Alban, fell, 303–313.—Gibbon, *Decl. and Fall*, c. xvi.; Stubbs' Mosheim, cent. 1; Bishop Steere's *Account of the Persecutions*, &c.; Blunt's *History of First Three Centuries.* [H.]

II. The persecutions by Papal Rome after the first symptoms of the Reformation enormously exceeded in magnitude those of Pagan Rome. They were generally carried on by the help of the State, all over Europe, except in Russia, which supports the Greek Church, and not without persecution. The Marian persecution in England did more to establish the Reformation as soon as she and Cardinal Pole were dead (on the same day) than would ever have been done without it (See *Reformation*). The Roman Church has never revoked its declarations that heresy ought to be put down by force. The Inquisition was its most formidable instrument, but was never established here or in France, as it was in many other countries. But persecution prevailed in France without it. That acted without the direct aid of the State. Sundry histories of it have been written by Leinborch and others.

III. It cannot be denied that persecution up to death for religious opinion lasted more or less after the Reformation, especially under Henry VIII. But in the time of Elizabeth popery was so mixed up with rebellion and plots against her fostered by the pope, that what was in one sense persecution was really defence of the existing dynasty. Popish persecution was resumed under James II., and the proceedings of the papists then and afterwards in Ireland led to severe penal laws against them. The puritans also persecuted their opponents in property if not in person; and the continued robbery of the Church in France by the present government and parliament of that country, and the murders of several successive archbishops by the mob shows that Christianity may again have to endure persecution from unbelievers; and so do some of their proceedings and attempts to prevent religious education here. [G.]

PERSEVERANCE, FINAL. According to the Calvinistic system, the elect receive the grace of perseverance, so that when grace has once been received, they cannot finally fall from it. This follows from their view of election. But, according to the Catholic view of grace and of election, men may fall, and fall finally, from the grace they have once received (See the article on *Election*, of which this may be considered a continuation). Since the Reformed Church of England (with the primitive and Catholic) regards election as an admission into the pale of the visible Church Catholic, *not* a necessary and infallible admission into eternal glory, she obviously could not teach the doctrine of the assured final perseverance of every individual among the elect; but, annexing a totally different sense to the word *elect* itself from that which is jointly advocated by Calvin and by Arminius, she consistently pronounces that the elect, as she understands the term, *may* finally fall away, and thence may everlastingly perish.

To this moral possibility of final apostasy the Anglican Church, as was felt by the Calvinistic party in the conference at Hampton Court, alludes, though she does not specifically there define the matter, in her sixteenth Article.

"After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives."

Here it seems to be not obscurely intimated, that the elect, even after they have received the Holy Ghost, may so depart from grace given, and may so fall into sin, that they either may, or may not, be restored by the influential grace of God.

Such, accordingly, was doubtless perceived to be the case by the Calvinistic party; for otherwise it is impossible to account for their proposed alteration of the article, which would have made it speak the language of assured personal final perseverance.

They moved King James, that, to the original words of the article, "after we have received the Holy Ghost, we may depart from grace given, and fall into sin," might be subjoined the following explanatory addition, "yet neither totally nor finally."

Had this addition been made, the seventeenth Article would doubtless have taught the doctrine of the final perseverance of all the elect. The wish to make it do so imported a consciousness that the reformed Anglican Church held no such doctrine.

Nor was this consciousness ill-founded. The homily on "Falling from God," as we might anticipate from its very title, distinctly asserts, in both its parts, the moral possibility, in the elect, of finally departing from grace given, and of thus perishing everlastingly.

The doctrine of the possibility of the elect finally falling away, says Faber in his work on "Election," from grace to perdition; a doctrine which, in truth, is nothing more than the inevitable and necessary result of that ideality of election, which, from primitive antiquity, has been adopted by the Anglican Church, is very distinctly and very affectingly propounded also in her admirable and sublime burial service.

"Spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee."

The prayer before us is couched in the plural form, and the persons who are directed concurrently with the officiating minister to use it, are those identical persons who, having been chosen in the course of Divine providence, and brought by baptism into the pale of the visible Church, have thence been declared to be the elect people of God.

Consequently those who, in the judgment of the Church of England, are the elect people of God, are nevertheless directed to pray, that the Lord would not suffer them, at their last hour, for any pains of death, to fall from Him.

Hence, as the English Church understands the term *elect*, it is possible, from the very necessity of such a prayer, that those who are elect may not only for a season fall away from God and be afterward renewed by repentance, but may even fall away from Him totally and finally.

PERSON (See *Trinity*). The word "person" as applied to our Blessed Lord is used by St. Paul, 2 Cor. ii. 10, and iv. 6. Here the Greek word is **προσώπον**. In the Epistle to the Hebrews, in the authorised version, the word "person" is applied to God the Father, but here the Greek word is **ὑπόστασις**, which has quite a different meaning. In the apostolic times such distinctions were not dwelt upon, and the personality in the Trinity does not seem to have been questioned. But afterwards there were many controversies on this subject, and there was much misunderstanding because of the confusion between the Greek and Latin terms. It was necessary, because of the heresies which arose with regard to the Trinity, to make definite statements of the Christian doctrine. Tertullian had written "videmus duplicem statum non confusum sed conjunctum in una persona Deum et Hominem Jesum" (*Adv.* Praxem, xxviii.). But the Monarchians denied that there was one Person of the Father, another of the Son, and another of the Holy Ghost; admitting the Unity, they denied the Trinity. The Sabellians maintained that God was *one* Person, and that the Father, Son, and Holy Ghost are one and the same Person; thus, in the language of the Athanasian Creed, "confounding the Persons" (See *Sabellians; Monarchians*). These heresies were repudiated at the Council of Nicæa, and afterwards in the Athanasian Creed—"The Catholic faith is this, That we worship One God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal."

It is important to observe that many later controversies rest on a misconception of terms. "Persona," in Latin, bore the same relation to "substantia" as **ὑπόστασις** to **οὐσία**; but **ὑπόστασις**, in the sense of person, was the exact equivalent for the very different theological idea of "substantia" in Latin. From this arose the confusion of ideas with regard to the word. Hilary coined the term "essentia," to convey the meaning of **οὐσία**, of which St. Augustine says, "Novo quidem nomine, quo usi non sunt veteres Latini auctores, sed jam nostris temporibus usitato, ne deesset etiam nostræ linguæ quod Græci appellant '*οὐσίαν*'" (*Civ. D.* xii. ii.).

The Latin Church understanding "substance" by the term *hypostasis*, as used by the Greek Church, and denying three substances, would not readily use that term, but adopted the word "Person" (*Persona*) to characterize the three distinct subsistencies in the one Divine essence. And hence has arisen a charge (the word *hypostasis* being used for *Person* in the Greek copies of the Creed) that the Nicene and Athanasian Creeds are in opposition to each other; the former asserting that the Son "is of one substance with the Father," while, according to the latter, there is one substance of the Father, another of the Son, &c. But as the word is rightly translated in our version "Person," from the original Latin, the objection, which is still repeated (the passage being quoted as if it were one "substance"—not one "Person—of the Father," &c.), is persevered in under a mistake, if it be not a wilful misrepresentation.—Waterland; Bishop Bull, *Def. Fid. Nic. Works*, v. 311 seq.; Mansell, *Limits of Religious Thought*, 56; Blunt's *Dict. Theol.*

PERSONA (See *Parson*). A term applied in ancient cathedral and collegiate statutes to those who held particular offices, not necessarily of dignity, or of jurisdiction, but involving personal responsibility, and strict residence. In England, at Salisbury and other cathedrals of the old foundation, the dignitaries, as the dean, precentor, chancellor, and treasurer, &c., were called *Personæ Principales*, or *Privilegiatæ*, as having each a peculiar office, connected with the service of the church. At St. Paul's the four archdeacons were included in this title, though somewhat incorrectly.—Dugdale's *St. Paul's*, p. 235. By the Hereford Statutes the bishop, dean, precentor, treasurer and chancellor are "personæ in dignitatibus constitutæ." In other places, as at York and Beverley, the chantry priests were called personæ. In foreign churches the inferior cathedral clergy are called "personats."

PESHITO (simple), the Aramæan version of the Scriptures, assigned almost universally to the most remote Christian antiquity. There is no doubt that the so-called

Syro-Chaldaic—that is, the Aramæan—was the vernacular language of the Jews of Palestine in the time of our Lord, however much it may have been superseded by Greek in the common business of life. It was in this dialect, the "Hebrew" of the New Testament, that the Gospel of St. Matthew was originally written, according to the unanimous testimony of the Fathers (but see article on St. Matthew's Gospel). The Peshito comprises all the canonical books of the Old Testament, but not the Apocrypha, which exist in a separate version as used by Ephrem Syrus. Gregory Bar Hebræus, one of the most learned of Syrian writers, relates that the New Testament Peshito "was made in the time of Thaddeus and Abgarus, king of Edessa," when the Apostle went to preach in Mesopotamia, and this statement he repeats several times. He assumes the apostolic origin of the New Testament Peshito as certain; for while he gives three hypotheses as to the date of the Old Testament version, he speaks of this as a known and acknowledged fact (Card. Wiseman, *Hor. Syr.* 131, 236). The version exists at present in two distinct classes of manuscripts. Some are written in the ancient Syriac letters, and others of Indian origin in the Nestorian character. These present variations from the common text, but they coincide as far as the canon is concerned. Both omit the second and third Epistles of St. John, the second Epistle of St. Peter, the Epistle of St. Jude and the Apocalypse, but include all the other books as commonly received without any addition.—*Canon of the New Test.*, Westcott, p. 204, &c. [H.]

PETER-PENCE was an annual tribute of one penny, paid at Rome out of every family, at the feast of St. Peter. This, Ina, the Saxon king, when he went in pilgrimage to Rome, about the year 740, gave to the pope, partly as alms, and partly by way of recompense for a house erected in Rome for English pilgrims. It continued to be generally paid, not as a due, but as a benefaction until the time of King Henry VIII., when it was enacted, that henceforth no person shall pay any pensions, Peter-pence, or other impositions, to the use of the bishop and see of Rome.

PETER'S, ST., DAY. A festival of the Christian Church, observed on the twenty-ninth of June.

St. Peter, who by trade was a fisherman, was born at Bethsaida, a town situated upon the banks of the sea of Galilee. He was originally called Simon, or Simeon, to which our Saviour, after his call, added the name of Cephas (כֵּיפָא), an Aramaic word, of which the equivalent in Greek is Πέτρος (Petrus, Rock). Our Lord probably intended by this appellation to denote the constancy and firmness of his faith, and his activity in working for the substantiation of the Church. It is evident that the other disciples looked to him as a leader under Christ, and the self-confidence which he displayed was punished by his fall into the sin of denying our Lord. After that lapse, over which he wept bitterly, he lived a life of penitence; but he was always a leading spirit, and by some early writers he is called the mouth of the apostles, because he was the first and forwardest, on all occasions, to profess his zeal and attachment to our Saviour. But it does not appear that our Saviour gave any personal prerogative to St. Peter, as universal pastor and head of the Church; and much less to any bishops claiming to be his successors. He is placed first among the apostles, because he, with St. Andrew, his brother, was first called. If he is styled "a rock," all the apostles are equally styled "foundations"; and the "power of the keys" is promised to the rest of the apostles as well as to St. Peter.

St. Peter's first mission, after our Saviour's ascension, was to those Christians whom Philip the deacon had converted in Samaria; where he conferred on them the gift of the Holy Ghost, and severely rebuked Simon Magus for imagining that the gift of God could be purchased with money. Some time after, he had a special vision from heaven, by which the Divine goodness removed those prejudices of his education which the Jews had entertained against the Gentiles. In the dispute between the Jewish and Gentile converts, he declared God's acceptance of the Gentiles, and that the yoke of the Jewish rites ought not to be laid upon them. Yet afterwards he dissembled his Christian liberty, and thereby confirmed the judaizing Christians in their errors; for which he was rebuked by St. Paul (Gal. ii. 11).

St. Peter afterwards preached at Antioch, of which place it is said he was the first bishop (Origen, *Hom.* vi. *in Luc.*). He is also claimed as the first bishop of Rome. That he consecrated bishops for those places is most probable, but it may be considered as a settled point that he did not visit Rome before the last year of his life. Into the controversies with regard to St. Peter's work it is not possible here to enter; but a full account may be found in the *Dictionary of the Bible* (p. 803).

According to tradition St. Peter suffered martyrdom about the year of Christ 69, under the emperor Nero, whom he had provoked by his success against Simon Magus, and by his reducing many dissolute women to a sober and virtuous life; and it was probably in that persecution when the emperor burnt Rome, and charged the Christians with the guilt and punishment of it. He was crucified with his head downwards. It is said, his body was embalmed by Marcellinus the presbyter, and buried in the Vatican, near the Triumphal way, where there was a church erected to his memory, now the famous cathedral of St. Peter's at Rome.

PEW. The word is derived from the Latin *podium*, Greek *ποδίον*, literally a footstool; whence it came to mean a balcony, gallery, or any space enclosed with a railing to lean upon. Pews are or were till lately generally understood to mean enclosed seats or boxes, of which certain persons claim to be either owners or lessees. They can only be so in new churches built under 58 Geo. III. c. 45, and some of the Acts which allow pews or seats to be sold or let, or in old churches by prescription or long usage accompanied by repairing whenever they have needed it. A single instance of repairing by the parish, except under special agreement, is generally fatal to a claim of prescription. But the word "pew" is often used also of a whole bench or seat as a piece of construction, though not enclosed by a door or claimed by any owner or lessee. In old parish churches there can be no lawful letting of seats or pews, except where there is ownership by prescription, or a faculty; but a faculty only gives the right to a man and his heirs living in the parish to sit there, and does not affect the actual ownership, which is in the parson in trust for the parish, or the owner of the faculty. A pew in the body of the church (and *à fortiori* in a separate aisle or chapel) may be prescribed for as appurtenant to a house even out of the parish.—*Lousley* v. *Hayward*, 1 Y. & J. 583. By the various Church-building Acts from one fifth to one half of the seats must generally be left free, and all the rest may be treated in almost any way that is agreed on beforehand, or allotted to subscribers to the building, or left, or afterwards surrendered to be dealt with by the churchwardens and the ordinary as in old churches. It is impossible to refer to all the Acts here, or all their separate provisions. But it has become necessary to explain that the word "free" in those Acts is always used in contradistinction to "rented," and never in the sense of "free and unassignable from time to time by churchwardens," with an appeal to the Ordinary.

The square pews which were in fashion during the two last centuries and the early part of this are so fast disappearing, that it is just worth while to describe them as they often were. They presented all degrees of luxury and discomfort, from a mere square box with seats all round in which people's feet met, up to a small drawing room with the walls lined and cushioned, and sometimes a small stove in the middle, and a private door from the churchyard. They frequently had curtains all round, besides high partitions, and it was perfectly easy to play at cards in silence, or to eat luncheon, and *à fortiori* to read any book you pleased. It is immaterial to inquire, and perhaps impossible to ascertain, how this system grew up, except by mere usurpation and acquiescence. They had evidently begun by the time of Bishop Wren of Hereford and afterwards of Ely, *temp.* Car. I., for it seems that in some visitation articles at Hereford he inquired, "Are there any privy closets or close pews in your church? Are any so lofty that they hinder the prospect of this church so that they which be in them are hidden from the congregation?" which also proves that they were then usurpations which ought to be put down, as they now have been almost universally, except where they are of the nature of private chapels or aisles. The notion of some rectors, lay and clerical, that the seats in the chancel and the disposition of them belongs to them, and not to the churchwardens, subject to the ordinary, is unfounded, beyond that the rector, and probably his family, are entitled to the chief pew there. Disturbance of a pew, i.e. of the right of sitting there if prescription is claimed, is triable at common law and not in the ecclesiastical court. [G.]

The earliest pew for the use of the congregation remaining, whose age is determined by the appearance of a date, is in the north aisle of Geddington St. Mary, Northamptonshire, and has the following inscription:

Churchwardens,	William Thorn,
	John Wilkie,
Minister,	Thomas Jones, 1602.

Another pew exists in the same church dated 1604.

PHILIP, ST., AND ST. JAMES'S DAY. A festival of the Christian Church, observed on the first day of May..

I. St. Philip was a native of Bethsaida, in Galilee, and probably a fisherman, the general trade of that place. He had the honour of being first called to be a disciple of our Blessed Saviour. It was to Philip our Saviour proposed that question, what they should do to procure so much bread as would feed the vast multitude that followed him? It was to him the Gentile proselytes addressed themselves, when desirous to see Jesus. And it was with Philip our Lord had that discourse concerning Himself before the last supper.

The Upper Asia fell to this apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter end of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent or dragon of prodigious bigness. St. Philip, so the legend goes, by his prayers, procured the death, or, at least, the disappearing, of this monster, and convinced its worshippers of the absurdity of paying Divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him and ordered him to be severely scourged, and then put to death; which, some say, was by crucifixion; others, by hanging him up against a pillar.

St. Philip is generally reckoned among the married apostles; and it is said he had three daughters, two whereof persevered in their virginity, and died at Hierapolis, the third, having led a very spiritual life, died at Ephesus (Euseb. v. 24). But probably there is some confusion in this between St. Philip the apostle, and Philip the evangelist (Acts xxi. 9). He left behind him no writings. The gospel, under his name, was forged by the Gnostics, to countenance their bad principles, and worse practices.

II. St. James the Less is styled, in Scripture, our Lord's brother; and by Josephus, eminently skilful in matters of genealogy, expressly called the brother of Jesus Christ (*Ant.* xx. 9): by which the ancient Fathers understand that he was Joseph's son by a former wife. He was surnamed the Less, to distinguish him from the other St. James; and that either from the stature of his body, or the difference of his age. But he acquired a more honourable appellation from the piety and virtue of his life; which was that of St. James the Just, by which he is still known.

After our Saviour's ascension, St. James was chosen bishop o. Jerusalem. St. Paul, after his conversion, addressed himself to this apostle, by whom he was honoured with the right hand of fellowship. It was to St. James St. Peter sent the news of his miraculous deliverance out of prison. As bishop o. Jerusalem he presided over the Synod of Jerusalem, in the great controversy concerning the Jewish rites and ceremonies (Acts xv.). He was of a meek and humble disposition. His temperance was admirable; for he wholly abstained from flesh, and drank neither wine nor strong drink, nor ever used the bath. Prayer was his constant business and delight, and by his daily devotions his knees were become as hard and brawny as those of a camel.

St. Paul having escaped the malice of the Jews by appealing to Cæsar, they resolved to revenge it upon St. James, who was accused before their council of transgressing the Law, and blaspheming against God. The scribes and Pharisees endeavoured, by flattering speeches, to engage him, at the confluence of the paschal solemnity, to undeceive the people concerning Jesus Christ; and, that he might be the better heard, they carried him with them to the top of the temple. There they addressed him in these words: "Tell us, O just man, what are we to believe concerning Jesus Christ, who was crucified?" He answered with a loud voice: "He sits in heaven on the right hand of the Majesty on high, and will come again in the clouds of heaven." Enraged at this reply, they threw him down from the place where he stood; and being very much bruised, though not killed, he recovered strength enough to get upon his knees, and pray for his murderers, who loaded him with a shower of stones, till one with a fuller's club beat out his brains. Euseb. ii. 23; and see Routh, *Rel. Sacr.* p. 208.

III. In the Lectionary of St. Jerome and the Sacramentary of Gregory, the names of these two apostles are associated together; but in the Eastern Church St. Philip's day is November 14; and St. James's October 23. In the calendar of the Venerable Bede St. Philip alone is mentioned for the 1st of May; and in some early calendar of the English Church, June 22 is dedicated to St. James. The names of the two apostles however have been generally connected. Parallel instances are those of SS. Simon and Jude, SS Peter and Paul, SS. Barnabas and Bartholomew. [H.]

PHOTINIANS: heretics of the 4th century who followed the teaching of Photinus, bishop of Sirmium A.D. 343; and pupil of Marcellus, bishop of Ancyra (Hieron. *de Vir. Ill.* iii. 107). Some writers assert that this heresy was a reproduction of that of Ebion (see *Ebionites*): others that it resembled Sabellianism; others still that Photinus followed the doctrines of Paul of Samosata (See Pearson *on Creed*, ii. 119, note). The teaching of Photinus, however, differed from these, and went beyond them. (1) With regard to the Trinity he taught that "the Holy Scriptures indeed speak of the Father and of the Son and of the Holy Ghost; but we are to understand by them only *one* Person, who in Scripture is called the Father. What the Scriptures call the *Word* of God, is by no means a substance or a person. Still less is it a person *begotten* by the Father, and therefore called the Son. For with God there can be no generation; and of course He can have no Son. Neither is the Word that person who made the world; but the Word is properly the *Understanding* of God, which comprehends the designs of God in all His external operations, and is therefore called God. The Holy Spirit is also not a *person*, but an attribute of God. (2)

Hence followed erroneous ideas of the *person of Christ.* Christ was a mere man with no previous existence, and began to be when He was born of the Virgin Mary. Yet He received the special influences of Divine Power, whereby He wrought miracles. This is the indwelling of the *Word.* On account of His gifts and virtue, God took Him into the place of a Son" (Walch, *Hist. der Ketzereien* iii. 9 seq.). Marcellus and Photinus were condemned at several councils, their teaching being as obnoxious to the Arians as to the orthodox (Soc. *H. E.* i. 36; Soz. ii. 33). At the General Council of Constantinople, A.D. 381, the Photinians were named after the Sabellians in the general condemnation of heresies; and by the second Council of Arles, A.D. 451, it was ordered that these heretics (called Photinians *or* Paulianists) should be rebaptized before reception into the Church (2 *Conc. Arelat.* c. xvi.). [H.]

PICARDS: brethren of the free spirit, as they called themselves. The name is a Bohemian form of Beghards. The Germans also frequently pronounced the word Beghard, Pychard.—Menkenius, *Script. Germ.* vol. ii. p. 1521 (See *Beghards*).

PIE (πίναξ). (1) A wooden table on which the directions for service were in early days written. (2) The pica, ordinale, or directorium sacerdotum. It was both a table of daily services, and a summary of the rubrics of the mass. In the library of York Minster there is a volume containing the "Pie" only. The instructions are given in a very confused manner, and Maskell observes that it was not possible for the same service to occur on the same Sunday of the year twice running. It is, perhaps, from the confused appearance which a page of pica, or pie presents, that printers came to call any portion of type which is in utter disorder through accident or otherwise, by the name of "pie." The confusion in the "pie," or order for services, was one of the difficulties which our Reformers had to grapple with, in framing the Prayer Book (See Preface to the Prayer Book, "Concerning the Service of the Church"). The "pica" type of later days took its name from the large letters in which the pica, or pie, of Anglican Portiforia was printed. —Walcott, *Sac. Arch.* p. 445; Perry in Blunt's *Annot. P. B.* i. [16]. [H.]

PIER. The solid masses of masonry between arched openings, as in bridges, and between windows and doors. This name is so often given to the pillars in Gothic architecture, that it would be pedantic entirely to disuse it in that sense; but it ought in strictness to be confined at least to those wall-like square pillars which are found in Norman architecture; as, for instance, in the oldest parts of St. Alban's, where the piers are made of bricks with rubble inside and plastered all over; and alternately with proper pillars in Durham Cathedral, or in the nave of Norwich (See *Pillar*).

PIETISTS: a name given to, or assumed by, certain Germans, the followers of Philip Jacob Spener (A.D. 1635–1705). Spener was a man of ability, and was a popular preacher at Strasburg, and afterwards at Frankfort. He then was appointed Court preacher at Dresden, and in 1691 was made Provost or Dean of St. Nicolas Church at Berlin. At Frankfort he instituted societies which he named "Colleges of Piety," hence the name of his school. The theory was that there should be no dogmatic teaching at all in the Theological schools; that morals and not doctrine should form the staple of all teaching; and that only those persons should be admitted into the Lutheran ministry whose lives were examples of living piety. Spener's disciples, as is usual, far outran the more measured zeal of their master; and their false notions, amounting sometimes to principles of mutiny and sedition, gave rise to a long and bitter controversy in Germany.

The executive at length interfered, imposed severe penal laws, and finally proscribed the open exercise of pietism.—*Dict. of Sects.*

PILGRIMAGE: A journey to some place deemed sacred and venerable as associated with the memory of Christ, or any of the saints, generally for the sake of adoring relics. Pilgrimages began to be made in the fourth century, but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account.

The Pilgrim's road from London to Canterbury is still pointed out along nearly its entire extent.

PILLAR. The isolated support of an arch, including base, shaft, and capital, in Gothic architecture. There were great variations in the forms of pillars during the progress of ecclesiastical architecture. The Norman pillar is often a square pier-like mass, sometimes relieved by attached semi-pillars, or by three-quarter shafts in retiring angles; or it is a cylindrical shaft, often fluted, or cut in zigzags or other diaper patterns. The early English pillar frequently consists of a central bearing shaft, surrounded by smaller detached shafts; either set almost close to the central shaft, sometimes even within hollows, as at York, so as to lose the effect of their separateness, or at a considerable distance from the central shaft, as at Chichester and Ely.

The Geometrical pillar seldom retains the detached shaft. Its section when small is perhaps more usually a quatrefoil than any other single form; but there are countless varieties, the mouldings always of course following the style to which they belong. The later Decorated pillar is equally various in section; where it is moulded, the ogee usually forms part of it, but in small and plain examples it is very frequently a simple octagon. In the Perpendicular the pillar follows the general poverty of the style, but it is also distinguished by the base being stilted; by the outer mouldings being continuous, and the inner order only being carried by an attached shaft with a capital, and sometimes it is narrower from east to west than from north to south. The exceptions, however, to all these rules are so numerous, that they could only be represented by many illustrations.

Norman pillars were generally of very bad construction, with only rubble inside, very often made with mortar which has turned into dust. Indeed that went on more or less through the other styles, but not so much as in the Norman, in which the piers or pillars were much the thickest. That was the cause of a great many Norman towers falling. They had however one merit which was very little continued into the later styles: the north and south faces of their piers did not project beyond the general faces of all the nave pillars, and therefore did not contract the space under the tower, as nearly all the later ones did. The restored church of St. Bartholomew Smithfield affords a very good example of that. Occasionally the lower parts of E.E. tower piers stood back, and the upper part was corbelled over. Rivaulx Abbey is a beautiful specimen of this. Constructionally it is quite safe, because the external angles of the tower piers are much more important than the inner. [G.]

PINNACLE. A small spire-like termination to a buttress, or to any decorative shaft rising above the parapet. In buttresses, especially flying buttresses, the pinnacles are of great use in resisting the outward pressure by their weight. They do not occur in Norman architecture; the earliest example being at Caen and Rochester Cathedral.

The pinnacle at the temple at Jerusalem was probably the gallery, or parapet, or wall on the top of the buttresses, which surrounded the roof of the temple, properly so called. Josephus tells us that the roof of the temple was defended by pretty tall golden spikes, to hinder birds from alighting thereon. It was not on the roof of the temple that Jesus Christ was placed, but on the wall that surrounded the roof.—Calmet's *Dict. of the Bible*, ed. Taylor.

PISCINA. Originally signified a fishpond; and in a secondary sense, any vessel for holding or receiving water. The font was sometimes called a piscina (Optatus, lib. iii.). But the general use of the word is applied to a basin or stoup at the south side of the altar, with a drain from it, at which the sacred vessels were cleansed. The piscina is often the only remaining indication of the place where an altar has been. Some churches have double piscinas.

PISCIS, PISCICULI, and VESICA PISCIS. The fish is an hieroglyphic of Jesus Christ, very common in the remains of Christian art, both primitive and mediæval. The origin of it is as follows:—From the name and title of our Blessed Lord, ’Ιησοῦς Χριστὸς Θεοῦ ‘Υιὸς Σωτὴρ, Jesus Christ, the Son of God, the Saviour, the early Christians, taking the first letter of each word, formed the name ’ΙΧΘΥΣ, *Piscis*, a fish. From this name of our blessed Lord, Christians also came to be called *Pisciculi*, fishes, with reference to their regeneration in the waters of baptism, consecrated to that effect by our Blessed Lord, the mystical ’ΙΧΘΥΣ. Thus Tertullian, speaking of Christians, says, "for we, after our Lord and Saviour Jesus Christ, our ’ΙΧΘΥΣ, are also fishes, and born in the water; nor are we otherwise saved but by remaining in the water." The *Vesica Piscis*, which is the figure of an oval, pointed at either end, and which is much used as the form of the seals of religious houses, and to enclose figures of Jesus Christ, or of the saints, also has its rise from this name of our Blessed Lord: though some say that the mystical *Vesica Piscis* has no reference, except in its name, to a fish, but represents the almond, the symbol of virginity and self-production. Clement of Alexandria in writing of the ornaments which a Christian may consistently wear, mentions the fish as a proper device for a ring, and says that it may serve to remind the Christian of the origin of his spiritual life.

PLACEBO. The office of the dead, so called from the first word in the Antiphon. The title is given to the office in some of the Prymers; but in those of 1538, 1543, and the King's Prymer it is called the Dirge (See *Dirge*). [H.]

PLAGAL. The name given to the four modes or scales added by St. Gregory to the Ambrosian chants. The latter were called "Authentic" (See *Gregorian Chant Music*). [H.]

PLANETA (See *Chasuble*).

PLENARTY (from the word *plenus*, "full"), signifying that a church is full, or provided with an incumbent.

PLURALITY. The principal Act now

governing the law of pluralities, or the number of preferments that may be held together is 1 & 2 Vic. c. 106, which superseded all the previously existing law on the subject, and has been modified by 13 & 14 Vic. c. 98, and practically also by 3 & 4 Vic. c. 113, s. 34, which requires archdeacons who are also canons residentiary to reside eight months at their cathedrals—exactly where the archidiaconal functions are not performed. By these two Acts together nobody who holds more than one benefice or canonry may take or hold any other; and no one can hold canonries in two cathedrals, even though one be honorary, whether that was really intended or not. But an archdeacon may hold two benefices including a canonry, provided one of them is in the same diocese as his archdeaconry; a perfectly absurd provision; and so is the requiring him to reside longer at his cathedral than any other canon, "unless he is engaged in performing archidiaconal functions" which are undefined. An archdeaconry is also strangely defined to be a cathedral preferment, which it is not. And "benefice" means anything with cure of souls, except an "assistant" (i.e. not perpetual) curacy. By what is called the Pluralities Act Amendment Act, 1885, which contains one section (14) about pluralities and fourteen others about something else, a man may hold two livings of which the churches are within four miles of the nearest road, and the annual value of one of which does not exceed £200. The other may be of any value; and the limit of population also of the previous Act of 1837 seems to be abolished. This was passed on account of the increasing difficulty of filling up small livings. For the contents of the rest of the Act, see *Curates*. A dispensation for holding two livings must still be got from the Archbishop of Canterbury, with an appeal to the Privy Council if he refuses. No deduction from the value is allowed for curates, taxes, rates, or repairs in reckoning the value.

By sec. 11 of the Act of 1837 any one who accepts what would be a plurality contrary to the Act may state to the bishop before institution which of any two previous preferments he will vacate, and it will be vacated accordingly; and if he does not, institution to the new one vacates all his previous preferment. Consequently in ordinary cases, institution to a new living vacates an old one *ipso facto* without any formal resignation. By the second of the above Acts deans and canons can no longer hold the headship of colleges, and deans vacate a living in six months unless it is under the value of £500 a year, and within the city; and that has been decided to be the gross value, as above.

By 4 & 5 Vic. c. 39, an honorary, or non-residentiary canonry unendowed beyond £20 a year, does not prevent the holding of two benefices, but does apparently prevent the holding of any other honorary canonry, probably *per incuriam*. And by 13 & 14 Vic. c. 98, s. 11, they do not lapse to the Crown either by being left vacant or by promotion of the canon to a bishopric (See *Canonry* and *Residentiary*).

The absurd provision of s. 32, that an archdeaconry, which are all of very little value, except the few that are attached to canonries by Act of Parliament, may not be accepted together with any other two preferments unless it is in the same diocese with one of them, has been noticed under *Archdeacon*. A curious question has arisen thereon about the acceptance of an archdeacon-canonry in St. Paul's by the incumbent of a living out of the diocese of London. Two diocesan chancellors separately gave opinions that it did not vacate the living, on the ground that 3 & 4 Vic. c. 113, after creating the 4th canonry (residentiary) in St. Paul's and Lincoln (s. 17), said that it may be conferred (only) on one of the archdeacons (s. 33). It may be doubtful whether the archdeacon-canon can afterwards take a living out of the diocese; but disabilities have to be construed strictly, and the opinion was that the later Act overrides the earlier, and contains no provision that conferring the canonry in the only way the bishop can by the Act vacates anything. Moreover, the Plurality Act could not be followed if it did; for that says that all previous preferment is to become vacant if the man does not elect which he will vacate before institution. But the archdeaconry cannot be vacated, because the later Act says that it and the stall shall go together. [G.]

PLUVIALE. Another name for the cope: so called because it was originally a cloak, a defence from the rain (See *Cope*).

PLYMOUTH BRETHREN. A sect which originated about the year 1830. The principal founder was a clergyman in Ireland, who had before been a barrister, by name Darby; and sometimes, therefore, the members of the sect were called "Darbyites." Darby having given up his ministrations as a clergyman in Ireland, established a small community in Dublin, which took the name of "Separatists." He afterwards came to England, and went about preaching independence in religion in different places. As it was at Plymouth he gained the greatest number of adherents, the name of "Plymouth Brethren" has been given to the sect. The "brethren," however, reject the term "sect," and assert that, while other Christians are identified with some particular *section* of the Church of God, they are not identified with any. They see no reason why the Church (consisting of all true believers) which is *really* the Church should not be also *visibly* united, having as its only bond to fellowship and barrier of exclusion the reception or rejection of those vital truths by which the Christian is distinguished from the believer. But at the same time, in common with other sects, they believe that true Christianity can only be found among themselves. Their chief peculiarity is that they reject a separate ministry, and consider the idea of ordained ministers as contrary to the teaching of Scripture. The ordinances, consequently, of the Church, such as the Lord's Supper, as they call it, which may be called rather a weekly love feast, in which bread and wine are passed round from one to another, need no special person or minister to administer or preside. They assert that they are "the assembly of God," not meeting together by human will, but "gathered to Jesus by the Holy Ghost." For further account of this sect see Dennett's *Plymouth Brethren, their Rise, &c.*, and more especially *History and Teaching of the Plymouth Brethren*, by Rev. J. S. Teulon, Prebendary of Chichester, published by S. P. C. K. [H.]

PŒNULA (See *Chasuble*).

POLITY, ECCLESIASTICAL. By this is meant the constitution and government of the Christian Church, considered as a society.

Scarce anything in religion (says a learned author) has been more mistaken than the nature and extent of that power which our Blessed Saviour established in His Church. Some have not only excluded the civil magistrates of Christian states from having any concernment in the exercise of this power, and exempted all persons invested with it from the civil courts of justice, but have raised their supreme governor of the Church to a supremacy, even in civil affairs, over the chief magistrate; insomuch that he has pretended, on some occasions, to absolve subjects from their allegience to their lawful princes; and others have run so far into contrary mistakes, as either to derive all spiritual power wholly from the civil magistrate, or to allow the exercise thereof to all Christians without distinction. The first of these opinions manifestly tends to create divisions in the State, and to excite subjects to rebel against their civil governors: the latter do plainly strike at the foundation of all ecclesiastical power; and wherever they are put in practice, not only the external order and discipline, but even the sacraments of the Church must be destroyed, and its whole constitution be quite dissolved.

The nature of ecclesiastical polity will be best understood by looking back to the constitution of the ancient Christian Church. The Church as a society consisted of several orders. Eusebius reckons three: viz., the Ἡγούμενοι, Πιστοί, and Κατηχούμενοι, i.e. *rulers, believers*, and *catechumens*. Origen reckons five orders: but then he divides the clergy into three orders, to make up the number. Both these accounts, when compared together, came to the same thing. Under the Ἡγούμενοι, or rulers, are comprehended the clergy, bishops, priests, and deacons; under the Πιστοὶ, or believers, the baptized laity; and under the Κατηχούμενοι, or catechumens, the candidates for baptism. The believers were perfect Christians; the catechumens imperfect. The former, having received baptism, were allowed to partake of the Eucharist; to join in all the prayers of the Church; and to hear discourses upon the most profound mysteries of religion; more particularly the use of the Lord's Prayer was the sole prerogative of the believers, whence it was called Εὐχὴ πιστῶν, the prayer of believers. From all these privileges the catechumens were excluded (See *Catechumens*).

The distinction between the laity and the clergy may be deduced from the very beginnings of the Christian Church; notwithstanding that Rigaltius, Salmasius, and Selden pretend there was originally no distinction, but that it is a novelty, and owing to the ambition of the clergy of the third century, in which Cyprian and Tertullian lived (See *Clergy*).

The clergy of the Christian Church consisted of several orders, both superior and inferior. The superior orders of the clergy were, 1. The Bishops; 2. The Presbyters: 3. The Deacons. It has been pretended that the bishops and presbyters were the same; and this opinion has given rise to the sect of the Presbyterians. But it is clearly proved against them, from ecclesiastical antiquity, that bishops and presbyters were distinct orders of the clergy (See *Bishops, Deacons, Presbyters*, and *Presbyterians*).

Among the bishops there was a subordination, they being distinguished into, 1. Primates and Metropolitans; 2. Patriarchs and Archbishops; 3. Diocesan Bishops; 4. Chorepiscopi or Suffragan Bishops (See the articles *Archbishops, Chorepiscopi, Diocese, Patriarchs*, and *Primates*). The Presbyters were the second order of the superior clergy, and besides being the bishop's assistants in his cathedral church, had the care of the smaller districts, or parishes, of which each diocese consisted (See *Parishes* and *Presbyters*). The deacons were the third order of the superior clergy, and were assistants to the bishops and presbyters, in the administration of the Eucharist, and other parts of Divine service. There were likewise deaconesses, or female deacons, who were employed in the service of the women. Out of the order of deacons was chosen the archdeacon, who presided over the deacons and all the inferior officers of the Church (See the articles *Archdeacons*, *Deacons*, and *Deaconesses*).

The inferior orders of the clergy were, 1. The Sub-deacons; 2. The Acolyths; 3. The Exorcists; 4. The Readers; 5. The Door-keepers; 6. The Singers; 7. The Copiatæ, or Fossarii; 8. The Parabolani; 9. The Catechists; 10. The Syndics; 11. The Stewards (See *each under their respective articles*).

We retain only the general distinction of bishops, presbyters or priests, and deacons. Among the first we retain the distinction of archbishops (with the title likewise of primates) and bishops, having no patriarchs or chorepiscopi. And as to the inferior orders of the clergy, as acolyths, &c., they are all extinct in the Church of England. The Romish Church has retained most of them.

No society can subsist without laws, and penalties annexed to the breach of them, so the unity and worship of the Christian Church were secured by laws both ecclesiastical and civil. The ecclesiastical laws were, either rules and orders made by each bishop for the better regulation of his particular diocese; or laws made, in provincial synods, for the government of all the dioceses of a province; or, lastly, laws respecting the whole Christian Church, made in general councils, or assemblies of bishops from all parts of the Christian world (See *Synods*). The civil laws of the Church were those decrees and edicts, made from time to time by the emperors or the State, either restraining the power of the Church, or ratifying canons made by the clergy in some of the preceding ways, or otherwise making laws for the Church. The breach of these laws was severely punished both by the Church and State. The ecclesiastical censures, respecting offenders among the clergy, were, chiefly, suspension from the office, and deprivation of the rights and privileges of the order. Those respecting the laity consisted chiefly in excommunication, or rejection from the communion of the Church, and penance both public and private, q.v.

POLYGLOTT BIBLES, are such Bibles, or editions of the Holy Scriptures, as are printed in various languages, at least three, the texts of which are ranged in opposite columns. Some of these Polyglott editions contain the whole Bible, others but a part of it. The principal Polyglotts that have yet appeared are these following:—

1. The Bible of Francis Ximenes, cardinal of the order of St. Francis. It was printed in 1514–17, in four languages—Hebrew, Chaldee, Greek, and Latin. From having been printed at Alcala, in Spain, anciently *Complutum*, this is called the *Complutensian* Polyglott. It cost Cardinal Ximenes 50,000 ducats.

2. The Psalter of Justiniani, bishop of Nebbio, of the order of St. Dominic. It appeared in 1516, in five languages; Hebrew, Chaldee, Greek, Latin, and Arabic.

3. The Psalter, by John Potken, provost of the Collegiate Church of St. George, at Cologne, published in 1518, in four languages — Hebrew, Greek, Chaldee, and Latin.

4. The Pentateuch, published by the Jews, at Constantinople, in 1546, in Hebrew, Chaldee, Persian, and Arabic; with the commentaries of Solomon Jarchi.

5. The Pentateuch, by the same Jews, in the same city, in 1547, in four languages—Hebrew, Chaldee, the vulgar Greek, and Spanish.

6. An imperfect Polyglott, containing only fragments of the book of Genesis and of the Psalms; the Proverbs, the prophets Micah and Joel, with part of Isaiah, Zechariah, and Malachi; published by John Draconitis, of Carlostad, in Franconia, in 1563–5, in five languages—Hebrew, Chaldee, Greek, Latin, and German.

7. Christopher Plantin's Polyglott Bible, published by order of Philip II., king of Spain, Antwerp, in 1569, 1572. It is in eight volumes, and in Hebrew, Chaldee, Greek and Latin; with the Syriac version of the New Testament. This is called the Antwerp Polyglott.

8. Vatablus's Polyglott Bible, being the Old Testament in Hebrew and Greek, with two Latin versions, one of St. Jerome, the other of Sanctus Pagninus; and Vatablus's notes. The editorship is attributed to R. Stephens, by Bishop Walton. Dibdin ascribes it to Bertiamus, Hebrew professor at Geneva. It appeared at Heidelberg in 1586.

9. A Bible in four languages, Hebrew, Greek, Latin, and German, published by David Wolder, a Lutheran minister, at Hamburg, in 1596.

10. The Polyglotts of Elias Hutter, a German. The first, printed at Nuremberg, in 1599, contains the Pentateuch, Joshua, Judges, and Ruth, in six languages; viz. the Hebrew, Chaldee, Greek, Latin, Luther's German, and Sclavonian; or French, Italian, or Saxon; the copies varying according to the nations they were designed for.

This author published the Psalter and New Testament, in Hebrew, Greek, Latin, and German. But his chief work is the New Testament in twelve languages, viz. Syriac, Greek, Hebrew, Italian, Spanish, French, Latin, German, Bohemian, English, Danish, and Polish. This was printed at Nuremberg in 1599.

11. M. le Jay's Bible, in seven languages, printed at Paris in 1645. The languages are, the Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic.

12. Walton's Polyglott, published in England, in 1657; in nine languages, viz. the Hebrew, Chaldee, Greek, Samaritan, Syrian, Arabic, Æthiopic, Persic, and Latin; though no one book is printed in so many. This was the most complete and perfect Polyglott ever published. It consists of five volumes, with prolegomena, by Walton, which are in themselves a treasure of biblical criticism, some treatises in the first volume, several new Oriental versions in the fourth and fifth, and a very large collection of various readings in the sixth.

13. Reineccius', or the Leipsic Polyglott, printed at Leipsic, 1753, in 3 vols., in Latin, German, Hebrew, and Greek: a cheap and commodious edition.

14. Bagster's Polyglott, London, 1821, 4to and 8vo, in five languages, Hebrew, Greek, Latin, English, Syriac. They are also printed separately as small books.

POLYGLOTT PRAYER BOOK. The English Prayer Book was published in 1819 by Bagster in eight languages, English, French, Italian, German, Spanish, ancient and modern Greek, and Latin.

PONTIFICAL. A book containing offices and other rites used by a bishop, at consecration of churches, &c., some of which could only be performed by a bishop, and none except by those to whom special licence and commission were given. "Liber ministerialis" seems to have been commonly used for Pontifical in England in the ninth and tenth centuries (Wilkins, *Conc.* i. 169). Copies of Pontificals are very scarce. Some English Pontificals are kept in libraries abroad, the most famous being that of Egbert, archbishop of York, in the Paris Library (Maskell, i. cxxxii.). In England at the present time the Pontifical is not by authority published separately from the Liturgy, so that it is never called by that name; though the offices of confirmation and ordination, in fact, compose the English Pontifical. For the consecration of churches and churchyards we have no office appointed by sufficient authority (See *Consecration of Churches*).

PONTIFICALIA. Properly the ensigns of a pontiff's or bishop's office; but the term is loosely used for any ecclesiastical dress. It is so used in the account of Bishop Andrewes' consecration of St. Mary's, Southampton, in Sparrow's collection: "Episcopus capellam statim ingressus induit se pontificalibus."

POOR MAN'S BOX. Till the last review of the Prayer Book it was directed that the collection at the offertory should be put into the *Poor Man's Box:* a term which (in imitation of the Scotch liturgy) was altered in the last review to a *decent basin.* It is clear, however, from many documents, that basins of gold and silver, and other material, were used in the Church of England ever since the Reformation. In Ireland the Poor Man's Box, or *poor-box*, as it is generally called, is still in general use. It is an oval box, half covered, of copper or wood, with a long handle. The Poor Man's Box does not seem to be the same as the Alms' Chest, prescribed by the 84th canon. So Wheatly observes: "Not, I presume, into that fixed in the church, but into a little box which the churchwardens, or some other proper persons, carried about with them in their hands, as is still the custom at the Temple Church in London."

POPE, THE. The sovereign pontiff, or supreme head, of the Romish Church. The appellation of pope (*Papa*) was anciently given to all Christian bishops; but, about the latter end of the eleventh century, in the pontificate of Gregory VII., it was usurped by the Bishop of Rome, whose peculiar title it has ever since continued.

The manner of the election of a pope is as follows: nine or ten days after the funeral of a deceased pope, the cardinals enter the conclave, which is generally held in the Vatican, in a long gallery, where cells of board are erected, covered with purple cloth, one for each cardinal.

The election is made by *scrutiny, access*, or *adoration.* The first is when each cardinal writes the name of him whom he votes for in a scroll of five pages. On the first is written by one of his servants that the cardinal may not be discovered by his hand, "*Ego eligo in summum pontificem reverendum Dominum meum cardinalem* ——." On this fold two others are doubled down and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then, sitting in order on benches in the chapel, with their scrolls in their hands, they go up to the altar by turns, and, after a short prayer on their knees, throw the scroll into a chalice upon the table, the first cardinal bishop sitting on the right hand, and the first cardinal deacon on the left. The cardinals being returned to their places, the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them one by one to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices each person has; and then the master of the ceremonies burns the scrolls in a chafing-dish, that it may not be known for whom any one gives his voice. If two-thirds of the number present agree, the election is made, and he on whom the two-thirds fall is declared pope.

When the choice is made by access, the cardinals rise from their places, and, approaching him whom they would have elected, say, *Ego accedo ad reverendissimum Dominum.* The choice by *adoration* is much after the same manner, only the cardinal approaches him whom he would have chosen with the profoundest reverence. But both the one and the other must be confirmed by the scrutiny.

There has been another way of choosing a pope, namely, by *compromise*; that is, when the differences have risen so high that they could not be adjusted in the conclave, they have referred the choice to three or five, giving them leave to elect any one, provided it were determined within the time that a candle lighted by common consent should last. Sometimes they have had recourse to what is called inspiration; that is, the first cardinal rises up in chapel, and, after an exhortation to make choice of a capable person, immediately, as if inspired, names one himself: to which, if two-thirds of the cardinals present agree, he is reckoned legally chosen.

When one of the cardinals is chosen pope, the master of the ceremonies comes to his cell, to acquaint him with the news of his promotion. Whereupon he is conducted to the chapel, and clad in the pontifical habit, and there receives the adoration, or the respects paid by the cardinals to the popes. Then, all the gates of the conclave being opened, the new pope shows himself to the people, and blesses them, the first cardinal deacon proclaiming aloud these words: *Annuntio vobis gaudium magnum ; Papam habemus. Reverendissimus Dominus Carinalis —— electus est in summum Pontificem, et eligit sibi nomen ——.* After this he is carried to St. Peter's church, and placed upon the altar of the holy apostles, where the cardinals come a second time to the adoration. Some days after is performed the ceremony of his coronation, before the door of St. Peter's church, where is erected a throne, upon which the new pope ascends, has his mitre taken off, and a crown put upon his head, in the presence of the people. Afterwards is a grand cavalcade from St. Peter's church to St. John Lateran, where the archbishop of that church presents the new pope with two keys, one of gold the other of silver.

It is probable that, in the first ages of the Church, the Roman clergy elected the pope; and some think the people had a share in the election. Afterwards, Odoacer, king of the Heruli, and Theodoric, king of the Goths in Italy, would suffer no election of a pope to be made without their consent. But this was abolished in 502, under Pope Symmachus. The succeeding princes, however, reserved to themselves a right to confirm the newly elected pope, who, without this confirmation, could not take possession of the pontificate. The tenth century saw several popes elected and deposed at the fancy of the Roman nobility and Italian princes. But, since the election of Celestine II., in 1443, the cardinals have retained the power of election, independent of the Roman people, or of any sovereign prince whatever.

It is a general maxim, in the choice of a pope, to elect an Italian ; which is done, not only because they choose rather to bestow this dignity on a native of Italy than on a foreigner, but also because the security and preservation of the papal chair depends, in a great measure, on the balance which is to be kept between France and Spain: but this is not to be expected from a French or Spanish pope, who would quickly turn the scale, and, by granting too great privileges to his countrymen, endeavour to exclude others from the papal chair. It is also a sort of maxim to choose a pope who is pretty far advanced in years, that there may be the quicker succession, and that it may not be in the power of a pope, during a long reign, to alter their customs, or, by making his family too powerful, to entail, as it were, the papal chair upon his house. They also take care that he be not too near akin to the deceased pope, that the vacant church benefices may not be engrossed by one family. It often happens that one is chosen pope of whom nobody thought before; and this comes to pass when the cardinals are tired out by so many intrigues, and are glad to get out of the conclave. For a long time there was a traditionary belief that no pope would reign twenty-five years, but Pius VI. reigned from 1775 to 1800, and Pius IX. from 1846 to 1878.

Many of the popes have made it their business to enrich their families out of the Church revenues, of which there are very remarkable instances. For it is related that Sixtus V., during a reign of five years, bestowed upon his family above three millions of ducats. The house of the Barbarini, at the death of Urban VIII., was possessed of 227 offices and Church benefices, whereby they amassed thirty millions of scudi.

The first pope who assumed a new name on his election was Octavian, who took the title of John XII., November A.D. 965. "The civil government seems to have been conducted in that" (i.e. the name) "of Octavian, the church was administered under that of John XII."—Milman, *Hist. Lat. Christ.* ii. 387.

When a pope is elected, they put on him a cassock of white wool, shoes of red cloth, on which is embroidered a gold cross, a mantle of red velvet, the rochet, the white linen albe, and a stole set with pearls. At home his habit is a white silk cassock, rochet, and scarlet mantle. In winter his Holiness wears a fur cap; in summer, a satin one. When he celebrates mass, the colour of his habit varies according to the solemnity of the festival. At Whitsuntide, and all festivals of the martyrs, he officiates in red; at Easter, and all festivals of virgins, in white; in Lent, Advent, and eves of fasting days, in violet; and on Easter-eve, and at all masses for the dead, in black. All these colours are typical: the red expresses the cloven tongue, and the blood of the martyrs; the white, the joy caused by our Saviour's resurrection, and the chastity of virgins; the violet, the pale aspect of those who fast; and the black, grief and mourning.

The Pope has two seals; one is called "the fisherman's ring," and is the impression of St. Peter holding a line with a bait to it in the water. It is used for those briefs that are sealed with red wax. The other seal is used for the bulls which are sealed with lead, and bears the figures of St. Peter and St. Paul, with a cross on one side, and a bust, with the name of the reigning pope, on the other. Upon the decease of a pope, these seals are defaced and broken by the cardinal Camerlengo, in the presence of three cardinals.

When the pope goes in procession to St. Peter's, the cross is carried before him on the end of a pike about ten palms long. "Many reasons," says F. Bonani, "authorise this custom. It is a monument of the sufferings of Jesus Christ, and of the pope's adherence to the Saviour of the world. It is the true mark of the pontifical dignity, and represents the authority of the Church, as the Roman fasces did that of the consuls." At the same time two grooms bear two fans on each side of his Holiness's chair, to drive away the flies. This (according to the above-cited author) represents the seraphim covering the face of God with their wings.

The custom of kissing the pope's feet is very ancient; to justify which practice, it is alleged, that the pope's slipper has the figure of the cross upon the upper leather; so that it is not the pope's foot, but the cross of Christ, which is thus saluted. There were at different times between A.D. 250 and 1438, antipopes, or pretenders to the bishopric of Rome. According to Gedde's list there were twenty-four (*Miscell. Tracts*, vol. iii. t. 4, Lond. 1706), but other writers assert that there were more. There were two classes of antipopes—(i.) those elected during the lifetime of a pope canonically in possession; (ii.) those whose own election was itself invalid. Very often the dispute was the occasion of much bloodshed (See Gibbon, iii. 255: v. 144: vii. 128: viii. 251, &c.). In 1870 a decree of the Vatican Council declared the pope infallible. In the same year the pope lost his temporal possessions and power, which were taken by the King of Italy.

II. There are but few instances of the papal power in England before the Norman conquest. But the pope, having favoured and supported William I. in his invasion of this kingdom, made that a handle for enlarging his encroachments, and, in that king's reign began to send legates hither. Afterwards he prevailed with King Henry I. to part with the right of nominating to bishoprics; and, in the reign of King Stephen, he gained the prerogative of appeals. In the reign of Henry II. he exempted all clerks from the secular power. This king, at first, strenuously opposed his innovation; but, after the death of Becket, who, for having violently opposed the king, was slain by some of the royal adherents, the pope got such an advantage over the king, that he was never able to execute the laws he had made. Not long after this, by a general excommunication of the king and his people, for several years, King John was reduced to such straits, that he surrendered his kingdoms to the pope, to receive them again, and hold them of him under a rent of a thousand marks. In the following reign of Henry III., partly from the profits of our best Church benefices, and partly from the taxes imposed by the pope, there went yearly out of the kingdom to Rome £70,000 sterling. But in the reign of Edward I., it was declared by the Parliament, that the pope's taking upon him to dispose of English benefices to foreigners, was an encroachment not to be endured; and this was followed by the statute of *Provisors* against popish bulls, and against disturbing any patron, in presenting to a benefice, which was afterwards enacted in Ireland also.

But the pope's power received a mortal blow in England, by the reformation in religion, begun in the reign of Henry VIII.; since which time, to maintain the pope's authority here, by writing, preaching, &c., was, till lately, made a *premunire* upon the first conviction, and high treason upon the second (See *Church of Rome; Supremacy, Papal*).—Ranke's *Hist. of Popes.*

POPERY (See *Church of Rome; Council*

of Trent; Romanism). By this term is meant the peculiar system of doctrine, by adopting which the Church of Rome has departed from the primitive simplicity of the Catholic Church, by requiring all who communicate with her to believe, as necessary to salvation, certain mediæval ideas, such as.—1. That the holy images are to be honoured and revered; 2. That the Virgin Mary and other saints are to be prayed to; 3. That, after consecration in the Lord's Supper, the bread is no longer bread, and the wine no longer wine; 4. That the clergyman should be excommunicated who, in the sacrament of the Lord's Supper, gives the cup to the people; 5. That they are accursed who say that the clergy may marry; 6. That there is a purgatory—that is, a place where souls which had died in repentance are purified by suffering; 7. That the Church of Rome is the mother and mistress of all Churches; 8. That obedience is due from all Churches to the bishop of Rome; 9. That they are accursed who deny that there are seven sacraments.

From those doctrines, contrary to Scripture and the primitive Church, have resulted sundry evil practices. From the veneration of images has sprung the actual worship of them. The invocation of the Blessed Virgin, and of other saints, has given rise to the greatest superstition and profaneness. The bread in the Eucharist has been worshipped as though itself were the eternal God. From the doctrine of purgatory has sprung that of indulgences, and the practice of persons paying sums of money to the Roman bishops and clergy, to release the souls of their friends from the fabulous fire of purgatory (See *Indulgences*).

Dates may be given to show that all the peculiar doctrines and practices of the Romanists are of mediæval or modern origin.

Attrition, as distinguished from contrition, was first pronounced to be sufficient; the priest's right *intention* was first pronounced to be indispensable to the valid participation of the sacraments; and judicial *absolution* was first publicly authorised; all by the Council of Trent, A.D. 1551.

Auricular confession was first enjoined by Innocent III., at the fourth Council of Lateran, A.D. 1215.

Compulsory celibacy of the clergy was first enjoined publicly at the first Council of Lateran, A.D. 1123.

Communion in one kind only was first authoritatively sanctioned by the Council of Constance, A.D. 1414.

Use of images and relics in religious worship was first publicly affirmed and sanctioned in the second Council of Nice, A.D. 787.

Invocation of saints was first taught with authority by the fourth Council of Constantinople, A.D. 754.

Papal infallibility was utterly unknown to the third Council of Constantinople, A.D. 680, and never formally asserted till 1870.

Papal supremacy was first publicly asserted by the fourth Council of Lateran, A.D. 1215.

Prayers in a foreign tongue, first deliberately sanctioned by the Council of Trent, were expressly forbidden by the fourth Council of Lateran, A.D. 1215.

Purgatory and indulgences were first set forth by the Council of Florence, A.D. 1438.

The Roman number of the sacraments was first taught by the Council of Trent, A.D. 1545.

Transubstantiation was first publicly insisted on by the fourth Council of Lateran, A.D. 1215.

The immaculate conception of the Virgin Mary was first declared in 1868.

POPPY HEAD. The ornamental finial of a stall end. In design the poppy heads are extremely various; but they are almost universally made to assume the outline of the fleur-de-lis, to which not only foliage, but figures, faces, and whole groups are made to conform themselves.

PORCH. Every one knows what the porch or porches of a church are, better than by any explanation. They differ widely in size; and though there are a few considerable Norman porches, as at Southwell, they acquired greater importance in the later styles. The largest and grandest porches are nearly all northern ones. In cathedrals that might arise from the cloisters being generally on the south side of the nave. The beautiful porch of the Angel Choir of Lincoln, however, is south; and there the cloisters are north, as at Gloucester and Chester. Probably, also, the desire of protection from the north wind caused many of the deepest porches to be on that side. Not a few of the great cathedrals have no porch on either side of the nave. The finest north ones are at Salisbury, Worcester, Wells, Hereford, and Beverley; and many large parish churches have them. At Canterbury alone the porch comes out of the south-west tower. Generally they are one or more bays from the west. They often have chambers, called "parvises," over them, even in parish churches. We have very few projecting porches from our west fronts or transept fronts. The Galilee of Ely is the largest western one, unless the magnificent three E.E. arches at the west of the Norman nave of Peterborough are regarded as a triple porch. Next to them come the triple west porches of St. Alban's, and the somewhat similar ones of the north transept of Westminster Abbey. The French cathedrals generally beat ours considerably in triple porches on all their fronts, which was facilitated by their great height. [G.]

POSITIVISTS. Those who assert that nothing is to be accepted as truth, except that which can be *positively* proved to human reason without room for doubt. Though this theory may be traced in previous works, especially in the school of Voltaire, and the Encyclopædists, it is to Auguste Comte that we must refer the definite explanation—if it can be so called—of this school of thought. He, when only twenty years of age, wrote an exposition of the *Politique Positive* of the Saint-Simonian Society; and when Simon died, in 1825, he proceeded to formulate his own ideas into a system. The strain on his mind was such that he became insane, and for a time was under restraint; but in 1832 he had recovered sufficiently to be appointed professor of mathematics at the Polytechnic School at Paris. He did not lead a moral life, and quarrelled with the other professors, and died in September, 1857. Comte's theory of Positivism has been called "the religion of humanity," and his disciples assert that it is the only system which can be reconciled with high intellectual development. But it consists only of negations with regard to Christianity, and indeed all religion except the worship of Humanity, the "Ego"; every person being to himself the "Être Suprême" of his religion. A revelation from God is of course discarded; prayer is not necessary, but, as a substitute, "effusion" or "reverie" is advised: the idea of "Resurrection" is brought down to "living in the remembrance of survivors." This naturally leads to Materialism and Fatalism, as is shown by Lecky (*Hist. of Rationalism*, ii. 408, n.). The Agnostics of the present day are really Positivists holding the ideas of Comte with some variations of their own. The professed Positivists in England are understood to be very few, while Agnostics of various kinds are numerous. The etymology of the term (from ἀ and γνῶσις) merely implies, that they say "we know not" to all propositions of religion. The bishop of Derry (Dr. Alexander), in a sermon preached before the University of Oxford, spoke of the term Agnostic as one sounding better in Greek than its equivalent in Latin, "ignoramus" (See Comte's *Cours de Phil. Pos.*; Lewis' *Exposition of Princ. of Pos. Phil.*). [H.]

POSTILS. A name anciently given to sermons or homilies. The name sprang from the fact that these were usually delivered immediately after reading of the Gospel (quasi *post illa*, sc. *Evangelia*). Also, in printed expositions of Scripture, from the text being first exhibited, and *post illa* (after the words of the text) the explication of the writer.

POSTURES OF DEVOTION (See *Kneeling*; *Genuflexion*).

PRÆMUNIRE, in law, is either taken for a form of writ, or for the offence whereon the writ of Præmunire is granted. It originated in the resolution to restrain the exorbitant power claimed and exercised in England by the pope. The name is derived from the words of the writ:—"Rex vice-comiti, &c. Præmunire facias præfatum A. B. quod tunc sit coram nobis," &c. The first statute of Præmunire was enacted in 1353 (27 Edw. III. c. 1). In this the grievance was stated, that "diverse of the people had been drawn out of the realm to answer to things whereof that cognizance pertaineth to the King's Court; and also that the judgments given in the said Court are impeached in another Court to prejudice and dis-inherison of our lord the king, and of all the people of the said realm, and to the destruction and undoing of the common law of the said realm at all times used." Those who transgressed, and appealed to the tribunal of Rome, were subjected to very heavy penalties; their property was forfeited, and they were to be imprisoned. By the statute 12 Ric. II. c. 15, all liegemen of the king accepting of a living by any foreign provision are put out of the king's protection, and the benefice made void. Next year it was enacted "that any person bringing over any citation or excommunication from beyond sea, shall be imprisoned, and forfeit his goods," &c. (13 Ric. II. st. 2, cc. 2, 3). But the statute which goes by the name of the "Statute of Præmunire," and which is generally referred to by all subsequent statutes, is that of 16 Ric. II. c. 5, which forbids, under heavy penalties, any translations, processes, excommunications, bulls, &c., which touch the king—against him, his crown and realm—being brought into or observed in the kingdom. The pope, however, still endeavoured to exercise this power; and so, by 2 Hen. IV. c. 3, it was enacted that all persons who accepted any provision from the pope to be exempt from canonical obedience to their proper ordinary, were to be subjected to the penalties of Præmunire. The popes afterwards, and especially Martin V., endeavoured to get this Statute of Præmunire—*illud execrabile statutum*, as the latter called it—repealed, but in vain (See Wilkins' *Concil. Magn. Brit.* vol. iii.). Originally, therefore, the penalties of præmunire were kept within the bounds of their original institution—that of checking the power of the pope; but they have since been applied to other matters, one of which need only be mentioned here. The statute of 25 Hen. VIII. c. 20 enacts, that if the dean and chapter refuse to elect the person nominated by the king to a vacant bishopric, or if any archbishop or bishop refuse to confirm or consecrate him, they shall incur the penalties of the statutes of the Præmunire mentioned above.—Stephen's *Blackstone*, iv. 251. seq.; Milman's *Hist. Lat. Christ.* v. 484: vi. 79; Hook's *Archbishop's*, iv. 147, 189: vi. 393.

PRAGMATIC SANCTION (*πρᾶγμα, business*). An edict or decree of the sovereign upon weighty matters or business. Referring to the expression historically, the earliest Pragmatic Sanction on record is that drawn up by Louis IX., king of France, in 1268, against the encroachments of the Church and Court of Rome. It limited the interference of the Court of Rome in the elections of the bishops and clergy, and directly denied its right of ecclesiastical taxation. It was superseded in 1438 by the Pragmatic Sanction of Charles VII., which was drawn up at Bourges. This having re-asserted the rights and privileges claimed for the Gallican Church under Louis IX., it accorded with the Council of Basle, at that time sitting, in maintaining that a general council is independent of the pope, and in asserting that all papal bulls should be null and void unless they received the consent of the king. It withheld also the payment of annates (See *Annates*). Pope Pius II. succeeded in obtaining the abrogation of this sanction for a time. But the Parliament of Paris refused to approve the conduct of Louis XI. in setting it aside, and he was compelled to restore it to its original influential position. It accordingly remained in full force up to the year 1517, when it was supplanted by the concordat of Bologna, which was agreed upon between Francis I. and Pope Julius II. Although by the concordat privileges were given and received on both sides, yet the real advantages were on the side of Rome; which advantages it has ever since been her constant aim to improve. — Sismondi, viii. 104; Hallam, *Middle Ages*, ii. 214, 225; Milman's *Lat. Christ.* iv. 440: vi. 117, 216.

PRAISE. A reverent acknowledgment of the perfections of God, and of the blessings flowing from them to mankind, usually expressed in hymns of gratitude and thanksgiving, and especially in the reception of the holy Eucharist—that "sacrifice of praise, and sublimest token of our joy" (See *Eucharist*).

PRAXEANISTS (See *Patripassians*).

PRAYER. A word of the same family as Ar. בָּרַךְ, *barak*, to bless; and preach: Lat. *precor*, Fr. *prier*. It is allied, perhaps, with Sax. *prægnan*, Ger. *fragen*. The offering-up of our desires to God for things agreeable to His will, in the name of Christ, by the aid of His Spirit, with confession of our sins, and thankful acknowledgment of His mercies. The necessity of prayer is so universally acknowledged by all who profess and call themselves Christians, and so clearly enjoined in Scripture, that to insist upon this duty—this sacred and pleasant exercise to the renewed in heart—is unnecessary. Prayer is either private or public, and it implies faith in the particular providence of God. The general providence of God acts through what are called the laws of nature. By His particular providence God interferes with those laws, and He hath promised to interfere in behalf of those who pray in the name of Jesus. As we are to shape our labours by ascertaining, through the circumstances under which we are providentially placed, what is the will of God with reference to ourselves; as, for example, the husbandman, the professional man, the prince, all labour for different things placed within their reach, and do not labour for that which God evidently does not design for them; so we are to regulate our prayers, and we may take it as a general rule, that we may pray for that for which we may lawfully labour, and for that only. And when we pray for what is requisite and necessary for the body or the soul, we are at the same time to exert ourselves. Prayer without exertion is a mockery of God, as exertion without prayer is presumption. The general providence of God requires that we should exert ourselves, the particular providence of God that we should pray.

PRAYERS FOR THE DEAD. It was decided by Sir Herbert Jenner, in *Breeks* v. *Woolfrey*, 1838 (Ecc. Judgments, 350), that an epitaph, "Pray for the soul of J. W.," on a tombstone in a churchyard was not unlawful; although prayers for the dead were dropped out of the Prayer Book between the first and second books of Edward VI., and never restored. He held that there is no positive prohibition of them in the 22nd Article against Purgatory, or in any Canon, though the Homilies certainly disapproved of them; and therefore, that the Court could not interfere with an epitaph of that kind. The using of such a prayer in church would of course be unlawful, as only those of the Prayer Book, or the Bible, by the Acts of Uniformity can lawfully be used there (see *Public Worship*). The text from 2 Mac. xii. 46, was hardly relied on, inasmuch as the 6th Article says that "the Church doth not apply the books of the Apocrypha to establish any doctrine." [G.]

PRAYER BOOK, THE. The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons (See also *Liturgy*).

The Prayer Book now in use in the Church in England and, translated into other tongues, in many other countries, can only be duly understood by a careful study of its history. It is a compound work, partly translated from service books and forms traceable to apostolic times, partly taken from Holy Scripture, and partly consisting, though in a less degree, of original matter. Until the second year of Edward VI.'s reign the Church Services were all in Latin, the language of the Western Church and that in which every important document was couched. It was "a tongue not understanded of the people," but yet they were not so completely in the dark as is commonly supposed. Translations of the Lord's Prayer and the Creeds are of early date. "Horn books" in English existed for the poor, and, for those who could purchase a book, there were "Prymers," containing the greater part of the Psalms, the Canticles, the Creed, Lord's Prayer, Litany, and many prayers and anthems in the 14th century (See *Horn Books; Prymer*).

The Latin service books were—the Breviary, containing the daily services for the Hours; the Missal, containing the office for Holy Communion with the Epistles and Gospels; the Manual, containing the offices for Baptism, Visitation of the Sick, Marriage, Burial of the Dead; the Pontifical, containing the Ordination and Consecration services; the order of Coronation existed in a separate book ("Liber Regalis, seu Ordo Consecrandi Regem solum, seu O. C. Reginam cum Rege, seu O. C. Reginam solam. Rubrica de Regiis exequiis," date, circa 1380). The outward form of the coronation of a sovereign remained essentially unaltered in England from the time of Ethelred to that of George IV. In the reign of Henry VIII. some small changes were made in the Latin office books, such as the erasure of certain collects for the Pope, of the office of Thomas à Becket, and of some other saints, whose days by the king's injunction were no more to be observed. But these changes were so few that no new office books were required. A committee of convocation was appointed in 1542, consisting of the bishops of Salisbury (Shaxton) and Ely (Goodrich) and six clergy of the lower house, to examine the service books preparatory to a thorough revision.

During this examination it became evident that the adoption of the English tongue instead of the Latin would be a necessity. The change, however, was a more gradual one than is often supposed. The Litany had been for many generations used in English, and was therefore perfectly familiar when authorised for public use in 1544 (See *Litany*). In 1547, the first year of Edward VI., "an order of Communion" drawn up by Archbishop Cranmer, approved by convocation, and ratified by parliament, was issued by proclamation from the Crown. It provided, in addition to and expressly without variation from the ancient Salisbury Mass, a form of communion in both kinds for the laity, consisting of the "Dearly Beloved in the Lord, ye that mind," replacing an exhortation referring to communion in one kind, "Ye that do truly," confession, absolution, comfortable words, and prayer of "Humble access;" then the first sentence of the sentences of administration now used, and the blessing. This addition to the Salisbury Mass was employed when any of the laity wished to communicate. A new and enlarged committee of convocation then sat, taking as the basis of their work the labours of the past committee in the same field. Their names were:—

1. Thomas Cranmer, archbishop of Canterbury.
2. Thomas Goodrich, bishop of Ely.
3. Henry Holbech, bishop of Lincoln.
4. George Day, bishop of Chichester.
5. John Skip, bishop of Hereford.
6. Thomas Thirlby, bishop of Westminster.
7. Nicholas Ridley, bishop of Rochester, and afterwards of London.
8. Dr. William May, dean of St. Paul's.
9. Dr. John Taylor, dean, afterwards bishop, of Lincoln.
10. Dr. Simon Haynes, dean of Exeter, and master of Queen's College, Cambridge.
11. Dr. John Redmayne, prebendary of Westminster, and master of Trinity College, Cambridge.
12. Dr. Richard Cox, dean of Christ Church, Oxford, afterwards bishop of Ely.

Of their method of work no record has come down to us, nor is it possible to assign to any of the writers a specific portion. Their task included the restoration of the due and thorough reading of the Holy Scriptures, which had by the introduction of foreign matter, as stories, and legends, become so broken that when any book of the Bible was begun, after three or four chapters were read out, the rest were unread.

This was remedied by a calendar of lessons, which, with the exception of the moveable feasts, had no proper lessons, but continued in an unbroken course.

The omissions from the book of the short passages formerly used as lessons rendered it possible to combine in one volume the office of Holy Communion, the daily, and the occasional services. A further step towards rendering the service more simple was taken when it was arranged that in the daily service only the Psalms and lessons should vary daily, and the first collect weekly.

The eight services belonging to the eight hours of prayer, which had very generally come to be repeated in immediate succession to each other, involving constant repetition of prayers and versicles, were recast into the two services of mattins and evensong.

The book, which bore the same title as the present one, except that it ends at the words "Church of England," contained—

1. The Preface, identical with "Concerning the Service of the Church" in the present book, except that it does not mention a further reference to the archbishop, and that with respect to mattins and evensong the direction is, "Neither that any man shall be bound to the saying of them, but such as from time to time in cathedral and collegiate churches, parish churches and chapels to the same annexed, shall serve the congregation." Nor is there any direction for tolling the bell.

2. The table and calendar of the Psalms and Lessons.

3. The order for mattins and evensong beginning with the Lord's Prayer, and ending with the third collect without the alternative Psalms. (Pss. c., xcviii., and lxvii.). Included under the same heading is the Athanasian Creed ordered at Christmas, Epiphany, Ascension, Pentecost, and Trinity Sunday.

4. The Introits, i.e. a special psalm for each Sunday and Festival, the collects, epistles and gospels used at Holy Communion, including one for St. Mary Magdalene's Day, and without mention of the 6th Sunday after Easter, certain proper psalms and lessons.

5. The supper of the Lord, commonly called the Mass (see *Liturgy*), with the direction to the priest to wear a white albe, plain, with a vestment or cope, and the assistant priests albes with tunicles. The service opens with the collect for Purity, followed by the Introit Psalm, the Kyrie, Gloria in Excelsis, prayer for the King, collect, epistle and gospel, two exhortations to be used in the priest's discretion, offertory sentences, "Lift up your hearts," Proper Prefaces, Church Militant, Prayer down to "other adversity" when it passes into a commemoration of the saints, and prayer for the faithful departed, the prayer of Consecration containing the Invocation of the Holy Ghost. Then another prayer from which our present first post-communion collect is taken, the Lord's Prayer, a versicle and response. Confession, absolution, the comfortable words, prayer of humble access, the administration (with the first half only of our present form), "Agnus Dei," certain sentences of Holy Scripture, a versicle and response, collect ("Almighty and everliving God)," and the blessing. The occasional collects, and those for rain and for fair weather, are printed at the end.

6. The Litany, containing a prayer for a "deliverance from the tyranny of the bishop of Rome and his detestable enormities."

7. Administration of Public Baptism, of which the special difference from the present office was the exorcism of the unclean spirit in the church porch, the introduction of the child into the church, the putting on a white garment called the Chrism after baptism, and the subsequent anointing on the forehead with oil.

8. Private Baptism is substantially the same with the present office, except for the solemn putting on of the Chrism. In this office also is included one for the benediction of the water in the font whenever changed.

9. Confirmation (including the catechism to the end of the "I desire my Lord God"), unction with the sign of the cross at the laying on of hands, and the use of the Christian name.

10. Office of Matrimony, differing in few points from the present office.

11. Visitation of the Sick, opening with Psalm cxliii., containing a solemn anointing, and closing with Ps. xiii.

12. The Communion of the Sick, containing the direction to the priest to reserve the previous "open communion" in church, so much of the Sacrament of the Body and Blood, as shall serve the sick person, and so many as shall communicate with him (if there be any) to recite the Confession, Absolution, and the Comfortable Words, then to administer the reserved Sacrament, and end the service with the collect, "Almighty and everliving God." Provision is also made for a communion "afore noon" in the sick man's house, differing in few particulars from the present order, except in a provision for the reservation of the Sacrament for other sick, and for unction if desired.

13. The order for the Burial of the Dead, differing somewhat in the order of the prayers from the present office, and containing a special commendation of the soul to God, the body to the ground—a prayer for the souls of all the elect, Psalms cxvi., cxxxix., cxlvi. —a prayer for the forgiveness of the sins of the departed soul, and that he may "receive this body again to glory, then made pure and incorruptible."

For the Holy Communion at a burial, the service opens with Psalm xlii., the collect ("O merciful God, the Father of our Lord

Jesus Christ"), Epistle, 1 Thess. iv., Gospel, St. John vi. 37–41.

14. The order for the Purification of Women, where the rubric directs her to kneel "nigh unto the quire door," and the Psalm is the cxxi., and the direction to her is to "offer her chrism."

15. The first day of Lent, commonly called Ash-Wednesday, is the same service with that called Commination in the present Prayer Book, except for a few verbal differences and the absence of the Blessing.

"Of Ceremonies, Why some be abolished and some retained," comes at the end of the book instead of in its present place, and also some "Notes" (1) as to the use of a surplice at "mattins and evensong, baptizing, and burying," by the minister, the wearing of such hoods as pertain to their degree. (2) The bishop's vestments in celebrating the Holy Communion to be beside his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne by his chaplain. (3) Gestures of private devotion, which may be used or left. (4) The permission to use at Christmas, Easter, Ascension, Whitsunday, and feast of Trinity a portion of Holy Scripture to be hereinafter certainly limited and appointed instead of the Litany. (5) A discretion to the curate to omit for a sermon or great cause the Litany, Gloria in Excelsis, Creed, homily, and exhortation to communion.

The book has been described in some detail because of the great importance attaching to this, the first Book of *Common* Prayer in England. Before 1549 a diversity of Uses had prevailed. The "Uses" of Sarum, York, Hereford, Bangor, and Lincoln were all extant, of which the Use of Sarum is the best known, and the one which most influenced the Prayer Book. By the first Prayer Book these were condensed and combined in one, the rough translations already written polished, and the whole put into the best and clearest English of the time. With the single exception of the reference in the Litany to the Bishop of Rome, the Book soars far above all controversy, and shows a remarkable regard for Holy Scripture, and for the preservation of all that belonged to genuine Church tradition. That an enormous accretion was removed is intimated in the preface to this book, and the treatise "Of Ceremonies," and the highly complex system which was the cause that "to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read than to read it when it was found out," was reduced to a more simple one.

The exclusive use of this book was enacted by the first Act of Uniformity of 2 & 3 Edw. VI.; a subsequent Act, 3 & 4 Edw. VI., called in all other books soever heretofore used in the service of the Church, whether in English or Latin, saving the primers set forth by King Henry VIII., if the prayers to Saints be blotted out. Seven editions of the Book of Common Prayer were printed, differing very slightly, and it came into use at Whitsuntide, June 9, 1549. During the same year the Ordinal was published as a separate book (See *Ordination*).

Contemporary evidence shows that the book was accepted with satisfaction by the majority of the clergy and laity. The foreign reformers were less satisfied, and as three of them, Fagius, Bucer, and Peter Martyr, had professorships, the two former at Cambridge, the latter at Oxford, their influence was greater than it would otherwise have been. Calvin also busied himself much in the matter, and aroused so strong a wish for change in the king's mind that he threatened to change the book on his own authority. The book was, apparently for peace sake, submitted to a revision by the bishops. The principal changes made were the addition of the sentences, exhortation, confession and absolution at mattins and evensong; the removal of the introits from the Communion office, and the insertion of the Commandments instead; the omission of the Invocation of the Holy Ghost in the Prayer of Consecration, and other changes made the bringing that office to its present form, with the exception of the words of Administration, which now began "Take and eat," "Drink this," omitting the first part of the present sentences entirely. The rest of the changes consisted, as Collier says, in "discharging several rites and parts of the service retained in the former book." The office of Baptism was altered to its present form. The sign of the cross and use of oil omitted from the Confirmation service, and the prayer "Defend, O Lord," took their place. Prayers for the departed were omitted from the Communion service, and from that for the Burial of the Dead, which also lost its special introit, Epistle and Gospel, and the provision for a funeral celebration of Holy Communion. The unction of the sick was also omitted. Some changes were made in the rubrics, substituting "table" for altar, "north side" for "afore the altar," and forbidding the use of albe, vestment, or cope.

These alterations were, by the second Act of Uniformity, 5 & 6 Edw. VI. c. 1, said to be made "as well for the more plain and manifest explanation thereof" ("the use and exercise of common service in the church") "as for the more perfection of the said order of common service." This Act also includes the Ordinal as "of like force, authority and value," with the Prayer Book. This book was published in 1552, to come into use on All Saints' Day in that year. The rubric known as the "Declaration on kneeling" formed no part of the book when confirmed by the Act of Parliament, but was printed six months later, and inserted in a separate leaf in the copies already circulated. It would seem from the wording of the Act that the revisers considered their alterations to be matters of small moment, and were hardly aware how considerable a change they had made,—a change the more to be regretted, as it proved to be needless. The second Prayer Book came into use November 1, 1552. King Edward died July 6, 1553, and his successor, Queen Mary, repealed the Acts of Uniformity and abolished the Prayer Book in the October of the same year. She called in Henry VII.'s erased books, and enacted that the service should stand as it most commonly did in the last year of Henry VIII. In 1558 Queen Elizabeth came to the throne, and for more than a month no change in the service was made, except that elevation of the Host was forbidden, but on December 27, by royal proclamation all preaching or teaching was forbidden other than the Gospels and Epistles of the day, and the Ten Commandments in the vulgar tongue, and also any service but that actually in use, or the Litany and the Lord's Prayer and Creed in English. In the pause thus obtained the question was discussed by a committee of divines which of the two service books should be restored to use. They finally made choice of the second book, with certain alterations, the most important of which were: 1. A table of proper lessons for Sundays; 2. The "accustomed place," or chancel, instead of "in such place as the people may best hear," was appointed for the celebration of Divine Service; 3. The ornaments of the church and ministers were to be restored as under the 2nd year of King Edward VI.; until other order should be taken in the manner provided by the Act (see *Advertisements*); 4. The clause in the Litany praying for deliverance from the Bishop of Rome to be omitted; 5. The present form of administration of the Consecrated Elements was substituted for that of the second book, thus combining the forms of both books; 6. The declaration on kneeling was wholly omitted.

In this form the book was annexed to a third Act of Uniformity, 1 Eliz. c. 2, in 1559, and came into use on June 24 of the same year. There is this remarkable about it, that the Romanists all accepted it, and attended the church services therein provided for the ten first years of Elizabeth's reign. Pope Pius IV. allowed that both the Bible and Prayer Book as used in England were authentic, and not repugnant to truth, and he offered to allow the service book unaltered if Elizabeth would receive it from him, by his allowance, which she however refused. His successor, Pius V., excommunicated her in 1570. In 1563 the Bible and Prayer Book were translated into Welsh. Elizabeth's Prayer Book was never submitted to the Convocations, in which the Marian bishops and clergy then predominated.

Except a revision of the Calendar, no further changes were made during this reign, but the use of the book was very far from being uniform, either as to ritual or the use of the prayers. Those who had been in exile during Mary's reign were many of them in favour of a bare church, of extemporary prayers, and of sermons as the chief feature of worship. The tradition of reverent worship, to which the original compilers of the first book had trusted so much, became dim in the minds of the people, and the Puritan party were persistent in their attacks. In 1604, a conference was held at Hampton Court before James I., to hear the Puritan objections to the Prayer Book; he broke up the meeting on the third day, and gave directions himself to the archbishop of Canterbury (Whitgift) and other high commissioners to review the book. It appears to be very questionable whether the proviso in 1 Eliz. c. 2, under which he acted, gave him any such power, but alterations were made. "Or remission of sins" was added to the title of the Absolution, the prayer for the Royal family placed at the end of the Litany, some minor alterations made in the rubrics, "Lawful minister" being inserted in the rubric for Private Baptism; certain of the "Thanksgivings on special occasions" were added, also the part of the Catechism relating to the Sacraments, and some small changes made in the Calendar. The irregularities in the use of the book and the ornaments of the church and ministers continued throughout this reign as well as the next, and were winked at by some of the bishops, though the Visitation articles of others prove both their own diligence and the great necessity that existed for it. On January 3, 1645, the parliament passed, without the sanction of Charles I., an ordinance repealing the Acts of Uniformity and forbidding the use of the Prayer Book in any place of worship in England or Wales. On August 23 of the same year (St. Bartholomew's Eve) the private use of it was also forbidden, and all copies required to be given up by the same authority.

During fifteen years the service of the Church could only be said under heavy penalties, generally rigidly enforced, but it was never entirely discontinued, though used with the greatest precautions for secrecy. At the Restoration of Charles II., in 1660, copies of the Prayer Book were hastily reprinted, without even the needful changes in the names of the Royal family, and the use of the book revived more rapidly than might have been expected, one of the first instances being the burial of Dr. Hammond with the proper burial service on April 26 of that year. In the Chapel Royal at Whitehall, when the Court was settled there, the Prayer Book was at once restored. By letters patent, King Charles called a conference of "Learned Divines of both persuasions" to "review the Liturgy of the Church of England." They were as follows:—

On the Church side.

Principals.

1. Dr. Frewen, archbishop of York. 2. Dr. Sheldon, bishop of London, afterwards archbishop of Canterbury. 3. Dr. Cosin, bishop of Durham. 4. Dr. Warner, bishop of Rochester. 5. Dr. King, bishop of Chichester. 6. Dr. Henchman, bishop of Salisbury, afterwards of London. 7. Dr. Morley, bishop of Worcester, afterwards of Winchester. 8. Dr. Sanderson, bishop of Lincoln. 9. Dr. Laney, bishop of Peterborough, afterwards of Lincoln and Ely. 10. Dr. Walton, bishop of Chester. 11. Dr. Stern, bishop of Carlisle, afterwards archbishop of York. 12. Dr. Gauden, bishop of Exeter, afterwards of Worcester.

Coadjutors.

1. Dr. John Earle, dean of Westminster, afterwards bishop of Worcester. 2. Dr. Peter Heylyn, prebendary of Westminster. 3. Dr. John Hackett, archdeacon of Bedford, afterwards bishop of Lichfield. 4. Dr. John Barwick, successively dean of Durham and St. Paul's. 5. Dr. Peter Gunning, successively master of Corpus and St. John's, Cambridge, afterwards bishop of Chichester. 6. Dr. John Pearson, successively master of Jesus and Trinity College, Cambridge, afterwards bishop of Chester. 7. Dr. Pierce. 8. Dr. Anthony Sparrow, archdeacon of Sudbury, afterwards bishop of Norwich. 9. Mr. Hubert Thorndike, prebendary of Westminster.

On the Presbyterian side.

Principals.

1. Dr. Reynolds, afterwards bishop of Norwich. 2. Dr. Tuckney, Master of St. John's, Cambridge. 3. Dr. Conant, Regius Professor of Divinity, Oxford. 4. Dr. Spurstow. 5. Dr. Wallis, Savilian Professor of Astronomy, Oxford. 6. Dr. Manton. 7. Dr. Calamy. 8. Mr. Baxter. 9. Mr. Jackson. 10. Mr. Case. 11. Mr. Clark. 12. Mr. Newcomen.

Coadjutors.

1. Dr. Horton. 2. Dr. Jacomb. 3. Mr. Bates. 4. Mr. Rawlinson. 5. Mr. Cooper. 6. Dr. Lightfoot. 7. Dr. Collings. 8. Dr. Woodbridge. 9. Mr. Drake.

They met at the Master's lodgings at the Savoy, in the Strand, from April 15, 1661, to July 24 of the same year. Their discussions were prolonged to but little purpose. Many of the "exceptions" taken were frivolous, though urged with great bitterness, and the Conference had little result, except it were that of showing the impossibility of combining Presbyterian doctrines with those expressed by the Prayer Book. A committee of the Upper House of Convocation of Canterbury was appointed, consisting of:—

Matthew Wren, bishop of Ely.
Robert Skinner, bishop of Oxford.
John Warner, bishop of Rochester.
Humphrey Henchman, bishop of Salisbury.
George Morley, bishop of Worcester.
Robert Sanderson, bishop of Lincoln.
William Nicholson, bishop of Gloucester.
John Cosin, bishop of Durham.

The co-operation of the York Lower House of Convocation, as well as that of Canterbury, was secured, and the work began. The Committee met at Ely House in Holborn, with Sancroft (afterwards archbishop of Canterbury) as their secretary. All of them were men of known learning and piety. Cosin and Wren were great liturgical scholars, Wren having specially studied the liturgies of the Eastern Church. Cosin had prepared a folio Prayer Book of 1619 with notes and emendations. Sanderson had made careful notes. Wren had also prepared during his imprisonment in the Tower a revision of the Book of 1639, "observing that never could there have been an opportunity so offenceless on the Church's part for amending the Book of Common Prayer as now, when it hath been so long disused that not one of five hundred is so perfect in it as to observe alterations." His "Rules of reforming" were 1. to use only words such as be commonly understood, 2. to remove repetitions—such as "vanquish and overcome,"—3. to set right whatever is not very perfect and right be it never so small, 4. to correct every error of language,—as the use of which for who. He noted to the ornaments rubric "Who knows how the chancels were in those times past so many having been demolished and many disused?" "But what is now fit to be ordered herein, and to preserve those that are still in use, it should be put down in express words, without these uncertainties which breed nothing but debate and scorn." His note on the prayer for the Church militant is remarkable, strongly pressing for the restoration of that end of the prayer (after "other adversity") which has been mentioned above—"of all rights it should be added again."

The chief additions made to the book at this date are the prayer of St. Chrysostom at morning and evening prayer, the collects for Ember days, for Parliament (it may be here observed that "most religious and gracious" are alike formal epithets, the first referring to the title "defender of the faith" and to the Consecration of the sovereign), "For all sorts and conditions of men" (where "profess and *call themselves*" shows a trace of Puritan influence), and the General Thanksgiving. Some of the collects were altered, and that for the Sixth Sunday after Epiphany added. The Epistles and Gospels were taken from the new translation of the Bible, the canticles, psalms, offertory sentences, and comfortable words remaining unaltered. The office for Baptism of Those of Riper Years was added, as "having become necessary by the growth of Anabaptism, and may always serve for baptizing natives in our plantations and others converted to the faith." It is interesting to note this slight rekindling of the missionary spirit. The forms of prayer to be used at sea were also added at this time, and are supposed to have been compiled by Bishop Sanderson. The use of the Prayer Book survived in the navy after it had been abolished on land, and though the Parliament had endeavoured to put "a supply of prayer" in its place. The order for the Burial of the Dead, besides the necessary change of phrase—committing "the body to the deep," has "looking for the resurrection," instead of "in sure and certain hope." The declaration on kneeling with the change of "Corporal Presence," for "real and essential" was replaced. These were the chief additions and alterations made in the book, and the principle which guided those who laboured in the work is best seen by studying the preface printed at the beginning of every copy of the Prayer Book. The revision was completed by December 20, 1661, and the MS. of the revised volume with the great seal attached was itself attached to the fourth Act of Uniformity, 14 Car. 2, c. 4. Great care was taken in the printing, and any unauthorised copy strictly forbidden. It was ordered to come into use in every parish church, chapelry, cathedral church, college or hall, on the Feast of St. Bartholomew (August 24), 1662. The resistance to the use of the Prayer Book of some of the ministers, who had intruded themselves into cures of souls, caused a large number, though far less than is commonly said, to be ejected from the places they had taken for themselves. Even if they were the 2000 commonly alleged by Dissenters, they were a very small proportion of the intruders only seventeen years before. Probably the Church suffered yet more from those who remained and conformed, than from those who were ejected. The traditional knowledge and strong bond of custom to which the compilers of the first book and their successors had largely trusted, was, by many years of maimed obedience and fifteen of neglect, almost effaced and undone, and an ignorant irreverence had taken its place.

There have been no alterations in the Prayer Book since 1662, excepting two revisions of the Calendar, one in 1751, making the year begin on January 1, and correcting the table to find Easter, and dropping eleven days in 1752; and another in 1871, when the present Lectionary was introduced.

The Shortened Services Act (35 & 36 Vict. c. 35) does not alter in any respect the Prayer Book itself, though it permits under special conditions the omission of parts of mattins and evensong,

The special services for November 5, for January 30, for May 29, were all appointed by Royal orders, which were revoked in 1859; and the Acts for the observance of those days were repealed by 22 Vict. c. 2. The service for the Accession was enjoined by a canon of 1640. It was disused in Charles II.'s reign, but revived by James II., and after disuse in William III.'s reign, and some revision, was used again from Queen Anne's reign until now. In some old copies of the Prayer Book are to be found a Form of prayer in commemoration of the fire of London, September 2, 1666, which was revised in 1676 and used in St. Paul's till 1859.

The office used at "the Healing" (touching for the king's evil) is also in some copies of the Prayer Book, especially in those of Queen Anne's reign; but none of these services, nor the Thirty-nine Articles, nor the Table of Degrees, nor either of the "Metrical Versions" of the Psalms, are integral parts of the Book of Common Prayer. The Ordinal (see *Ordinal*) was finally incorporated with the book by the last Act of Uniformity. Compiled, like the rest of the book, from many ancient sources, it underwent historically the same vicissitudes, and was the subject of vehement attack, as holding the very key of the position. [L. P.]

PRAYER BOOK OF THE CHURCH OF SCOTLAND. This was first proposed by James I., who endeavoured abruptly to introduce the English Office Book, with but little success. Spottiswode, archbishop of St. Andrew's, prepared a draft of a liturgy which he sent to King James and which was revised by Young, dean of Windsor.

In 1629 the project was again considered, and in 1633 the work was begun. The persons chiefly concerned in it were Maxwell, bishop of Ross, and Wedderburn, bishop of Dunblane; and in England, Wren, then bishop of Norwich, and Archbishop Laud. The introduction of the book in 1637 was unwisely managed by those concerned in it, and Laud says they "went not the right way by a general assembly and other legal courses of that kingdom." Probably, however introduced, it would have produced a storm, for, being based more upon the first Prayer Book of Edward VI. (see above) than upon that of Elizabeth, it was highly uncongenial to the Presbyterians. Its fate, like that of the Church, was even more adverse than in England; but when in 1689 the Scottish Convention expelled the bishops and resolved to abolish Episcopacy, the persecuted Church revised her Service Book and reintroduced it, as it now exists. The principal variations from the English book are:—In the office of Holy Communion which retains the Invocation in the Consecration prayer, a more express commemoration of the saints and faithful departed, and generally follows the lines of the "first Prayer Book;" in Holy Baptism a special blessing of the water; in Confirmation the signing of the cross by the bishop on the forehead of each person confirmed. The Preface to the Ordinal contains a strong assertion of the continuity of the Scotch orders, and of the necessity of Episcopal ordination. But the latest Scotch canons allow the use also of the English Consecration prayer in the Communion. [L. P.]

PRAYER BOOK OF THE CHURCH IN AMERICA. The Church in America, as she received her first bishop from Scotland, so also based her communion office upon that of the Scotch Prayer Book. In other respects her offices follow with few variations the English Book. Of these the most important are the omission of the Athanasian Creed, and of the Absolution in the Visitation of the Sick, the addition of offices for Visitation of prisoners, of Harvest Thanksgiving, of Consecration of a Church or Chapel, of Institution of Ministers, and a Hymnal, all incorporated with the Book of Common Prayer. The three Prefaces of the English Book are replaced by one deprecating any intention to depart from the Church in England "in any essential point of doctrine, discipline, or worship" (See *American Prayer Book*). [L. P.]

PRAYER BOOK IN IRELAND. The first Prayer Book of Edward VI. (see above) was used in Christ Church Cathedral, Dublin, Easter Day (April 6), 1549, and was printed for Ireland in 1551, but little effort was made to promote its use.

In 1559, an Act of Queen Elizabeth ordered the use of the second Book of Edward VI., with a permission to use it in *Latin*, because in most places of the realm no English minister could be found, and there were great difficulties in printing it in Irish and "few in the whole realm can read Irish letters." Thus the services remained in their old condition of being understood (when used in Latin) by the minister, and not as a rule, either in Latin or in English, by the common people. Efforts were made by some of the Irish bishops to improve matters in King Charles's reign, but in 1649 the ordinance of the Parliament abolished the bishops, and forbade the use of the Prayer Book. In 1665 the Irish Convocation, having "diligently considered" the revised Prayer Book, recommended its adoption, and it was appended to an Act of Uniformity in 1666. The Irish book contained as additions (1) a Service of Thanksgiving for yearly use of October 23, for the "Discovery of the Conspiracy to blow up Dublin Castle and murder all Protestants in 1641;" (2) a "Prayer for the Lord Lieutenant;" (3) a form of "Visitation of Prisoners;" (4) a form of "Consecration or dedication of Churches and Chapels;" (5) a short office for "Expiation, and Illustration of a Church desecrated or prophan'd." After Jan. 1, 1871, the Church of Ireland ceased to be an established Church, and it was arranged that it should be governed by a representative body, or synod, of elected clergy and laity. In 1877 the synod revised the Book of Common Prayer, making certain alterations and additions, for which see article on *Church of Ireland*.

PRAYER BOOK, LATIN (See *Latin Prayer Book; Oblations*).

PREACHING (See *Extempore Preaching*). Proclaiming or publicly setting forth the truths of religion. Hence the reading of Scripture to the congregation is one branch of preaching, and is so denominated in Acts xv. 21, "Moses of old time hath in every city them that *preach* him, being *read* in the synagogues every sabbath day." The term is, however, now generally restricted to the delivering of sermons, lectures, &c. When the preaching of our Blessed Lord, or His apostles, is referred to by ancient writers, the word used is *εὐαγγελίζεσθαι* (St. Luke iv. 18: ix. 2; 1 Cor. i. 17; Gal. i. 11, &c.); but afterwards, when the Gospels were written down, and ordered to be read in the churches, the exposition or exhortation was called *κήρυγμα*, or *διδασκαλία*, and in Latin *doctrina* and *instructio*; and sermons were *ὁμιλίαι*, *λόγοι*, *tractatus* or *sermones* (See *Sermons*).

The ordinance of preaching has always been held in the highest honour. Justin Martyr speaks of the president at the service (*προεστώς*, which probably means the bishop) admonishing through words (*διὰ λόγου*), and exhorting all to the imitation of the noble deeds, of which they had heard in the lessons from Holy Writ (*Apol.* i. c. 67). Gregory Nazianzen refers to it as the principal thing that pertains to the ministers of the Gospel—*πρῶτον τῶν ὑπηρετῶν* (*Orat.* i.). Only the bishops, apparently, preached in the earliest times; and this rule was long observed in the African Churches. To this duty of the episcopal office St. Cyril of Alexandria refers (*Epist. ad Monach. in Conc. Ephes.*), as well as St. Ambrose, and other early writers (See Bingham, xiv. 4). At the Council of Laodicea, A.D. 366, the same rule is referred to (c. 19), "*περὶ τοῦ δεῖν ἰδία πρῶτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων,*" &c.; but this may be regarded as relating only to the solemn service at the admission of Catechumens. Still, that the idea long remained is evident from a canon in the Council in Trullo, A.D. 691, when the bishop's duty of preaching constantly, and especially on the Lord's day, is mentioned (Labbe's *Concil.* iv. 1151). St. Augustine speaks of preaching as the proper office of a bishop (*De Offic.* i. c. 1); but, at the same time, he was the first presbyter in Africa who preached in the presence of the bishop (Possid. *Vit. August.* 5). St. Chrysostom, commenting on St. Paul's words—"A bishop must be apt to teach," refers to this as an especial duty on his part (*Hom.* x. *in* 1 *Tim.* iii.). Though it was thus considered as a special function of the bishop to preach, addresses might be given by presbyters. Thus, in the so-called Apostolic Constitutions, a canon runs: "Let the presbyters, but not all, exhort the people; and last of all the bishop, who is like unto the governor of the ship" (ii. 57). It would appear from the early writers that in different churches there were different rules regarding the preaching of presbyters. The subject will be found fully considered in Professor Cheetham's article on preaching in the *Dictionary of Christian Antiquities.*

Deacons were not at first allowed to preach (Bingham, ii. 20). When the words *κηρύσσειν*, *κήρυγμα*, or *præco* are applied to them, they imply simply the giving out of notices, or calling the people to prayer. But even with regard to this, and to laymen's preaching, there appears sometimes to have been a relaxation of the rule. Origen, when a layman, was requested by Alexander, bishop of Jerusalem, to preach before him (Euseb. *Hist.* lib. vi. c. 19); and other instances may be given. But the rule was against lay-preaching, even by monks. Women were apparently inclined sometimes to assert "their rights" with regard to preaching. As to the Apostolic rule in this case, we have only to refer to 1 Cor. xiv. 34; 1 Tim. ii. 11; but amongst heretical sects, women were wont to hold forth, as appears from Tertullian: "Ipsæ mulieres hæreticæ quam procaces, quæ audeant dicere" (*De Præscript.* c. 41); and prohibitions were issued against their preaching (*Const. Apost.* iii. 9; 4 *Conc. Carth.* c. 99, &c.).

II. In England the duty of preaching was early enjoined. Probably after St. Augustine's time for some years the bishops only preached. But at the Council of Clovesho, A.D. 747, every priest was ordered carefully and diligently to perform this duty (c. 9). Restrictions with regard to preaching similar to those mentioned above are pointed out by the canonist Lyndwood: "Nota quod non omnis qui vult prædicare, debet ad hoc admitti. Nam mere laicus nec publice nec private potest prædicare, nec etiam mulier .... loquendo de clericis habes scire, quod papa ubique potest prædicare; episcopi vero ubique possunt prædicare nisi per diœcesanos prohibeantur expresse, juxta illud *Marc. Euntes in mundum universum prædicate,* quod dictum fuit apostolis, in quorum loco succedunt episcopi. Auctoritatem tamen prædicandi aliis dare non possunt, nisi in propriis diœcesibus. Inferiores vero prælati, sive curati, subditis sibi commissis prædicare possunt, etiam si fuerint diaconi tantum," &c. (Lyndwood, lib. 3, tit. 4: lib. 5, tit. 5; Maskell, *Mon. Rit.* ii. cxxvii.). After the Reformation, as certain persons were wont to assert their right of preaching without any authority, rules and restrictions were given for the ministers in the Church of England; such as is contained in Article xxiii., which need not be quoted, as it is to be found in the Prayer Book. [H.]

By *canon* 36, "No person shall be received into the ministry, nor admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a lecturer or reader of divinity in either university, or in any cathedral, or collegiate church, city, or market town, parish church, chapel, or any other place within this realm, except he be licensed either by the archbishop or by the bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to the three articles concerning the king's supremacy, the Book of Common Prayer, and the Thirty-nine Articles (see *Orders*): and if any bishop shall license any person without such subscription, he shall be suspended from giving licences to preach for the space of twelve months."

And by the 31 Elizabeth, c. 6, "If any person shall receive or take any money, fee, reward, or any other profit, directly or indirectly, or any promise thereof, either to himself or to any of his friends (all ordinary and lawfully fees only excepted), to procure any licence to preach, he shall forfeit £40."

After the preacher shall be licensed, then it is ordained as follows:

Canon 45. "Every beneficed man, allowed to be a preacher, and residing on his benefice, having no lawful impediment, shall, in his own cure, or in some other church or chapel (where he may conveniently) near adjoining, where no preacher is, preach one sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people."

Canon 47. "Every beneficed man, licensed by the laws of this realm (upon urgent occasions of other service) not to reside upon his benefice, shall cause his cure to be supplied by a curate that is a sufficient and licensed preacher, if the worth of the benefice will bear it. But whosoever hath two benefices shall maintain a preacher licensed, in the benefice where he doth not reside, except he preach himself at both of them usually."

Canon 50. "Neither the minister, churchwardens, nor any other officers of the Church, shall suffer any man to preach within their churches or chapels, but such as by showing their licence to preach shall appear unto them to be sufficiently authorized thereunto, as is aforesaid."

Canon 51. "The deans, presidents and residentiaries of any cathedral or collegiate church shall suffer no stranger to preach unto the people in their churches, except they be allowed by the archbishop of the province, or by the bishop of the same diocese, or by either of the universities; and if any in his sermon shall publish any doctrine either strange or disagreeing from the word of God, or from any of the Thirty-nine Articles, or from the Book of Common Prayer, the dean or residents shall by their letters, subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the bishop of the diocese, that he may determine the matter, and take such order therein as he shall think convenient."

Canon 52. "That the bishop may understand (if occasion so require) what sermons are made in every church of his diocese, and who presume to preach without licence, the churchwardens and sidesmen shall see that the names of all preachers which come to their church from any other place be noted in a book, which they shall have ready for that purpose, wherein every preacher shall inscribe his name, the day when he preached, and the name of the bishop of whom he had licence to preach."

Canon 53. "If any preacher shall in the pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, or in any church near adjoining, before he hath acquainted the bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people, the churchwardens or party aggrieved shall forthwith signify the same to the said bishop, and not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the church, until the bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite.*"

Canon 55. "Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's Holy Catholic Church," &c. (See *Bidding Prayer*).

The Preface to the Ordinal, which is ratified by Act of Parliament though the Canons are not, is still more decisive: "No man shall be accounted a bishop, priest, or deacon in the Church of England, or suffered to execute any of the said functions" (of which preaching is expressly one) "except he be . . . admitted thereunto according to the form hereafter following, or hath had formerly episcopal ordination." In the face of all this, and Lyndwood's early statement of the law, it is difficult to understand how a few bishops and other people can have imagined that a licence from a bishop to a layman to preach is worth anything, being unnecessary for preaching anywhere but in church, and invalid and unlawful for preaching in church. [G.]

PREBEND (Lat. *Præbenda*). The stipend which is received by a prebendary, from the revenues of the cathedral or collegiate church with which he is connected. It denoted originally any stipend or reward, given out of the ecclesiastical revenues, to a person who had by his labours procured benefit to the Church; and the gratuity which was given either to a proctor or advocate, or any other person of the like kind. When the cathedral churches became well endowed, they left off receiving the income of their lands into one common bank, and dividing it among the members, but parcelled out the lands into several shares, appropriating them for the maintenance of each single clergyman who resided about the cathedral, calling it *Præbenda*, or *Corpus Præbendæ*, the *Corps of the Prebend*. Hence arose the difference between a *prebend* and a *canonry*. A *canonry* was a right which a person had in a church, to be deemed a member thereof, to have assigned to him a stall therein, and to give a vote in the chapter; but a *prebend* was a piece of property attached to a particular stall. The number of prebends in the several cathedral churches was increased by the benefactions of respective founders; oftentimes out of the revenues of the rural clergy, and oftentimes by exonerating the lands of prebends from paying tithes to the ministers of the parishes where they lay (See *Canons*). There is now at any rate no real difference. The residentiaries are canons by Act of Parliament, and the non-residentiaries have no estates individually or collectively. But in a few old cathedrals the non-residentiaries are still called prebendaries; though by s. 1 of the 3 & 4 Vic. 113, all the members of chapter, except the dean, are to be styled canons. But the Act was so altered in its progress that there are various inconsistencies in it.

PREBENDARY. A clergyman attached to a cathedral or collegiate church, who formerly enjoyed a *prebend* in consideration of his officiating at stated times in the church. By the Act of 1840 most of the prebendal stalls have been deprived of their endowments, but the holders of them are still called prebendaries (See *Dean and Chapter*).

In Scotland, there were established by the respective founders in the colleges of St. Salvador, at St. Andrew's, and King's College, Aberdeen, certain "Prebendaries, or perpetual chaplains, to sing and serve in the choir" of the chapel. These were, in fact, the same as chaplains in the choral colleges of England.

PRECENTOR. The leader of a choir. There is no mention of this office before the 4th century; then it appears that in many churches one singer, the precentor or pronuntiator, recited the first half of a verse and the people took up the rest (*Dict. Christ. Antiq.* p. 1691). Afterwards the office was considered very important, and the holder invested with great dignity. The precentor in almost all cathedrals of old foundation in England, and very generally on the continent, was the first dignitary in the chapter after the dean. In some few instances the archdeacons preceded him. He superintended the choral service, and the choristers; and in Paris the precentor of Notre-Dame had the supervision of the lesser schools in the city, as the chancellor had of the greater. In all the new foundations, the precentor is a minor canon. In most ancient cathedrals the precentor had for his badge of office a silver staff or *baculus*. In choral colleges the precentor is a chaplain. At Llandaff and St. David's, till very lately, the precentor was presbyteral head of the chapter. At York he need not be a residentiary; but the canonry of Driffield was annexed to the office.

PRECEPTORIES were manors or estates of the Knights Templars, on which they erected churches for religious service, and convenient houses for habitation, and placed some of their fraternity under the government of one of those more eminent Templars, who had been by the grand master created "*præceptores templi*," to take care of the lands and rents in that place and neighbourhood: these preceptories were only cells to the Temple, or principal houses of the knights, in London. Preceptor was the title of the head of some old hospitals.

PRECES. The Latin word for prayers; but it is often applied in a technical sense to the shorter sentences, as versicles and suffrages which are said in the way of verse and response. The longer prayers were called "orationes," and were in fact equivalent to our collects. The distinction is given by St. Cyprian, who speaks of the "preces" as a litany (*Ep.* 62, *ad Januar.*). In the English service the term is limited to those versicles (with the Gloria Patri) immediately preceding the Psalms, beginning "O Lord, open thou our lips," and those after the Creed. These anciently formed a regular part of the harmonized *services* for cathedral choirs, which were set to music by an earlier musician (See *Responses*, *Versicles*, and *Service*).

PREDESTINATION (See *Election*: see also *Calvinism* and *Arminianism*). Of predestination and election our 17th Article thus speaks: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity. As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God."

Such is the barrier which the Church places between this solemn subject and irreverent inquiries; but the Scripture doctrine of predestination may be further stated without any forgetfulness of the spirit here inculcated. We are told indeed by the Church, that "the godly consideration of predestination and our election in Christ is full of sweet and unspeakable comfort to godly persons" (Art. xvii.); and it is certain that it can be full neither of profit nor of comfort, unless we meditate upon it. And if it be among the things "hard to be understood" (2 St. Pet. iii. 16), this is no reason why we should not try to understand it, and, by understanding, cease to be "unlearned and unstable," and so take care that it shall *not* be wrested to our destruction.

In the first chapter to the Ephesians, we find that there are certain persons whom God hath chosen in Christ, before the foundation of the world; having predestinated them unto the adoption of children of Jesus Christ to Himself, not on account of their good works, but according to the good pleasure of His will (Eph. i. 4, 5). Again, in another Epistle, we are told that God hath "called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9). These are persons whose names are said to have been written in heaven, in the book of life, called the Lamb's book of life (Rev. xx. 15: xxi. 27), because the first among God's elect is He who, being God as well as man, is the Lamb of God, slain from the foundation of the world (Rev. xiii. 8) as a propitiation for sins (1 St. John ii. 2; iv. 10). Thus, then, we see that there are persons who in the words of St. Paul, are "vessels which God hath afore prepared unto Glory" (Rom. ix. 22–24).

And now comes the question, ***Who*** are those who are thus predestinated to the glories of the new heaven, the new earth, the new Jerusalem, which is to come down from above? (Rev. xxi. 2). Let St. Paul give the answer: "Whom He did predestinate, them He also called" (Rom. viii. 30) · called by the circumstances under which He providentially placed them either by the appearance, in the first ages, of an apostle or an evangelist; or, as is the case with us, by the fact of our being born in a Christian land: "and whom He called, them He also justified;" receiving them, for Christ's sake, as His own children in holy baptism, He justified, or, for the same Saviour's sake, counted as holy, those who as yet were not actually so: "and whom He justified, them He also glorified." He glorified them by regenerating them, and making them temples of the Holy Ghost (1 Cor. vi. 11, 19); than which what greater glory can pertain to the sons of men?

The foregoing passage furnishes us with a description of Christians, of baptized persons; and consequently to Christians we are to refer those other passages which relate to God's predestination: *them* God hath predestinated to glory. And as such, as God's elect people, predestinated not merely to means of grace, for this were clearly inadequate, but to glory in the kingdom of glory, the inspired writers were wont to address the multitude of the baptized. Thus the apostle addresses the Church of the Thessalonians, good and bad commingled, as "knowing" their "election of God" (1 Thess. i. 4). Thus St. Peter speaks of "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," as "elect according to the foreknowledge of God the Father" (1 St. Pet. i. 1); and he speaks of them afterwards as "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" and the writer of the Epistle to the Hebrews addresses the Hebrews, meaning those who had made profession of the Christian faith, as, "holy brethren, partakers of the heavenly calling." Such, then, is our blessing, our privilege, our high hope as Christians. In the temple of the first Jerusalem there was a variety of chambers or mansions, employed for different purposes, though all relating directly or indirectly to the services of the sanctuary. In the new Jerusalem, which will itself be the temple of the universe, there will in like manner be "many mansions" or chambers: but if so, those mansions or chambers in the earthly Jerusalem having been intended for a variety of different offices, we may conclude that offices of different characters will exist in the new Jerusalem. It is very possible that we are not only each of us predestined to heaven, but predestined also each to our own particular place in heaven, that our very mansion is fixed. We know that God has predestinated particular persons to particular offices here on earth, long before their birth: as, for example, in the case of Jeremiah, God saith, "Before I formed thee in the belly, I knew thee; and before thou camest forth of the womb, I sanctified thee, and ordained thee a prophet unto the nations." And so with respect also to St. Paul, we are told that it "pleased God to separate him from his mother's womb, that he might preach Christ among the heathen" (Gal. i. 15, 16). Nay, we find that this is really to be the case with respect to the next world, in some cases at least; for example, when the Son of man shall sit on the throne of His glory, the apostles shall sit on twelve thrones, judging the twelve tribes of Israel (St. Matt. xix. 28): a particular office is allotted to them; to a particular office they are predestinated. When the mother of Zebedee's children prayed that her children might sit, the one on the right hand, and the other on the left, in our Lord's kingdom of glory, our Lord said, "to sit on my right hand and on my left, is not mine to give" (St. Matt. xx. 23). No. These places are designed for certain persons who are preparing, or shall be prepared, to fill the same. This is already fixed in the counsels of God. These places, therefore, are not mine to give, They are already given. Your place is also designated: prepare for it by doing your duty. We know that some of the saints are predestinated to a mysterious office, the nature of which we cannot understand, but they will judge angels (1 Cor. vi. 2, 3). And at the last day shall the King say unto them that are on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (St. Matt. xxv. 34).

But this predestination to glory is, like our election, conditional. We shall not only be saved, but we shall occupy a predestined post of glory, *if* we escape condemnation at the day of judgment; not otherwise. The omission of all reference to the day of judgment is the vice of the Calvinistic system. The man, condemned at the day of judgment, will find an addition to his pangs, by knowing the glory to which he had been predestined, had he not perverted his ways. But if our sins are then found blotted out by the blood of the Lamb, we know that a certain place in heaven is designed for us, for which we are shaped and prepared by the circumstances under which we are placed while on earth (See Bishop Pearson's 23 and 24 *Lectiones* "*de Prædestinatione*" in Archdeacon Churton's edition of his minor Works; also Sermon 26 on *Human Responsibility* in J. H. Newman's *Parochial Sermons*).

PRE-EXISTENCE OF CHRIST, OUR LORD (See *Generation*). His existence before He was born of the Virgin Mary, and even before the creation of the world by Him. The fact is stated thus by Bishop Bull in his "Defence of the Nicene Creed": All the catholic doctors of the first three centuries taught that Jesus Christ, He who was afterwards so called, existed before He became man, or before He was born, according to the flesh, of the Blessed Virgin, in another nature, far more excellent than the human nature; that He appeared to holy men, giving them an earnest, as it were, of His incarnation; that He always presided over, and provided for, the Church, which in time to come He would redeem with His own blood; and of consequence that, from the beginning, the whole order or thread of the Divine dispensation, as Tertullian speaks, ran through Him: further yet, that He was with the Father before the foundations of the world, and that by Him all things were made.

PREFACE, THE. That part in the office for Holy Communion recited by the priest, beginning with: "It is very meet, right, and our bounden duty," &c. In the ancient Liturgies, the preface is merely the introduction to the Eucharistica in the Holy Communion office (the *εὐχαριστία* of St. Paul, 1 Cor. xiv. 16), which was a long thanksgiving to God for His mercies; from which probably the whole service took its name. Justin Martyr speaks of this as the *εὐχαριστία ἐπὶ πολύ*, or the thanksgiving for the manifold mercies of God, the Father, Son, and Holy Ghost (*Apol.* 1, c. 86). The thanksgiving, which itself is a preface to the consecration, formed a large portion of every primitive liturgy, and in the course of it, or at the end, the whole body of the people sung the hymn *Tersanctus*, or *Holy, Holy, Holy*, &c.—Palmer, *Orig. Liturg.* ii. 120; *Dict. Christ. Ant.* 1693; D. Evan's *P. B.* [H.]

PREFACES, PROPER. About the beginning of the 5th century various thanksgivings, or prefaces, as they then began to be called, were written and used in the

Western Churches. The Sacramentaries of Leo, Gelasius, and Gregory contain a proper preface for nearly every Sunday and Festival in the year, as does also the Mozarabic Missal, and the Gallican liturgies (Muratori, *Liturgia Romana;* Mabillon, *de Liturgia Gall.*; Neale and Forbes' *Gallican Liturgies, Miss.* 5, p. 12). The introduction of these prefaces by individual bishops in different churches seems to have been frequent, and was reprobated, the African Church ordering that no new prayers or prefaces (præfationes) should be used which had not been approved by general authority (*Conc. Milevit.* c. 12, A.D. 416). The number of the proper prefaces was reduced about the end of the twelfth century to ten, and at the period when our Liturgy was revised proper prefaces for only a few occasions were admitted. They mark out in the great festivals the chief acts of the manifestation of the God-head in humanity—the Incarnation, the Resurrection, the Ascension, the descent of the Holy Ghost; and these sum up all in the adoration of the God-head. The days for which these prefaces are provided are, Christmas, Easter, Ascension, and seven days after each of these festivals; also Whitsunday, and six days after; together with Trinity Sunday. Beside these five proper prefaces, the Sarum Missal had one for Epiphany and seven days after, one for Ash Wednesday and ferial days in Lent, one for festivals of apostles or evangelists, and one for the festivals of the Blessed Virgin. The Trinity preface was used on all the Sundays after Trinity, and at every wedding celebration. With regard to our proper prefaces, that for the Nativity is derived from a collect in the Sacramentary of Gelasius for the day before; that for Easter occurs in the same Sacramentary, is found in the monuments of the early English Church, and so in all the English liturgies anterior to the Reformation; the preface for Ascension is Gregorian, and has been used by the English Church for above 1200 years; that for Pentecost is entirely remodelled, but based on an ancient Gallican form; and that for Trinity is taken from the Sacramentary of Gelasius (*Sacramentar.* 48 *Gelasii;* Murat. *Lit. Rom.* i. 494; *Sacrament. Greg.* Menard. p. 75; Murat. ii. 67, 85: Mabillon, *de Lit. Gall.* p. 269; *Miss. Sar.* fol. lxxiv. lxxv.). In 1549 the prefatory part of the Anthem, "Therefore with angels, and archangels," &c., was divided from the Hymn "Holy, Holy, Holy," &c., itself, and the direction was given that the "Clerks should sing" the latter; in this following the ancient custom which gave the hymn itself to the people. The rubric was afterwards changed. One rubric says here shall follow "Therefore with angels," &c., and another "After each of which prefaces shall immediately be sung or said: Therefore with angels," &c. That it was the custom for the people or choir to join in at the words "Holy, Holy, Holy," is beyond question; and the musical services at the time of the Reformation show this; Tallis, Marbecke, and other composers of that time having arranged, not the whole anthem, but the hymn only to music. Palmer remarks that "the repetition by the people of the portion of the Preface, beginning 'Therefore with angels,' never was the custom of the primitive Church, and could not have been intended by those who revised our liturgy, nor is it warranted by the nature of the Preface itself. It has perhaps," he adds, "arisen from the custom of printing the latter part of the Preface in connexion with the hymn Tersanctus, and from the indistinctness of the rubric, which, in fact, gives no special direction for the people to join in repeating the hymn *Tersanctus.*" —Palmer's *Orig. Liturg.* ii. 122, 129 (See *Tersanctus*).

"The choral communion services, and the one of Durham, all agree in beginning the hymn at the words, "Holy, Holy, Holy," &c. The rubric merely says, "After each of which Prefaces shall immediately be sung or said;" it does not say by whom. The direction is as indeterminate as that of the Litany, which, like the passage in question, is sung distributively between minister and people in sequence."—Jebb's *Choral Service,* p. 505; see also Wheatly, vi. sec. xviii.; Procter, 347; Bp. Barry, 144, *a.* [H.]

PREFACES TO THE BOOK OF COMMON PRAYER. These are three in number (i.) That which stands first and is styled "The Preface" is chronologically the latest, having been composed at the last review, A.D. 1661, by Dr. Sanderson, bishop of Lincoln. Its main purport is to exhibit the principles upon which the Prayer Book had been already revised from time to time, and to explain the causes and effects of the final revision then just completed. (ii.) The second, entitled "Concerning the Service of the Church," was the Preface from 1549 to 1661. It is supposed to have been written by Cranmer, and is based in a great measure upon the Preface to the Reformed Breviary of Cardinal Quinonez published by authority of Pope Clement VII. in 1535. It treats mainly of the great importance of the daily reading of the Scriptures, and saying or singing the Psalms in the service of the Church, and of the ways in which the original intention of the Church in this respect had been defeated. (iii.) A third, entitled "Of Ceremonies," &c., is also attributed to Cranmer, and was placed at the end of the Prayer Book of 1549 and followed by certain rubrics and remarks. These were dropped in 1552, and the treatise on ceremonies was the first after the Preface. Its object is to defend the principles on which the Reformers had remodelled the ceremonial of the Church. Some ceremonies were good and to be retained; some originally good had become abused and were to be modified; others intrinsically bad were to be abolished. [H.]

PRELATE (*prælatus*, from *præfero;* one placed above another). An ecclesiastic having jurisdiction over other ecclesiastics. The title, though applicable to bishops, is not confined to their order. Before the Reformation abbots were styled prelates. Archdeacons are prelates in this sense of the word (See *Episcopacy; Bishop*).

PRELECTOR. A Lecturer. In the cathedral of Hereford, one of the prebendaries is elected to the office of Prelector, to hold it till he succeeds to a residentiary canonry, for which he is statutably considered to have a claim to be a candidate. His duty is to preach on Tuesdays, or else on any holiday which may occur during the week for a considerable portion of the year.

PREMONSTRATENSES (*Lat.*). In French, *Prémontrés.* A religious order, founded by Norbert, born about A.D. 1080, and descended from a noble family in the diocese of Cologne. He was educated suitably to his quality, and lived for some time at the emperor Henry the Fifth's court. At about thirty years of age he was ordained deacon and priest; and, soon after, entering upon a very strict and mortified way of living, he resigned his church preferments, and distributed a large patrimonial estate to the poor. Then he embraced the rule of St. Augustine, and retiring with thirteen companions to a place called Premonstratum, or Prémontré, a secluded and marshy valley in the forest of Concy, he there began his order, about the year 1119. This ground, with the chapel of St. John Baptist, was given to Norbert by the bishop of Laon, with the approbation of Louis le Gros, king of France, who gave the Premonstratenses a charter of privileges. The place was supposed by some to have been called Premonstratum, because the Blessed Virgin herself foreshowed (præmonstravit) this place for the principal house of the order in a vision and at the same time commanded them to wear a white habit, but the name seems to have existed before the foundation of the monastery, and the legend was probably invented to account for it.

The canons of this order were, at first, so poor that they had nothing they could call their own but one poor ass, which served them to carry wood, which they cut down every morning and sent to Laon, where it was sold to purchase bread. But in a short time they received so many donations, and built so many monasteries, that, thirty years after the foundation of this order, they had above one hundred abbeys in France and Germany.

The popes and kings of France have granted many privileges, and been very liberal, to the Premonstratenses. Besides a great number of saints, who have been canonized, this order has had several persons of distinguished birth, who have been contented with the humble condition of lay-brothers: as, Guy, earl of Brienne; Godfrey, earl of Namur, &c. It has likewise given the Church a great number of archbishops and bishops. The founder was canonized by Gregory XIII. in 1582.

The order of Premonstratenses increased so greatly, that it had monasteries in all parts of Christendom, amounting to 1000 abbeys, 300 provostships, a vast number of priories, and 500 nunneries. These were divided into 30 cyrcaries or provinces. But this number of houses is greatly diminished; for, of 65 abbeys it had in Italy, there is not one remaining at present; not to mention the loss of all their monasteries in Sweden, Norway, Denmark, England, Scotland, and Ireland.

These religious, vulgarly called White Canons, came first into England in the 12th century, where their first monastery, called New House, was built in Lincolnshire, A.D. 1143, by Peter de Golsa or Goulsa, and dedicated to St. Mary and St. Martialis, but the Abbey of Welbeck in Nottinghamshire, founded in 1153, became the chief house of the Order. In the reign of Edward I., when that king granted his protection to the monasteries, the Premonstratenses had twenty-seven houses in this kingdom. — Stubbs' Mosheim, vol. ii. p. 122.

PREROGATIVE COURT. The Prerogative Court of the archbishops of Canterbury and Armagh was that court wherein all testaments were proved, and all administrations granted, when a party dying within the province had *bona notabilia* in some other diocese than where he dies; and was so called from having a *prerogative* throughout the whole province for the said purposes (See *Canons* 92, 93, &c.). But all that was abolished by the new Probate Act in 1857.

PRESANCTIFIED. It was an early custom to abstain from celebration of Holy Communion on Good Friday. A portion of the bread consecrated on the previous day, Maundy-Thursday, was reserved for the communion on the Friday, and the wine used was unconsecrated. This was called the Mass of the Presanctified (*Missa Præsanctificatorum*). The idea evidently was that the Eucharist is a feast, and therefore not to be celebrated in its entirety on a fast day. The Council of Laodicea (Can. 49) states that bread ought not to be offered during Lent, except on the Sabbath, and the Lord's day. The Council in Trullo, A.D. 692, orders the use of the rite of the Presanctified every day in Lent, except on Saturday, the Lord's day, and the feast of the Annunciation (Can. 52). On this rite there has been much controversy between ritualists of the Eastern and Western Church, into which it is not necessary here to enter except to state that in the Eastern Church this service is observed all Lent long, except Saturdays and Sundays, and the Annunciation of the Blessed Virgin, which, being festivals, are exempt from fasting; the Greeks being of opinion that the whole Communion service is not to be celebrated on fasting days. Upon this account they charge the Latin Church with breach of the canons, because they celebrate the Eucharist in Lent as they do the rest of the year, Good Friday excepted. That day the liturgy of the Presanctified is offered in the Latin Church; the priest then consecrating neither bread nor wine, but making use of the bread which was consecrated the day before, and communicating only under one kind; for the wine he receives is only for oblation, being unconsecrated. The Greeks do the same thing, from whence we may conclude that they communicate only in one kind during Lent, the wine that they then receive being not consecrated. In the Church of England there is no such rite as that of the "presanctified," and the appointment of a special epistle and gospel for Good Friday would seem to indicate that a Celebration on that day was intended. Bishop Andrewes, in his sermons on the Passion, speaks in such a way that there is no doubt that Celebrations on Good Friday in his time were usual. At all events the Church of England has declared decisively against the uncatholic idea of communion by the priest alone.—Bona, *Rer. Liturg.* 1, 15, 5; Leo Allatius, *de Eccl. Occ. et Or. Perpetua Consensione* ad fin.; Neale's *Hist. of East. Church*, pt. i. c. vii.; Blunt's *P. B.* i. p. 101. [H.]

PRESBYTER (See *Bishop*, *Deacon*, *Priest*, *Orders*, *Clergy*). The name πρεσβύτερος (*elder*) is a word borrowed from the Greek translation of the Old Testament, which commonly signifies a ruler or governor, being, as St. Jerome observes, a name of office, not a mere indication of a man's age; for elders were chosen, not for their age, but for their merits and wisdom. So that, as a senator among the Romans, and an alderman in our own language, signifies a person of a certain order and station without any regard to age, as the etymology of the term would indicate; in like manner a *presbyter* or *elder* in the Christian Church is one who is ordained to a certain office, and authorised by his quality, not his age, to discharge the several duties of that office and station in which he is placed. In this large and extensive sense, bishops were sometimes called *presbyters* in the New Testament, for the apostles themselves did not refuse that title. On the other hand, it is clear that presbyters were sometimes called *bishops*, in the general sense of overseers or rulers (see Acts xx. 17 & 28, Philipp. i. 1), while bishops who were properly such were distinguished by other titles, as that of *chief priests*, *apostles*, &c. Bingham shows, however, that those who maintained the identity of the names did not thence infer identity of offices, but always esteemed bishops and presbyters to be distinct officers (*Antiq.* bk. ii. c. 3).

We do not know the exact period at which the apostles first ordained presbyters. We do not read of their existence before A.D. 43, when the disciples at Antioch sent their collections to the presbyters of Judæa. About A.D. 56, St. Paul sent for "the presbyters of the church" of Ephesus (Acts xx. 17); and we afterwards read of bishops or presbyters at Philippi (Philipp. i. 1); and the directions to Timothy (1 Tim. ii. and v.), and Titus (Tit. i. 5), for their ordination in every city; the exhortation of St. Peter to "the presbyters;" and of St. James (v. 14), "is any one sick among you, let him send for the presbyters of the church;" suffice to prove the general ordination of presbyters by the apostles.

The office of presbyters, like that of bishops, consisted in "feeding the Church of God," and overseeing it; exhorting and convincing the gainsayers by sound doctrine. Being invested with the power of teaching, they also possessed authority in controversies. The Church of Antioch sent to Jerusalem to consult the apostles and "presbyters" on the question of circumcision (Acts xv.); and we find afterwards that heretics were sometimes condemned by the judgment of presbyters, as well as by bishops in councils. They possessed in their degree the power of remitting or retaining sins by absolution, and by spiritual censures. They must, even at the beginning, have had the power of baptizing and celebrating the Eucharist, of performing other rites, and offering up public prayers in the absence of the apostles, or by their permission; and the institution of bishops in every Church by the apostles only restrained the ordinary exercise of these powers. We know in particular from St. James, that presbyters had authority to visit the sick and offer prayers, anointing them with oil for the recovery of their health. From the time of the apostles, the office of public teaching in the Church, and of administering the sacraments, was always performed by the bishop or presbyter, unless in cases of great necessity. The power of spiritual jurisdiction in each Church, of regulating its affairs generally, and especially its discipline. was shared by the bishop with the presbyters, who also instructed and admonished the people in private. The presbyters sat on seats or thrones at the east end of the church, and the bishop on a higher throne in the midst of them. In some churches they laid their hands with the bishops on the head of those who were ordained presbyters, and in others administered confirmation.

The wealth and temporal power of bishops during the middle ages may have induced some of the ignorant to suppose that presbyters were exceedingly inferior to bishops; but the Catholic Church, which sees with the eye of faith, as she acknowledges the same sacred dignity of the priesthood in every bishop, whether oppressed with extreme poverty, or whether invested with princely dignity and wealth, also views the greatness and the sanctity of the office of presbyter as little inferior to those even of the chief pastors who succeeded the apostles; and the Church has never flourished more, nor has the episcopate ever been held in truer reverence, than under the guidance of those apostolical prelates who, like St. Cyprian, resolved to do nothing without the consent of the clergy, and who have sedulously avoided even the appearance of "being lords over God's heritage." The spirit of a genuine Christianity will lead the presbyters to reverence and obey the bishops as their fathers; and will induce bishops to esteem the presbyters as fellow-workers together with them, and brethren in Jesus Christ.—Bingham, ii. 3: viii. 6: xii. 2; Palmer, *Orig. Liturg.* ii. p. 246; Walcott's *Ordinal*, lvi.

The word *presbyter* was substituted for *priest* in the Scotch liturgy, compiled by Laud in the reign of King Charles I., in 1637; which never came into use.

PRESBYTERIANS. A Protestant sect, which maintains that there is no order in the Church superior to presbyters, and on that account has separated from the Catholic Church. It was founded by Calvin, who established the system at Geneva, A.D. 1541. In a modified form it was introduced into Scotland, under the influence of John Knox, in 1560. The Geneva form was brought in by Andrew Melville in 1592; and this sect is now established by law in Scotland, where there nevertheless exists a national branch of the Catholic Church, under canonical bishops (See *Church in Scotland*).

The following statement is taken from the Registrar's return:

"The Scottish Kirk adopts the Confession, Catechism, and Directory prepared by the Westminster Assembly as its standards of belief and worship. Its discipline is administered by a series of four courts or assemblies. (1) The *Kirk Session* is the lowest court, and is composed of the minister of a parish and a variable number of lay elders, appointed from time to time by the session itself. (2) The *Presbytery* consists of representatives from a certain number of contiguous parishes, associated together in one district. The representatives are the ministers of all such parishes and one lay elder from each. This assembly has the power of ordaining ministers and licensing probationers to preach, before their ordination: it also investigates charges respecting the conduct of members, approves of new communicants, and pronounces ex, communication against offenders. An appeal, however, lies to the next superior court; viz. (3) The *Provincial Synod*, which comprises several presbyteries, and is constituted by the ministers and elders by whom these presbyteries themselves were last composed. (4) The *General Assembly* is the highest court, and is composed of representatives (ministers and elders) from the presbyteries, royal burghs, and universities of Scotland, to the number (at present) of 363; of which number rather more than two-fifths are laymen.

"The National Church of Scotland has three presbyteries in England; that of *London*, containing five congregations,—that of *Liverpool and Manchester*, containing three congregations,—and that of the *North of England*, containing eight congregations.

"Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, dissent from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which Church patronage is administered and against the undue interference of the civil power. The principal of these seceding bodies are,—the '*United Presbyterian Church*,' and the '*Free Church of Scotland*:' the former being an amalgamation (effected in 1847) of the 'Secession Church' (which separated in 1732) with the 'Relief Synod' (which seceded in 1752); and the latter having been constituted in 1843.

"The '*United Presbyterian Church*' has five presbyteries in England, containing seventy-six congregations; of which, however, fourteen are locally in Scotland, leaving the number locally in England 62.

"The '*Free Church of Scotland*' has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the disruption of 1843, were in union with the Established Kirk, compose a separate Presbyterian body under the appellation of the '*Presbyterian Church in England*,' having, in this portion of Great Britain, seven presbyteries and eighty-three congregations."

PRESBYTERIUM, or PRESBYTERY. The space in collegiate and large churches between the easternmost stalls of the choir and the altar. As the word implies, it was the place assigned for the bishop and presbyters, and none else were admitted to it.—Ducange, s. v.

PRESENCE (See *Real Presence*).

PRESENTATION (see *Patron* and *Benefice*) is the offering of a clerk to the bishop by a patron of the benefice. It differs from nomination in this, that while presentation signifies the offering a clerk to the bishop for institution, nomination signifies offering a clerk to the patron in order that he may be presented.

PRIEST (See *Orders*, *Ordinations*, *Presbyter*, *Sacrifice*, and *Absolution*). The word "*priest*" is evidently derived from "*presbyter*." Our ancestors, the Saxons, first used *preoster*: whence, by further contraction, came *preste* and *priest*. The High and Low Dutch have *priester*; the French, *prester* [now contracted into prêtre]; the Italian *prete*; but the Spaniard only speaks full, *presbytero*.

The English word priest, although derived from presbyter, an elder, corresponds more closely in meaning with the Greek and Latin words *ἱερεύς*, *sacerdos*, which are derived from words that signify holy: and so the word *priest* signifies him whose charge and function is about holy things; and therefore seems to be a most proper name for him who is set apart to the holy public service and worship of God, especially when he is in the actual ministration of holy things. If it is objected that, according to the usual acceptation of the word, it signifies him that offers up a *sacrifice*, and therefore cannot be allowed to a minister of the gospel, who has no sacrifice to offer, it is answered, that the ministers of the gospel have sacrifices to offer (1 St. Pet. ii. 5); "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices" of prayer, praises, thanksgiving, &c. In respect of these, the ministers of the gospel may safely, in a metaphorical sense, be called priests; and in a more eminent manner than other Christians, because they are taken from among men to offer up these spiritual sacrifices for others. But besides these spiritual sacrifices mentioned, the ministers of the gospel have another sacrifice to offer, viz. the "unbloody sacrifice," as it was anciently called, the commemorative sacrifice of the blood of Christ, which does as really and truly show forth the death of Christ, as those sacrifices under the law did; and in respect of this sacrifice of the Eucharist, the ancients have usually called those that offer it up, priests. —Fludyer's *Comm.*

That it might not be doubted by whom the form of absolution may be pronounced, the rubric expressly informs us that it is the priest who officiates. By *priest*, in Church language, is understood a person who is advanced in the ecclesiastical orders to the dignity of a presbyter; and no person, in any age of the Church, who was under this degree, did ever pretend, as of right, to pronounce absolution. The penitentiaries, in the ancient and more modern ages of the Church, were always of this degree. It was adopted into an axiom in the canon law, "ejus est absolvere cujus est ligare." No one could pronounce absolution but he who had power to excommunicate. In the body of that law, absolutions of all kinds are reserved either to presbyters or bishops; and in our provincial constitutions it is strictly enjoined, "de pœnitentia præcipimus quod diaconi pœnitentias dare non presumant," unless the priest be away when a man is dying.—*Lyndwood.* Our Church, in the last review of the liturgy, has chosen to put in the word *priest* instead of *minister* (which was in King Edward VI.'s Second Book, and in Queen Elizabeth's), to the end that no one might pretend to pronounce this but one in priest's orders; being sensible that some bold innovations have been made herein, by reason of some persons misunderstanding or misapplying the word *minister*. But the first compilers of the Common Prayer understood the same by *minister* as we do now by *priest*, that being the general acceptation of the word at that time. The compilers of the Second Book of Edward VI. (in which the Confession and Absolution were first inserted) put into the rubric, "to be pronounced by the minister" (or priest) "*alone*," to avoid the imputation which the Papists had charged some of the reformed with, for permitting absolution to be pronounced by persons not of this order. For in the provincial Council of Sens, A.D. 1528, which was before that of Trent, and twenty years before the compiling our Common Prayer, we find the Prostestants found fault with for affirming, that laics and women among them might pronounce special absolution; which indeed was Luther's opinion, but only so (as

Chemnitius explains it) that in case of extreme necessity they might use it; which doctrine he had from the Papists themselves. —Nicholls, *Comm. of Common Prayer: note to Evening Service.* It is more probable that the "alone" meant without the congregation, who had been saying the Confession. But the universal practice is sufficient to establish the other interpretation now.

In the diocese of Alexandria, the privilege of giving absolution to great criminals and scandalous offenders was reserved to the patriarch; as appears in the case of Lamponianus, an excommunicated presbyter. "He expressed his repentance with tears," said Theophilus the patriarch, "and the people interceded for him, yet I refused to absolve him; only assuring this, that if he should be in manifest danger of death, any presbyter should receive him into communion by my order." And in general, in the primitive Church, the granting absolution to reconcile penitents, was the bishop's sole prerogative, and rarely committed to presbyters; but never to deacons, except in cases of extreme necessity, when neither bishop nor presbyter was at hand.—Bingham, ii. 17; Tillem. *Mém.* xii. 546.

The privilege was also allowed in times of persecution, to martyrs and confessors in prison; but then they always signified what they had done to the bishop (See Cave's *Prim. Church*).

At the last review of the Common Prayer Book, A.D. 1661, the Presbyterian divines requested that "as the word *minister*, and not priest or curate, is used in the Absolution, and in divers other places, it may throughout the whole book be so used, instead of those two words." To which the Episcopalian commissioners replied, that "it is not reasonable the word *minister* should be only used in the liturgy. For since some parts of the liturgy may be performed by a deacon, and others, such as absolution and consecration, by none under the order of a priest, it is fit that some such word as *priest* should be used for those offices, and not *minister*, which signifies at large every one that ministers in that holy office, of what order soever he be." Accordingly the word "*priest*," in its exclusive sense, and in contradistinction to the word *deacon*, was inserted, and the sense of the Church of England on this subject, ascertained through the objection made by the Presbyterian divines, was adopted and ratified by the act of parliament.

In the primitive Church, the deacons were ranked among the "sacred orders;" and though their office has not always been so accurately defined as that of the presbyters, or priests, yet in the Church of England they are to most purposes considered as an inferior degree of "*the priesthood.*" Their duties are laid down in the office of "the Form and Manner of making Deacons;" and, "for the resolution of all doubts," the preface to the Book of Common Prayer has wisely directed, that "the parties that so doubt, or diversely take anything, shall always resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book."

PRIEST'S INTENTION (See *Intention*).

PRIMATE (See *Archbishop; Metropolitan; Patriarch*). In the Christian hierarchy, or scheme of Church government, Primates are such bishops of a province as preside over the rest.

I. Some derive the original of primates or metropolitans from apostolical constitution. But it may be doubted whether the apostles made any such general settlement in every province; and the records of the original of most churches being lost, it can never be proved that they did. It is most probable that this order of bishops commenced not long after the apostolic age, when sects and schisms began to break in apace, and controversies multiplying between particular bishops, it was found necessary to pitch upon one in every province, to whom the decision of cases might be referred, and by whom all common and public affairs might be directed. Or, it might take its rise from that common respect and deference which was usually paid by the rest of the bishops to the bishop of the metropolis, or capital city, of each province: which, advancing into a custom, was afterwards settled by a canon of the Council of Nice.—*Conc. Nic.* c. 6.

The offices and privileges of primates or metropolitans were as follows. (1) They were to regulate the elections of all their provincial bishops, and either ordain or authorise the ordination of them: and no election or ordination of bishops was valid without their approbation. Nor was this power at all infringed by setting up the patriarchs above them. For, though the metropolitans were to be ordained by the patriarchs, yet still the right of ordaining their own suffragans was preserved to them. It is to be observed, that this power was not arbitrary: for the primates had no negative voice in the matter, but were to be determined and concluded by the major part of a provincial synod.—*Conc. Nic.* c. 6; *Conc. Laod.* c. 12; *Conc. Chalced.* c. 16.

(2) They had to preside over the provincial bishops, and, if any controversies arose

among them, to interpose their authority to end and decide them: also to hear the accusations of others, who complained of injury done to them by their own bishops, from whom there was always liberty of appeal to the metropolitan. But still there lay an appeal from the metropolitan to a provincial synod, of which he was only the president or moderator.—*Conc. Milev.* c. 21; *Conc. Carth.* 3, can. 7; *Cod. Just.* lib. i. 4, c. 29.

(3) It was their duty to call provincial synods, and preside in them. To this end their circular letters, called *Synodiæ* and *Tractoriæ* were a legal summons, which no bishop of the province might disobey under pain of suspension, or other canonical censure, at the discretion of the metropolitan and council.—*Conc. Nic.* c. 3; *Conc. Antioch.* c. 20, &c.

(4) It belonged to the primates to publish and disperse such imperial laws and canons, as were made either by the emperors or the councils, for the common good of the Church. This gave them a right to visit, and inquire into neglects, abuses, and disorders, committed by any bishop throughout the whole province.—Justin. *Novel.* 6, 42; *Conc. Antioch.* c. 9.

(5) Bishops, when they travelled into foreign countries on extraordinary occasions, used to consult the primate, and take his *Formatæ*, or letters of commendation. This was particularly required of the African bishops by the third Council of Carthage.—*Conc. Carth.* 3, c. 28.

(6) Primates were to take care of all vacant sees within their province, by administering the affairs of the Church, securing the revenues of the bishopric, and procuring a speedy election of a new bishop.—*Conc. Carth.* 5, c. 8.

(7) It belonged to the metropolitans yearly to review the calculation of the time of Easter, and give notice to their suffragans of it. St. Ambrose did this for the province of Milan, and the bishop of Carthage for that of Africa.—Ambrose, *Ep.* 83; *Conc. Carth.* 3. c. 1. The care of composing the cycle was, indeed, by the Nicene Fathers particularly committed to the bishop of Alexandria. But due care not being always taken in this matter, the metropolitan in every province was concerned to settle the time, and acquaint the whole province with it.

II. The primate of Alexandria was the greatest metropolitan in the world, both for the absoluteness of his power, and the extent of his jurisdiction. For he was not metropolitan of a single province, but of all the provinces of Egypt, Libya, and Pentapolis, in which there were at least six large provinces, out of which above an hundred bishops were called to a provincial synod.

Besides an actual primacy of power, there was likewise a primacy of honour; that is, some bishops had the name and title of primates, but not the jurisdiction. Of these there were three sorts. (1) The senior bishops in each province, next to the metropolitan. These primates had no power above others, except when the metropolitans were some way disabled, or disqualified for discharging their office, by irregularity or suspension. In this case, their power devolved on the senior bishop of the province.

(2) Another sort of honorary primates were the titular metropolitans, or bishops of such cities as had the name and title of metropolis bestowed on them by some emperor, without the privileges, which were still continued to the ancient metropolis of the province. Of this sort were the cities of Chalcedon and Nice.

(3) Some bishops were honoured with the title of primates, in regard to the eminency of their see, being some mother-church, or particularly honoured by ancient prescription. This was the case of the bishop of Jerusalem, in consideration of its being the mother-church of the Christian world.—*Conc. Nic.* can. 7; Bingham, ii. c. 16.

III. The division of England into two provinces, Canterbury and York, occasioned the introduction of primacies among us. Canterbury, which was the original metropolis, gives to its bishop the title of Primate of all England; York, only that of Primate of England. Accordingly, the former has some jurisdiction over all England, which the latter has only in his own province. (See *Archbishop.*)

The archbishop of Armagh is primate of all Ireland; of Dublin, that of Ireland. Until the suppression of some of the Irish sees in 1833, the archbishop of Cashel was primate of Munster; of Tuam, primate of Connaught. The archbishop of St. Andrew's was primate of Scotland. Now a Primus is elected by the other bishops on a vacancy. The archbishop of Reims is primate of France; of Rouen, primate of Normandy; of Lyons, primate of Gaul; of Toledo, primate of Spain, &c.

PRIME (Lat. *primus*): the first hour of the day, i.e. 6 A.M. Amongst many early writers Tertullian speaks of the opening and close of each day as the chief times of prayer, though between them the 3rd, 6th, and 9th, or "Apostolic hours," are to be observed (*De Orat.* ix. 26). St. Cyprian also says, "besides the hours of ancient time observed. . . in the morning, we must pray" (*De Orat. Dom.* xxii.); and the so-called Apostolic Constitutions lay down the rule:

"Offer prayers—in the *morning* giving thanks that the Lord has sent you light, that He has brought you past the night, and brought on the day" (viii. 34). Of what the office for prime consisted in the primitive times no account has been handed down. The first authoritative form is that of St. Benedict (A.D. 530); but there can be no doubt that he grounded his service on older forms (See Freeman's *Prin. Div. Serv.* i. 65, 106). [H.]

PRIMER (See *Prymer*).

PRIMICERIUS, defined by Suicer as "*qui in* primâ cerâ hæres scriptus," one who is designated as the principal heir; that is to say, the head of an ecclesiastical corporation. Ducange defines the officer as "primus in ceram relatus," i.e. the first on the wax tablet or roll (*s. v.*). Hence it came to signify one who presided over any particular department; the chief notary, for instance, was called *πριμμικήριος νοταρίων*: and so the chief reader, the chief chanter, &c., in great churches. Gregory the Great thus uses the word, directing the property of a vacant see to be entrusted for safe keeping to the deacon and the primicerius of the notaries (*Epist.* iii. 22). It is the title of a dignitary in several Italian cathedrals, and is supposed to answer to our chancellor; a name not used in Italy as that of a cathedral officer. In 1226 the precentor of York was addressed as primicerius by Honorius III. (Walcott, *Sac. Arch.* p. 470). The precentor of Aberdeen cathedral was anciently called Primicerius, as Kennedy states in his *Annals of Aberdeen.*

PRIMITIVE CHURCH (See *Tradition*). The Church as it existed in the ages immediately after its first establishment. From its near connexion with the apostles and other inspired men, the primitive Church enjoyed many advantages, of which, at later periods, it was deprived. To the earliest ages we naturally look for illustrations of obscurities in the New Testament, for evidence and testimony of matter of fact, for sound interpretations of doctrine, for proofs of the efficacy of the gospel, and for examples of undaunted Christian heroism. Hence the value we are accustomed to attach to the writings which have come down to us from the first three centuries after Christ; and this value is considerably enhanced by the fervour, the beauty, and the surpassing eloquence which adorned the Church in that early day, and in the ages following. We may give an instance in the case of infant baptism, which one sect of Christians of the present day deny to be requisite. The primitive Church held quite a different view. In the Holy Scriptures we read of whole households being baptized, which is indirect testimony as to the baptizing of infants. Our Lord's own words with regard to little children being brought to Him, is a strong testimony to the reception of infants in the Church; and this was realized in the primitive Church. Justin Martyr (A.D. 148) writes that in his time there were many who had been made disciples of Christ from their infancy; and Irenæus (A.D. 170) speaks clearly of "infants and little children" being born anew to God in Holy Baptism (*adv. Hæres.* ii. 22, al. 38). St. Cyprian (A.D. 250) also wrote an epistle to the effect that no infant was too young to be baptized (*Ep.* lxiv.); and St. Augustine is explicit about this matter (Aug. *Serm.* 174, 176, &c.). On such matters we refer to the usages of the primitive Church, and these were familiarly known to the Reformers of the Church of England; and, having taken the primitive Church as their model, and as the best witness of Catholic principles and usages, they transfused its spirit, not only into the liturgy, but into the whole framework and superstructure of that venerable fabric they aimed to restore. How well they succeeded is evidenced in that fearless appeal which Catholics ever make, first to the Apostolic Church, then to those who drew their principles from it along with their infant breath, and flourished and died in an age when inspiration itself was scarcely extinct. That Church has nothing to dread which can lay its standards on the altar of antiquity, and return them to her bosom, signed with the glorious testimony of a Polycarp, an Ignatius, a Clement, and a "noble army of martyrs;" nothing has she to dread but the possibility of declension, and unfaithfulness to her sacred trust.

PRIOR (See *Monk*). The head or superior of a convent of monks where there was no abbot. Where there was one the prior was the next person after the abbot.

PRIORY (See *Monastery*). A house occupied by a society of monks or nuns, the chief of whom was termed a prior or prioress; and of these there were two sorts: first, where the prior was chosen by the convent, and governed as independently as any abbot in his abbey; such were the cathedral priors, and most of those of the Augustine order. Secondly, where the priory was a cell subordinate to some great abbey, and the prior was placed or displaced at the will of the abbot. But there was a considerable difference in the regulation of these cells; for some were altogether subject to their respective abbots, who sent what officers and monks they pleased, and took their revenues into the common stock of the abbeys; whilst others consisted of a stated number of monks, under a prior sent to them from the superior abbey, and those priories paid a pension yearly, as an acknowledgment of their subjection, but acted in other matters as independent bodies, and had the rest of their revenues for their own use. The priories or cells were always of the same order as the abbeys on which they depended, though sometimes their inmates were of a different sex; it being usual, after the Norman Conquest, for the great abbeys to build nunneries on some of their manors, which should be subject to their visitation.

Alien priories were cells or small religious houses in our country, dependent on large foreign monasteries. They were established by Archbishop Robert A.D. 1051. When manors or tithes were given to distant religious houses, the monks, either to increase the authority of their own order, or perhaps rather to have faithful stewards of their revenues, built convenient houses for the reception of small fraternities of their body, who were deputed to reside at and govern those cells (See Hook's *Archbishops*, i. 498: iv. 488: vi. 62).

PRISCA, ST. Commemorated in our Calendar on January 13 The legend is that she was thrown to the lions in the amphitheatre, but that they did not harm her, crouching down at her feet. She was then beheaded, and an eagle hovered over her lifeless form, till she was laid in her grave. She is therefore represented in ancient pictures with a sword in her hand, a lion crouching at her feet, and an eagle hovering above her head. [H.]

PRISCILLIANISTS. Certain heretics whose founder was Priscillian, a Spaniard of noble extraction, very wealthy, and endued with much wit, learning, and eloquence. Mark, an Egyptian heretic, having sown the errors of Gnosticism in Gaul, went into Spain, where carnal pleasure, which was the principal article of his doctrine, procured him quickly a great many disciples, the chief whereof was Priscillian, who covered his vanity under the appearance of a profound humility. He taught, besides the abominations of the Gnostics, that the soul was of the same substance with God, and that, descending to the earth, through seven heavens, and certain other degrees of principality, it fell into the hands of the evil one, who put it into the body, which he made to consist of twelve parts, over each of which presided a celestial sign. He condemned the eating of the flesh of animals, and marriage as an unlawful copulation, and separated women from their husbands without their consent; and, according to his doctrine, man's will was subject to the power of the stars. He confounded the holy persons in the Trinity, like Sabellius, ordered his followers to fast on Sundays and Christmas Day, because he believed Christ had not taken true flesh upon Him. Lying, a most abominable vice, and so contrary to the God of truth, was a thing tolerated amongst his followers. There was a volume composed by them called *Libra*, because that in the twelve questions in it, as in twelve ounces, their whole doctrine was explained. Priscillian broached his heresy in the fourth century. He was put to death, with some of his followers, at Treves, in 385, by order of the usurper Maximus, contrary to the earnest instance of St. Martin, bishop of Tours. This was the first instance of the infliction of death for heresy, and at the time excited universal horror among Christians. St. Ambrose refused to communicate with the bishops who had taken part in it, and a synod at Turin excommunicated them.—Stubbs' Mosheim, i. 314; Newman's Fleury, bk. xviii. 29, note.

PRIVATE BAPTISM. In the ancient manuals of the Church of England, the rubrics simply ordered that in cases of extreme danger the words "in the Name of the Father, and of the Son, and of the Holy Ghost" should be used, with aspersion of the water. Other prayers were not enjoined. By a canon of Ælfric (A.D. 957), children, if sick, were to be brought to the priest, who was to baptize them from what district soever they were brought. The Council of Winchester (1071) and the Constitutions of Othobon (1268) order that an infant, if in danger, shall be baptized on the day of its birth. The vessel used in private baptism was by Langton's Constitutions (A.D. 1223) to be carried to the church, and not be used for any common purpose. According to Edmund's Constitutions (1236) it was to be large enough to allow of immersion, and might afterwards be deputed "to the use of the church," which Lyndwood explains "for washing the church linen." The water that had been used was to be thrown into the fire, or carried to the church, and placed in the font.

In the Prayer Book of 1549 the person baptizing was directed to "call upon God for His grace; and say the Lord's Prayer, if the time suffice." In 1661 Bishop Cosin suggested an addition, namely, that after calling upon God, and the recital of the Lord's Prayer, "so many of the collects appointed to be said before in the form of Public Baptism, as the time and exigence will suffer," shall be used. As the rubric now stands it is evident that the service is left to the discretion of the minister, so long as he uses the words of our Lord, together with the pouring of water in the name of the Trinity.—Hook's *Archbishops*, i. 443;

Walcott's *Sac. Arch.* p. 472 (See *Baptism, Lay Baptism*). [H.]

PRIVY COUNCIL JUDGMENTS (See *Delegates*). A collection of the ecclesiastical judgments of the Privy Council, with a preface by Archbishop Tait, was published by Brodrick and Fremantle in 1865. [H.]

PROCESSION OF THE HOLY GHOST. As the Father is eternal, without beginning, so is the Son without beginning, the only begotten, God of God, Light of light, being very God of very God: in like manner the Holy Ghost, without begining, has *proceeded* from the Father and the Son. This is one of the mysteries which must be always incomprehensible, from our inability to comprehend an eternity *a parte ante*. In all discussions relating to these subjects, we may quote to the objector the wise words of Gregory Nazianzen: "Do you tell me how the Father is unbegotten, and I will then attempt to tell you how the Son is begotten and the Spirit proceeds."

We will first give the doctrine as stated in the Articles and Creed, and then give from Dr. Hey the history of the controversy which has long subsisted between the Eastern and the Western Church.

Of the Holy Ghost the fifth article says, "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

The same doctrine is declared in the Nicene and Athanasian Creeds.

In the Nicene Creed:

"I believe in the Holy Ghost, who proceedeth from the Father and the Son."

In the Athanasian Creed:

"The Holy Ghost is of the Father and of the Son, neither made nor created nor begotten, but proceeding."

In the fourth, fifth, and sixth centuries, various disputes took place with the followers of Macedonius with respect to the nature and procession of the Holy Ghost. It may be particularly mentioned, with a view to what followed, that so soon as the years 430 and 431, in the Councils of Alexandria and Ephesus, it was declared that the Holy Ghost proceedeth from the Son as well as from the Father. In order to terminate these disputes, the Church in general made a sort of settlement or determination what should be accounted Catholic doctrine; and, to avoid further adjustings of formularies, agreed that nothing should from that time be *added* to those then under consideration. It is probable that, at that time, the question whether the Holy Ghost should be spoken of as proceeding from the Father and the Son (*Filioque* is the famous word) did not occur to men's minds. *Filioque* was not in the creeds, though it was not new. The students in the Western Church seem ere long to have contracted an opinion, that it was proper for them to profess in a creed, that the Holy Ghost proceedeth from the Son; they, therefore, inserted (or, one might say, *restored*) *Filioque* at the Council of Toledo (A.D. 589); and the Eastern Church thought as little of complaining as the Western of offending. Afterwards, however, contentions for worldly grandeur produced contentions about theological truth. Rome and Constantinople were rivals, not only for imperial but for spiritual pre-eminence. The patriarch of Constantinople styled himself *Episcopus Œcumenicus*. Gregory the Great, bishop of Rome, was more lowly in the title he assumed; he was "*servus servorum*" scilicet Dei; but in his pretensions to authority he was equally ambitious. The patriarch was at the head of the Eastern Church, the pope of the Western. This rivalship made the Churches seek occasions for blaming each other, and thus the insertion of *Filioque* came to be complained of as a breach of faith. It was defended by the Western Church, because the word contained right *doctrine:* this was enough to make the Eastern Church dispute the *doctrine:* they did so, and the dispute still subsists, and still causes a separation between the Eastern and Western Churches. One pope (Leo III., A.D. 809) did once, for the sake of peace, order *Filioque* to be put out of the creed, at the same time ratifying the doctrine which it comprehends; but he could only prevail in those churches which were under his immediate sanction, and that only for a time. The obstinate resistance of the Greek or Eastern Church to the insertion of *Filioque* is the more likely to be owing to some worldly consideration, as several of the Greek Fathers have the doctrine in their works clearly expressed. Among the most important passages of Holy Scripture bearing on the subject may be mentioned Rom. viii. 9; 1 St. Pet. i. 11; Gal. iv. 6; St. John xv. 26 (See *Holy Ghost; Filioque; Creed*).

PROCESSION (*procedere*): a going forth, used in the first instance generally for going to any meeting, and then especially for going to a religious service. In the latter sense Tertullian uses it, speaking of a modest "going to church" (*processio*) and an united congregation (*De Præsent. Hær.* 43). Public processions seem to have been in vogue in the time of St. Basil, and of St. Ambrose, the latter speaking of psalms being sung by the priests as they went to the celebration of a feast (Bas. *Epist.* 207, *ad Neoc.:* Ambr. *Epist;* 40, *ad Theodos.*). But the most celebrated were those begun at Constantinople by St. Chrysostom. The Arians of that city being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaux (Sozom. *E. H.* viii. 8; Stephens' *Life of St. John Chrysostom*, p. 236). It was forbidden that processions should be celebrated without the clergy (Justin. *Novell.* 123). From this period, the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer, and been more frequently used, in the Western than in the Eastern Church. On special occasions they were carried out with great pomp and solemnity, as in the case of laying the first stone of a church, or at the dedication of a church (Justin. *Novell.* 67). There were in the early and middle ages processions before the service, before the reading of the gospel, after the reading of the gospel, and at the end of the service (*Ordo Romanus*, i. 8: in *Mus. Ital.* ii. 8: i. 21: ii. 15, &c.). But there was of course much variation in different places. The usual order in cathedrals was first the verger, then the cross-bearer, attended on either side by acolyths carrying candlesticks and lighted tapers; then the thurifers, or censer-bearers, the chanters, or priest vicars in copes, the subdeacon, deacon and celebrant, the choir boys and lay vicars, or clerks of the second grade, the præcentor, the subchanter (*pre-chantre*), the succentor of vicars (*sous-chantre*), and last the bishop with his staff borne before him. Processions were made with litanies and prayers (see *Litany; Rogation Days*), (i.) for the prosperity of the sovereign; (ii.) the welfare of the nation; (iii). pureness of air, and relief from disease; (iv.) the increase of the fruits of the earth. Arrangements were made for particular processions in cathedrals and abbeys. At Canterbury there were two parallel lines, and at Fountains, Lincoln, Chichester, and York two rows of circular processional stones placed at proper intervals, to shew where the procession was to be arranged. On Ash-Wednesday, Palm Sunday, and Easter-day there were special processions. At Durham "upon Sancte Mark's daie, after Easter, the prior with the monncks had a solemne procession, and went to the Bowe church with their procession" (*Rites of the Church of Durham*, p. 87). Similar customs on certain days are mentioned by different county historians; as for instance, at Kinnersley, and Wellington, where on Easter Monday the parishioners, joining hand in hand, surrounded the church, and touched it together — which was called "clipping the church." At Wolverhampton the practice of walking in procession on rogation days, the children bearing poles dressed with flowers, and the clergy chanting the Benedicite, only ceased in 1765, and in sundry other places has not ceased yet, except as to the chanting. Superstitious usages sprang up in connexion with processions, such as carrying about relics or the consecrated elements for the people to adore (see Article xxv.), which still are observed in foreign countries.—Bingham, xiii.; Maskell, *Mon. Rit.* i. cxxvi.: ii. 322; Walcott's *Sac. Arch.* p. 475; *Dict. Christ. Ant.* 1716. [H.]

PROCESSIONAL CROSSES: used probably as early as the 4th century. They are mentioned by Durand in the *Life of S. Porphyry*, and by Baronius under the year 401. The empress Eudoxia supplied the church with silver crosses which were carried before the people (Soc. *H. E.* vi. c. 8; Soz. viii. c. 8). By the laws of Justinian it was expressly provided that such crosses should not be kept in any place but the church, and that only those persons properly appointed should carry them (Justin. *Novell.* 123). In England orders were given with regard to their use at the Council of Clovesho in 747. The custom appears to have been to carry a cross of wood painted red in Lent, of crystal or beryl at other times. At Durham the chief cross was of gold with a silver staff, and that used on ordinary days of crystal. At Chichester the aumbry, or closet, for the crosses still remains. No doubt many processional crosses were destroyed or got rid of at the dissolution of the monasteries, in the course of the Reformation, and during the Rebellion. What was probably the processional cross of the Cistercian Abbey of Old Cleeve, Somerset, was found in a farm-house in 1878. It is of brass with a very small figure of our Lord upon it; and it had been evidently richly jewelled. It is of a well-known type; there are three or four of them at South Kensington, and one at least at the British Museum. They are typical English work of about the middle of the 15th century, such as doubtless every parish church possessed. They are interesting because of the rarity of English pre-Reformation ecclesiastical ornaments. "In processions," said Cranmer, "we follow the cross of our Saviour, professing ourselves, as true Christian people, ready to bear our cross with Christ, willingly to suffer all troubles and afflictions laid upon us for the love and cause of our Saviour, as He suffered for us."—Palmer's *Orig. Liturg.* i. 265; Walcott's *Sac. Arch.* 476; *Dict. Christ. Ant.* [H.]

PROCESSIONALE: a book containing

offices and directions for litanies and processions (Ducange, *Gloss.*). It was a well-known book, and we find it often in the old inventories (see for account Maskell, *Mon. Rit.* i. cxxiii.). [H.]

PROCTOR (Lat., *Procurator*). I. Proctors are officers established to represent, in judicial proceedings, the parties who empower them (by warrant under their hands, called a *proxy*) to appear for them to explain their rights, to manage their cause, and to demand judgment (See Ducange, *Gloss.*). The holding of the office of "procurator" by the clergy was much discouraged in the early times. St. Augustine wrote against it (*De Op. Monarch.* c. 15), and St. Jerome asks how the clergy, who are supposed to have renounced all care for their temporal possessions, can undertake to be procurators and dispensers of the estates of others (*Ep. ad Nepot.* c. 16). Several councils also prohibited the clergy from taking part in secular matters, as the first council of Carthage, A.D. 348 (cc. 8, 9); the third of the same place which prohibited any clergy from being "procuratores," or being entangled in any secular affairs (c. 15); the Council of Chalcedon, A.D. 451 (c. 3), which laid down the same rule, with the exception, however, of any business imposed upon the clergy by law, or given to them by the bishop, or on behalf of widows and orphans. Later councils, however, allowed the clergy to act as proctors or advocates in certain cases. In England, from the Conquest till the 15th century the great majority of lawyers or proctors in all the courts of justice were in holy orders (Hook's *Archbishops*, v. 173).

II. The representatives of the clergy in convocation are also called proctors. Deans and archdeacons are "ex officio" members; besides them two proctors are appointed from each diocese by the votes of the clergy (See *Official Year-book of the Church of England*, 1886, p. 288: *Convocation*).

III. The same name is given to university officers, whose business is to guard the morals and preserve the quiet of the university at Oxford and Cambridge; to present candidates in arts and music for their degrees; and (formerly in a more special manner than at present) to superintend their public exercises. The latter is now the prominent practice of the proctors in the University of Dublin: the senior proctor presiding at the Master's exercises, the junior at the Bachelors'. They are two in number, and chosen annually by the several colleges in cycle.

IV. *Procurators* were officers in some of the ancient universities of Europe, as in Paris; they were then four in number, elected annually, each by one of the four *nations* into which the students were divided: and the rector, the deans of divinity, law, medicine, and the four proctors, formed the standing council of the university: somewhat analogous to the *caput* at Cambridge. The *deans* were the proctors of their respective faculties. Anciently the University of Oxford was divided into two "nations," as they might be called, each of which was represented by a proctor. [H.]

PROCURATION. A pecuniary sum or composition by an incumbent to an ordinary or other ecclesiastical judge, to commute for the provision, or entertainment, which he was formerly expected to provide for such ordinary at the time of visitation. (See *Synodal.*)

PROFESSION OF FAITH (I.) made at baptism. The minister asks, "Dost thou believe in God the Father," &c., rehearsing the articles of belief; and the answer is required, "All this I stedfastly believe." Though the Creed was not committed to writing in his time, Tertullian refers to the profession (*de Coron.* iii.), and the profession of Palmatius, who was baptized about A.D. 220, is extant:—"Credis, in toto corde, in Deum Patrem Omnipotentem, Factorem omnium visibilium et invisibilium? *Respondit Palmatius.* Credo. Et in Jesum Christum Filium ejus? et ait. Credo," and so on till "et carnis resurrectionem? Exclamavit cum lacrymis Palmatius: Credo" (Heurtley's *Harmonia Symbolica*, p. 106). St. Cyril says that this profession of faith was made towards the East (*Catech. Lect.* xix. 9). In the Gelasian Sacramentary, in the Salisbury Use, and the first English book, there were three several questions on the Creed; which were put together in the Prayer Book of 1552 (Blunt's *Annot. P. B.* ii. 222; Mozley, *On Baptism*).

II. In the Office for the Visitation of the Sick, a profession of faith is asked from the sick person. In the ancient English office many questions were asked. Mr. Maskell gives a form of examination from a MS. (No. 117, fol. 123*b*) in the library of St. John's College, Oxford, and with this may be compared others, for instance Harleian MS. 211, 237 (*Mon. Rit. Eccl. Ang.* iii. 414). The form prescribed in the Church of England is simple, being based solely on the Creed.

PROFESSOR. I. One who makes open declaration of his feelings or opinions; particularly, one who makes a public avowal of his belief in the Scriptures and his faith in Christ, and thus unites himself to the visible Church.

II. One that publicly teaches any science or branch of learning in an university, college or seminary under a royal charter, whose business is to read lectures or to instruct students in a particular branch of learning; as a professor of Theology, or Mathematics, &c. [H.]

PROPER LESSONS (See *Lessons*; *Lectionary*). In the Prayer Book of 1549, when the revised system of daily and proper lessons was established, there were no proper lessons assigned for ordinary Sundays, the books of Holy Scripture being read continuously as on week-days. At the restoration of the use of the Prayer Book in 1559 the Tables of Proper Lessons were introduced, and they were altered into their present form in 1870. All the changes in 1661 were written in the margin of Bishop Cosin's Durham Prayer Book. [H.]

PROPER PSALMS. The use of these is of great antiquity. St. Augustine says that Ps. xxii. was always read on Good Friday in the African Church. There were, however, no proper psalms assigned for Good Friday or Ash-Wednesday in the Prayer Book of 1549, but only for the four great festivals. The others were added in 1661. [H.]

PROPHECY (προφητεύω): literally a speaking for God. The declaration of a divine message; and so secondarily the power of foretelling (see *Scripture*, *Inspiration of*; *Miracles*). As the divine message often related to future events, the word came to be commonly used as equivalent to prediction, but this meaning is not necessarily involved in the word itself (1 Tim. i. 18: iv. 14). The lesson which is now ordinarily designated the "Epistle," was in early times often called the "Apostle" or the "Prophecy," because the words were taken either from the Apostolic writings, or the prophets (Tertull. *de Præscr. Hær.* c. 36; Menard. *Sacram. Gregorii*, p. 2; *Lit. Chrysos.* Goar, p. 68). The lections from the prophetical writings read and sung by the deacon and choir on Easter Eve, which was a relic of Scriptural instruction given to catechumens on the day in the early Church, were called "prophecies."—Palmer, *Orig. Liturg.* ii. 42. [H.]

PROPHESYINGS. Religious exercises of certain of the clergy in the reign of Queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division at a set time met together in some church of a market or other large town, and there each in order explained, according totheir abilities or ideas, some portion of Scripture allotted to them before. This done, a moderator made his observations on what head been said, and determined the true sense of the place, a certain space of time being fixed for despatching the whole. Whatever may be thought of the proceeding itself, it was ill adapted for the time. Controversial subjects were continually introduced, disputations on various matters took place, the authority of the Church, the lawfulness of Episcopacy was called in question, and division was protracted. The queen desired the archbishop, Parker, to suppress the meetings, which he endeavoured to do. But they continued, and Grindal afterwards refused to suppress them, as he thought the evils might be corrected, and the abuses guarded against. He besought the queen to refer "all these ecclesiastical matters which touch religion, or the doctrine and discipline of the Church, unto the bishops and divines of your realm, according to the example of all godly Christian emperors and princes of all ages." Prophesyings were forbidden by the 72nd canon of 1603 (See Hook's *Archbishops*, ix. 411: x. 94). [H.]

PROPHET (πρόφημι): strictly one who speaks for another, especially in heathen writers; one who speaks for a God, and interprets His will to man whether it relates to the present or the future (Pind. *N.* 1, 91; Æsch. Eum. 19, &c.). In this sense it is used in the Scriptures, the "schools of the prophets" being places where persons were trained in the interpretation of the law of God; and in the same way St. Paul uses it (Eph. iv. 11).

Our idea of a seer, or one who foretells future events, is a secondary meaning of the word. The original idea is rather that of a *forth*teller than a *fore*teller. We have in the Old Testament the writings of sixteen prophets; that is, of four greater prophets, and twelve lesser prophets. The four greater prophets are, Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not place Daniel among the prophets, because (they say) he lived in the splendour of temporal dignities, and a kind of life different from other prophets. The twelve lesser prophets are, Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. [H.]

PROPITIATION (See *Covenant of Redemption*, *Sacrifice*, *Atonement*, *Satisfaction*, *Jesus*). *Propitiation* is originally a Latin word, and signifies the appeasing of the wrath of God, or doing something whereby He may be rendered propitious, kind, or merciful, to us, notwithstanding that we have provoked Him to anger by any sin or offence committed against Him. The Greek word ἱλασμὸς is plainly used by the LXX. for the Hebrew חַטָּאת (Ezek. xliv. 27), and as a propitiatory sacrifice, referring to our Blessed Lord, it is used by St. John (1 St. John ii. 2: iv. 10). The word evidently implies a sacrifice or offering made to God for the sins of men, which He is pleased to accept as a sufficient atonement and satisfaction for the dishonour and injury that was done Him by them, so as not to require the punishments which were due, but to forgive them all, and to become again as kind and propitious to the persons that offended Him as if He had never been offended by them. This offering is Christ Himself, Who is "the propitiation for our sins."

PROPROCTORS. Two assistants of the proctors in the universities nominated by them.

PROSA. In singing the Alleluia after the Epistle, a custom which is said by Gregory the Great to have been introduced by Damasus (Greg. *Mag. Epist. ad Johan. Syracus.* lib. x. Epist. 12), it became a common use to prolong the last syllable upon a number of notes. Words in rhythmical prose were afterwards arranged to these notes, and later metrical hymns, and these were called *prosæ*. In the eighth century, Notker, abbot of St. Gall, in Switzerland, composed several of these *prosæ*, otherwise called *sequentiæ*, which were sung after the Gradual (Bona, *Rer. Liturg.* lib. ii. c. 6). Pope Nicolas I. first authorised their use. They soon became very numerous, and often very ridiculous, and were retrenched by the Council of Cologne in 1536, and of Reims in 1564. The "Veni Creator Spiritus," appointed by Pope Innocent for Whitsuntide; "Lauda Sion Salvatorem,' written either by Bonaventura or St. T. Aquinas; "Dies Iræ, dies illa;" and the "Stabat Mater," said to be the composition of Innocent III., are the best known prosæ. The prosæ were used in England before the Reformation (*Miss. Sar.* fol. 11, 12, &c.), but in consequence of erroneous ideas contained in most of them, they were altogether omitted by the revisers of our Liturgy.—Palmer, *Orig. Liturg.* ii. 49; Burney's *Hist. Music; Dict. Christ. Antiq.* [H.]

PROSTRATION (See *Genuflexion*).

PROTESTANT. The designation of *Protestant* is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptation of the word, nor is it the sense in which it is still applied on the Continent. It was originally given to those who protested against a certain decree issued by the emperor Charles V. and the Diet of Spires in 1529.—Stubbs' Mosheim, iii. 126.

On the Continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called *Protestants;* the Calvinists, the *Reformed.* The use of the word among ourselves in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his zeal to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact, that, being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," i.e. the Lutheran, from the "Reformed," i.e. the Calvinist, is that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in *our* application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is *not* a Romanist; at the same time he may be—what is worse—a Socinian, or even an infidel, for these are all united under the common principle of protesting against Popery. But the word is universally understood to mean a Christian of some kind. The appellation is not given to us, as far as the writer knows, in any of our formularies, and has chiefly been employed in political warfare as a watchword to rally in one band all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romanists. In this respect it was particularly useful at the time of the Revolution; and, as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it thus keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant *religion*, since a religion must, of course, be distinguished, not by what it renounces, but by what it professes: they apprehend that it has occasioned a kind of sceptical habit of inquiring, not how much we ought to believe, but how much we may *refuse* to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the Papists in common with ourselves, and which, *therefore*, as some persons seem to argue, no sound Protestant can hold; forgetting that on this principle we ought to renounce the liturgy, the sacraments, the doctrine of the Trinity, the Divinity and atonement of Christ—nay, the very Bible itself. It is on these grounds that some writers have scrupled to use the word; but although it is certainly absurd to speak of the Protestant *religion*, i.e. a negative religion, yet there is no absurdity in speaking of the Church of England or of the Church of America as a Protestant *Church;* the word Church conveys a positive idea, and there can be no reason why we should not have *also* a negative appellation. If we admit that the Church of Rome is a true, though, as we think, a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that she has which is Catholic, scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is in a certain sense applicable to the Church of England. It is surely therefore better to retain it, only with this understanding, that, when we call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than the Church of England, when, in her creeds and formularies, she designates herself, not as the *Protestant*, but as the *Catholic* Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definitive name. We tell the Papist that, with respect to him, we are Protestant; we tell the Protestant Dissenter that, with respect to him, we are Catholic; and we may be called Protestant or Protesting Catholics, or, as some of our writers describe us, Anglo-Catholics (See Hook's ***Archbishops***, **vi. 27: ix. 61, 265, *note*).**

PROTHESIS. The place in a church on which the elements in the Eucharist are placed, previously to their being laid as an oblation on the altar. Called also *credence* (q. v.). The word *prothesis* (*προθέσις*) is derived from the temple service, in which the placing of the shewbread was called *ἡ πρόθεσις τῶν ἄρτων*, and the bread itself, *οἱ ἄρτοι τῆς προθέσεως*, i.e. the loaves set in order before the Lord. The prothesis or credence table is placed at the north or left side of the altar as one faces it (which is sometimes called the "right" side, being at the priest's right hand), and on it the priest arranges and prepares what is necessary for the service of the altar (Suicer, *Thesaurus*, p. 842). That this was its position in the early times, most writers agree, though some hold a different opinion, as Renaudot (*Lit. Orient.* i. 188, Paris ed.). Perhaps it differed in different churches. On this see Bingham, *Antiq.* viii., vi. 22; Beveridge, *Annot. in Can. Conc. Nic.; Dict. Christ. Antiq.* 1740.

PROTHONOTARY: lit. the first of the notaries or scribes. This hybrid word had a different signification in the Greek Church from what it had in the Latin. The officer is mentioned by Socrates as *πρωτοστάτης τῶν βασιλικῶν ὑπογραφέων* (*H. E.* vii. 23). Afterwards his office was enlarged. He became very important: was empowered to have an inspection over the professors of the law, into purchases, wills, and the liberty given to slaves: read the gospel on Palm Sunday: took precedence of the five great dignitaries of the Greek Church (Exocatacoeli), ranking thus next to the patriarch (Goar, *Euchol.* 132, 270, 276, 277). In the Latin Church those were formerly called prothonotaries who had the especial charge of writing the acts of the martyrs, and the circumstances of their deaths. It was applied by Hadrian, A.D. 772, to the chancellor of the emperor, and afterwards became the word used to denote the Papal officers.—Hard. *Conc.* iii. 2017: viii. 492.

PROTOPAPAS; i.e. archpriest: the head of a cathedral in the Eastern Church, answering to our dean.

PROVERBS, THE. A canonical book of the Old Testament, containing the Proverbs, or wise sayings, of Solomon, the son of David, king of Israel.

This collection is but a part of the proverbs of that prince: for we are told that "he spake three thousand proverbs, and his songs were a thousand and five." His name is prefixed to the whole work. In the twenty-fifth chapter it is observed, that the following proverbs belonged to him, but that they were collected by persons appointed by Hezekiah for that purpose. The thirtieth chapter is entitled, "The words of Agur, the son of Jakeh." The last chapter is inscribed, "The words of king Lemuel." From these different titles it is concluded that the first twenty-four chapters are the genuine work of Solomon; that the five next are a collection of several of his proverbs, made by order of King Hezekiah; and that the two last chapters were added, and belong to different, though unknown, authors.

The Jews are of opinion that Solomon wrote the Canticles in his youth, the Proverbs in his manhood, and the Ecclesiastes in the latter end of his life. The Hebrews called this book מִשְׁלֵי, Mishlê, taken from the first word; the Greeks style it Παραβολαὶ, and the Latins, *Proverbia;* which may properly be rendered sentences or maxims. They contain rules for the conduct of all conditions of life; for kings, courtiers, masters, servants, fathers, mothers, children, &c. The Greek version of this book is often very different from the Hebrew, and adds a great many verses that are not found in the original. In the ancient Latin editions several verses are added, which have been left out since the time of St. Jerome (See *Speaker's Commentary*; Smith's *Dict. of Bible*).

PROVIDENCE. The superintendence which God exercises over creation. In the very notion of a Creator this power is implied. The work of a creature may continue after its author's death: because the work of a creature does not depend upon him who was the author of it, but upon some pre-existing things which were not created by him, but merely combined, and upon the laws of nature, which are all laws of motion which require constant maintenance. A house survives the architect and builder, because the pre-existing things, the stones for instance, and the mortar, remain in combination. But the works of God are *not* only combinations; *they* are creations; things formed out of nothing. Even if we can believe matter to be self-existent, its properties or qualities all represent forces of some kind, which require perpetual maintenance, and therefore, Providence (See Sir E. Beckett's *Origin of Laws of Nature*).

PROVINCE. The limits of an archbishop's jurisdiction, as the *diocese* is the limits of the jurisdiction of a bishop: and so *provincial constitutions, provincial courts, provincial synods, provincial canons,* are the canons, synods, courts, and constitutions, which have authority within the rule of a single archbishop (See *Archbishop; Bishop*).

PROVISIONS. An oppressive invention of the bishops of Rome, whereby the right of patronage of ecclesiastical benefices was arbitrarily suspended by the pope, that he might present his own creatures, and make *provision* in the Church of England for foreign ecclesiastics. This usurpation of the pope occasioned much discontent in the Church of England; and at one time the evil had become so intolerable, that it occasioned frightful disturbances. The pope (Gregory IX.) had granted a provision on the patronage of one Sir Robert Thwinge, a Yorkshire knight, who resented it so highly as to associate with himself some eighty others, who had received the like treatment, by whom the persons of foreign ecclesiastics were seized, and even the pope's envoys murdered. The king, Henry III., set himself to restore peace; and Thwinge, betaking himself to Rome, was reconciled to the pope, and recovered his right of patronage; and the pope conceded that there should be in future no provisions, except in benefices in the patronage of ecclesiastical persons or bodies. These he had usually found more defenceless, and therefore over them he still exercised his usurped authority. Papal provisions to English sees were very common during the reigns of Edward I. and II. In 1351, in the reign of Edward III., the Statute of Provisors was passed, which enacted that all persons receiving papal provisions should be liable to imprisonment; and it was re-enacted in 1390. But it was constantly evaded by a collusion between the kings and the popes; and the practice of provision was not extinguished till the reign of Henry VII.

PROVOST. The designation of heads of some colleges in our universities and of Eton. It was also the title given to the heads of several collegiate churches in England, suppressed at the Reformation, and was their usual designation in Scotland, except in cathedrals. In some foreign cathedrals the head of the chapter is the provost, though there is a dean besides; and in others the dean is head, the provost subordinate. The latter was formerly the case in five out of the six of the cathedrals in the province of Tuam: the name is still retained in some; in others it has been exchanged for that of precentor. Archdeacon Cotton, in his *Fasti Ecclesiæ Hiberniæ* (part ii. 114), says that the title answered to that of chancellor. This observation seems strengthened by the fact that the dignity of chancellor did not anciently exist in the province of Tuam. Maillane, in his *Dictionnaire de Droit Canonique*, says that the provost had the care of the temporals, the dean of the spirituals; that deans were established to take care of the discipline of the church, and, in many chapters, became in the course of time the first in rank. In Holland and elsewhere, before the Reformation, the provost was sometimes a kind of archdeacon.

PRYMER, or PRIMER (Latin, *Primarius*): a brief manual of devotion, and elementary religious instruction. The earlier Prymers contained (probably) merely the Creed, Lord's Prayer, and Ten Commandments; the later ones were much fuller. Vernacular Prymers exist which were written as far back as the 14th century. They contained the hours, the dirge, the seven and the fifteen psalms, the litany, commendations, and other prayers. Mr. Maskell gives an account of a Prymer which was in his possession (now in the British Museum) of the date 1410. Cambridge has two of these early English Prymers, one in the University library, of about the date of 1430, the other in the library of Emmanuel College. In the Bodleian Library at Oxford there are four—*Douce*, 246 and 275, *Bodley*, 85, and *Rawlinson*, 699; the two first being of about date 1430, the last not earlier than 1460. The next Prymer seems to have been that called the "Goodly Prymer," which was issued in 1535.

This was an improved edition of the former ones, and contains, among a great many other things, an exposition of the Ten Commandments, and the Creed, and the Offices for the Seven Hours, mainly taken from the old offices; but the invocation of saints is omitted. In 1537 was published the Institution of a Christian Man, a still further advance. In 1539 appeared a Prymer by Hilsey, a Dominican friar, afterwards bishop of Rochester, the subject, though not the form, being much the same as in the first-mentioned Prymer. It contains an order for "bidding of the beads" which is the basis of our "bidding prayer" (*q. v.*). The Epistles and Gospels were to a certain extent re-arranged, and this alteration was followed by the Reformers. In 1545 King Henry VIII.'s Prymer appeared. The services for the Hours in this formed the basis for all future Prymers, and were much the same as in Queen Elizabeth's of 1559. In Edward VI.'s reign appeared, in 1547, a reprint of Henry VIII.'s Prymer; in 1549, 1551, 1552, improved editions, with omissions of the superstitious invocations of the Virgin Mary. Queen Elizabeth's first Prymer, 1559, was a reprint of King Edward's of 1551, or rather, 1552. The next, in 1566, was altered a good deal from the former. A second edition was published in 1575. All these had the services of the Hours, besides litanies, and other prayers. Some the catechism, some the penitential psalms, &c. A Latin Form of Prayer, like the Prymer, was published by authority in 1560, and Preces Privatæ, a distinct, though similar publication, in 1564. The last Prpmer which appeared (though not under that name) was Dr. (afterwards Bp.) Cosin's "Collection of Private Devotions: in the practice of the ancient Church, called the Hours of Prayer; as they were after this manner published by authority of Queen Elizabeth, 1560," &c. This was published in 1627 by command of King Charles I. (See Mr. Clay's edition of *Private Prayer*, &c., *during the reign of Elizabeth*, edited for the Parker Society; Dr. Burton's *Three Primers;* Maskell's *Mon. Rit.* iii. xl.; *Annot. P. B.* i. xxv.; E. Daniel, p. 16). [H.]

PSALMODY. The art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and is mentioned by many early writers. The disciples sang a hymn or psalm after the last supper (St. Mark xiv. 26); and St. Ignatius in his epistle to the Ephesians plainly implies this custom on the part of the early Christians. Justin Martyr, Origen and others also refer to it; and though the word "hymns" is used, yet Tertullian speaks of them as from Holy Scripture (*Apol.* 39), evidently implying the Psalms; though hymns, according to our sense of the word, were also used (See *Hymns*). After the first three centuries the mention of psalmody in the public service is frequent: and in one council none other than passages from Scripture were permitted (*Conc. Brac.* 1, c. 12). It was usually performed standing (St. Aug. *Serm.* iii. *in Ps.* xxxvi.); and, generally in a sort of plain song, with slight inflexions of the voice, which later became more florid and elaborate.—Bingham, xiv. 1, 14.

St. Basil speaks of it thus:—"After the confession the people rise from prayer, and proceed to psalmody, dividing themselves into two parts, and singing by turns (*Ep.* 63). To this method of psalmody St. Augustine refers when he speaks of the introduction of singing "secundum morem orientalium partium" (*Conf.* lib. ix. c. 7). The practice of dividing the choir into two sides, singing alternate verses, was introduced into the Western Church at Milan by St. Ambrose (See *Ambrosian Rite*). For the three methods of singing the Psalms, see *Chant*. In the Gallican Church the history of psalmody is given by Mabillon (*de Cursu Gallicano disquisitio*), but what influence the Gallican psalmody had in England it is impossible to state. In a MS. in the Cotton Library, Germanus and Lupus are said to have brought the Gallican Cursus (which would include psalmody) into the British Churches (Collier, *Eccl. Hist.* i. cent. v. p. 112). The use of the Gloria Patri at the end of each psalm was the rule in the Gallican Church, as at present in the Anglican. St. Augustine would probably introduce the Roman cursus; and Bede speaks of psalmody being much improved by John the "archicantor" of St. Peter's, who was sent here by Pope Agatho (*Hist.* iv. 18); but beyond this, little is known till later times (See *Music; Chant*). [H.]

PSALMS. *The Book of Hymns.* Our word Psalm is the translation of two very different Hebrew words. The first תְּהִלִּים, *Tehillem*, properly means *praises*, and is the title of the book. The other, מִזְמוֹר, *Mizmor*, means a poem, but is only found in the headings of certain Psalms. Psalm is derived from a Greek verb, ψάλλω, which means to play or sing to an instrument, being very appropriate to these sacred songs, which we know from Holy Scripture were sung to harps, and other musical instruments. The Book of Psalms is a collection of hymns or sacred songs in praise of God, and consists of poems of various kinds. They are the production of different persons, but are generally called "the Psalms of David," because a great part of them was composed by him, and David himself is distinguished by the name of the *Psalmist*. We cannot now ascertain all the psalms written by David, but their number probably exceeds seventy. They are divided into (1) those of the first period of his life (vii. xi. xii. xiii. xvi. (?) xvii. xxii. xxiii. (?) xxxiv. xxxv. lii. liv. lvi. lvii. lix.; (2) those of the 2nd period, between his accession to the throne and his great sin (viii. ix. x. xv. to xxi. inclusive, xxiii. xxiv. xxvi. xxix. xxxvi. lxiii. lx. lxviii. ci. c. viii. cx.); (3) those of the 3rd period, from David's fall to his flight (v. vi. xxxii. xxxviii. to xli. li. lv. lx. lxix.); (4) those written probably at the time of his flight or before his restoration (iii. iv. xxvii. xxviii. xxxi. lxi. lxiii. lxix. lxx. cxliii.); (5) those belonging to the last period of his reign. And much less are we able to discover with any certainty the authors of the other psalms, or the occasion upon which they were composed; a few of them were written after the return from the Babylonian captivity. And the ninetieth psalm, as its title in the original in our Bible translation shows, is attributed to Moses. The theory that many, or even most of them were written in the Maccabean age, upheld by Olshausen and other commentators, is refuted in the *Speaker's Commentary* (vol. iv. p. 158). There is no subject upon which learned men are so much at variance as the authorship of the Psalms, and the meaning of their titles. It is clear, however, that they may be divided into the following classes: Psalms of David; Psalms or Songs of the Sons of Korah; Psalms of Asaph; Songs of Degrees; and again into Penitential Psalms, Hallelujah Psalms, and Historical Psalms. [H.]

The whole collection of psalms, usually divided into five books, is eminently prophetical of the MESSIAH. The first book begins with the 1st and ends with the 41st psalm, and the Hebrew word *Le-David* (*of or concerning David, or by David*) occurs before almost every psalm. The 2nd book begins with the 42nd psalm, the 3rd with the 73rd psalm, the 4th with the 90th psalm, and is continued to the 106th. The 5th and last book opens with the 107th. The seven penitential psalms are, 6, 32, 38, 51, 102, 130, 143. These are appointed to be read in our Church on Ash-Wednesday. For many ages they had been used in the Western churches in token of special humiliation (See *Alphabetical or Acrostical Psalms, and Songs of Degrees; Korah, Psalms of; Asaph, Psalms of; and Hallelujah*).—Hengstenberg *on the Psalms*; Dean Perowne; Smith's *Dict. of Bible*; *Speaker's Commentary.*

PSALTER. I. The word Psalter is often used by ancient writers for the *Book of Psalms*, considered as a separate book of Holy Scripture. It afterwards assumed a more technical meaning, as the book in which the Psalms are arranged for the service of the Church. The Roman Psalter, for instance, does not follow the course of the Psalms as in Scripture; they are arranged for the different services, in the several accompaniments, as antiphons, &c. In our Psalter, the notice of the divisions for the days of the month, and the pointing in the middle of each verse, are a part of *the Psalter*, though not of the Psalms; and some part of the Psalms unsuitable for recitation are omitted, as the titles, the words *Selah*, *Higgaion*, &c., and the Hallelujahs with which many Psalms begin or end, or both. The division of the Psalms into daily portions, as given in our Prayer Books, has been done with a view to convenience. Something like this has long prevailed in the Church, but without its regularity and system. Thus in Egypt at first, in some places, they read 60 Psalms; in others, 50; and afterwards they all agreed to recite 12 only. Columbanus, in his rule, appointed the number of Psalms to vary according to the seasons of the year, and the length of the nights; so that sometimes 75 were sung. In the monasteries of Armenia they repeat 99 Psalms to the present day. In the Greek Church, the Psalms are divided into *cathismata*, or portions, so that the whole book is read through in a fortnight. In the Western Church the plan which prevailed from the 6th century down to the Reformation provided for the Recitation of the whole of the Psalms every week; but this arrangement was perpetually broken into on the numerous festivals, and hence many of the Psalms were never had at all. That this existed in England may be seen from the preface to the Prayer Book of 1549, " now of later time a few of them have been daily said, the rest omitted; and it is the case in the Church of Rome to this day. Under the present arrangement the Psalms are divided into 60 portions, two of which are appointed for each day of the month. Selections are also set forth by the American Church, which may be used instead of the regularly appointed portions.

II. The Psalter, properly speaking, is a separate book from that of Common Prayer; though bound up in the same volume, and equally subscribed to by all the clergy. The title-page of the Prayer Book announces the Book of Common Prayer, &c., &c., *together with* the Psalter, &c. The Prayer Book and the Psalter were not included in the title-page till the last review. It is remarkable that the same causes have had the same effects in influencing the translation of the Psalter both in the Latin and the English Church. In the former, the old Italic translation, so called by St. Augustine

(*De Doct. Christ.* ii. 15), had become so familiar to the people that St. Jerome's translation from the Hebrew was never adopted; but the old version, corrected considerably by St. Jerome, was used. St. Jerome left three versions; which have been called the Roman, the Gallican, and the Hebrew. The Roman was merely the old Italic version corrected (by request of St. Damasus when St. Jerome was at Rome, A.D. 383); this was used in the churches of the city of Rome down to the 16th century, and is still used in the church of the Vatican and in St. Mark's, Venice. The Gallican version was in the course of time adopted by the whole Western Church, though it was long before it superseded the "Old Italic" version. It was translated from Origen's edition of the LXX., by St. Jerome, A.D. 389; was introduced into Germany and Gaul either by Gregory of Tours, in the 6th century; or St. Boniface (the English apostle of Germany) in the 8th. From France it was brought over to England, where, however, it did not supersede the older Italic version till the revision of the offices by St. Osmond, in the 12th century. Translations into English were made, especially in the case of the fifty-two Psalms of the Prymer (See *Prymer*). Wiclif prefixed to his translation of the New Testament, the Old Testament translated from the old Latin version (See *Bible*). This was the basis of other translations, and the present version of the Prayer Book Psalter is that of Tyndal and Coverdale, which was revised by Archbishop Cranmer and called the "Translation of the Great English Bible, set forth and used in the time of King Henry VIII., and Edward VI." (See *Preface to the Psalter in the Prayer Book*). This has ever since been used; its smooth and melodious cadences being better suited for musical purposes than the more correct, but harsher authorized version. In the "Preface to the Psalter" the words occur "followeth the division of the Hebrews." There have been three distinct arrangements of the Psalms: the Hebrew followed in our Prayer Book: the Greek in which Pss. ix. and x., cxiv., and cxv. are joined, and Pss. cxvi. and cxlvii. are each divided into two, followed in the Gallican version of St. Jerome; and the Syriac version, in which Pss. cxiv. and cxv. are joined, and Ps. cxlvii. is divided. In both the latter Psalters an apocryphal psalm is included, which is rejected by us.

The Psalms are pointed as they are to be said or sung in churches; by which is meant the colon in the middle of each verse, indicating the pause to be made, not only in the chant, but also in the recitation, as the words clearly imply; a direction commonly neglected by readers, to the great prejudice of distinct enunciation.

The custom of repeating the Psalms alternately, or verse by verse, between the minister and the people, is probably designed to supply the place of the ancient antiphon, or the responsive chanting of the psalms by two distinct choirs. This latter practice is still retained in the cathedrals of England, and is more primitive than the alternate reading now prevailing in parish churches.—Wheatly, 128; Palmer, *Orig. Liturg.* i. 207: Introd. to Psalter; Blunt, *Annot. P. B.*; E. Daniel's *P. B.* For the history of ancient Psalters see Dr. Swainson's article in *Dict. Christ. Ant.* [H.]

PUBLIC WORSHIP. The laws now in force may be stated as follows:—

Article 20. "The Church hath power to decree rites and ceremonies" that are not "contrary to God's word." But that power has long ceased in the Church of England, except by Act of Parliament (See below as to Act of Uniformity).

Article 34. "It is not necessary that traditions and ceremonies be in all places one or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners; so that nothing be ordained against God's word. Whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offends against the common order of the Church, and hurts the authority of the magistrate, and wounds the consciences of weak brethren. Every particular or national Church hath authority to ordain, change, and abolish the ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying."

Canon 14. "The common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such places of every church as the bishop of the diocese or ecclesiastical ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All ministers likewise shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures and saying of prayers, as in administration of the sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof." This is included in the Act of Uniformity.

Canon 18. "No man shall cover his head in the church or chapel in the time of Divine service, except he have some infirmity; in which case let him wear a nightcap, or coif. All manner of persons then present shall reverently kneel upon their knees, when the general confession, Litany, or other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer. And likewise when in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised. And none, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon, by walking, or talking, or any other way; nor depart out of the church during the time of Divine service or sermon, without some urgent or reasonable cause.

And by the preface to the Book of Common Prayer: "All priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth; and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's word, and to pray with him."

By the 2 & 3 Edward VI. c. 1, and 1 Elizabeth, c. 2, which are kept alive in the present Act of Uniformity, and applied to the Prayer Book of 1662, it is enacted as follows: "If any parson, vicar, or other whatsoever minister, that ought or should sing or say Common Prayer mentioned in the same book, or minister the sacraments, refuses to use the said Common Prayers, or to minister the sacraments in such cathedral or parish church, or other places, as he should use to minister the same in such order and form as may be mentioned and set forth in the said book; or shall, wilfully or obstinately standing in the same, use any other rite, ceremony, order, form, or manner of celebrating the Lord's supper, openly or privily, or matins, evensong, administration of the sacraments, or other open prayer, than is mentioned and set forth in the said book; or shall preach, declare, or speak anything in the derogation or depraving the said book, or anything therein contained, or of any part thereof; and shall be thereof lawfully convicted, according to the laws of this realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he shall forfeit to the king, for his first offence, the profit of such one of his spiritual benefices or promotions as it shall please the king to appoint, coming or arising in one whole year after his conviction, and also be imprisoned for six months; and for his second offence be imprisoned for a year, and be deprived, *ipso facto*, of all his spiritual promotions, and the patron shall present to the same as if he were dead; and for the third offence shall be imprisoned during life." But by sec. 7 of 2 & 3 Edw. VI. any psalm or prayer out of the Bible may be read, though it is not in the Prayer Book.

The new form of subscription established by the Clerical Subscription Act of 1865, and adopted by a new canon (36) soon after, is: "I do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer. I believe the doctrine of the Church of England as therein set forth to be agreeable to the word of God; and in public prayer and administration of the Sacrament I will use the form in the said book prescribed *and none other*, except so far as shall be ordered by lawful authority." This is called the Declaration of Assent, and is to be made and signed at every ordination, and institution, and appointment to a curacy, together with taking the oath of allegiance and supremacy prescribed by the Act (now of 1868), c. 72 (See *Reading in; Supremacy*). And as to public worship it only repeats the injunction of the Acts of Uniformity (for they are consolidated by the last of them (14 Car. II. c. 4)) that all ministers . . . be bound to say and use the [Prayer Book as established] in such order as is mentioned in the said book . . . and none other or otherwise. And as the Shortened Services Act, called the Act of Uniformity Amendment Act, 1872, does not authorise any additional prayers, it is quite plain that none except those in the Prayer

Book (or Bible, which are allowed both by that and the Act of Uniformity) can lawfully be used, and that any such are contrary to the Acts of Parliament, the Canons, and the solemn promise of every clergyman at his ordinations. That Act however for the first time authorised hymns as distinct from anthems. Not even the Old or New Versions of the Psalms had ever been statutably authorised before. It is not lawful however to interject hymns anywhere, so as to interrupt parts of the service which are continuous in the Prayer Book. A varied form of service, but still no new prayers, may be allowed by the bishop at a third service on Sundays and holy days. Subject to these limitations, the conduct of public worship undoubtedly lies with the incumbent of the church, both as to music and other things. Neither churchwardens nor organists have a right to interfere or to act contrary to the orders of the incumbent so long as they are not unlawful, and an organist would be at once condemned by the ecclesiastical court who did so, as churchwardens have been for interfering. Their only right is to complain to the ordinary. [G.]

PUBLIC WORSHIP REGULATION ACT, 1874, has been probably the greatest failure and series of blunders ever enacted, even in ecclesiastical legislation, which in modern times has been prolific of them. Its professed origin was the recommendation of what was called the Ritual Commission of 1869, the same which made the new Lectionary (see *Lessons*), that "measures should be taken to restrain ritual excesses;" and a further though unavowed reason for it was the frequent reversals of the then Dean of Arches by the Judicial Committee of the Privy Council. The bill as brought in by the two archbishops was essentially different from the Act which it was turned into by "amendments" in the House of Lords, which were chiefly, but not all, due to the then Lord Chancellor Cairns. The first thing that it did was practically to supersede the two existing provincial judges by a single new one, who was to exercise all the old jurisdiction and some new, and was to be appointed from time to time by the two archbishops jointly, *with the approval of the Crown*, and by the Crown alone, if they did not appoint within six months—an entire usurpation, and less necessary than ever when they both had to concur; for they would hardly concur in making a bad appointment. And to that piece of usurpation a great deal of the clerical opposition to the Act has been due, whether justly or not. The objection to requiring both archbishops to concur in appointing a single judge can hardly be stated so as to have a rational appearance; but that is quite different from the usurpation of both appointments by the Prime Minister if he chooses. It is inconceivable how such a thing was allowed to pass without a word of objection from the bishops. From the evidence before the Commission on Ecclesiastical Courts in 1882, there seems reason to doubt whether even the two primates were aware of it (see p. 263, Ev.). Although the Act was intended to simplify proceedings in the ecclesiastical courts, it somehow became overloaded with absurd technicalities which have become constant pitfalls for mistakes and costs and failures; and worst of all, no effective action can take place under it against a clergyman who chooses to resist and to defy imprisonment, in less than three years, for deprivation is not incurred for disobedience till that time. Only one such deprivation has accordingly taken place, and probably the Act is altogether obsolete already except as to the destruction (as many of the clergy insist) of the ecclesiastical character of the provincial judge by that usurpation of the Crown. At the same time it is only fair to say that ever since the Reformation the whole of the supreme or final tribunal, however it was constituted from time to time, has been appointed by the Crown, for 300 years without any limitation whatever, and since 1833 with the limitations imposed by the Act for the Judicial Committee, and nobody ever thought of objecting to it until the Judicial Committee decided the Gorham case (see *Delegates* and *Judicial Committee*), when some clergymen suddenly discovered that it was no longer an ecclesiastical court, though nobody had ever denied the unlimited Delegates to be one.

Another wonderful feature, or rather two, of the P. W. R. Act, are, that although proceedings may still be taken under the old law to remove unlawful structures in a church at any time, and proceedings for deprivation may be instituted by anybody, with the bishop's consent since 1840, yet if they are taken under this Act they can only be by three parishioners or the bishop or archdeacon, and the judge can only remove illegal structures less than five years old, and (as said just now) cannot deprive at once, but only go on issuing monitions and suspensions to be disregarded or defied for three years. The sooner such a heap of legislative nonsense is repealed and turned into something rational, the better, except for those who want to keep ecclesiastical law ridiculous. The much-disputed episcopal veto on clerical prosecutions was imported into this Act from another modern one, the Clergy Discipline Act of 1840. Nobody seems yet to have remarked that the legal effect of it is, that any bishop may order or sanction all over his diocese the grossest violations of the law either in the way of omission or commission: may issue an entirely new service book, with an intimation that clergymen who wish for his approval had better use it: may authorise them to wear gowns or even red coats instead of surplices in "all their ministrations," and in short to do anything which is only a clerical offence. The one thing that the bishop could not override the law in is the one thing which one bishop declared in convocation that he meant to do, and was for a short time upheld by a bare majority of bishops, viz. to authorise laymen to conduct the service in church. That is not a clerical offence, and the layman could be restrained by monition at the suit of any parishioner. A Dean of Arches once monished a layman from performing a funeral in a church-yard, under the common law of the church—of course before the Burials Act of 1880. On the other hand, it is a delusion to suppose that a layman needs any licence to perform all the service in any unconsecrated building, or that a bishop's licence to him has any legal effect whatever. And it is another common delusion, that *buildings* are licensed. They are not; but by long usage and unwritten law somewhat anomalous (as Sir J. Nicholl said), bishops may licence either incumbents, or other specified clergymen with their consent, to perform service in specified unconsecrated buildings, such as the proprietary chapels in London, and may withdraw such licenses at will, and then the Court will prohibit them, as clergymen have been censured and suspended for officiating in dissenting chapels in England. But though laymen cannot be prevented from officiating in what are called school chapels, and a licence to them has no legal meaning, bishops can and sometimes do refuse a licence to any clergyman to officiate there also, as that produces confusion in the minds of the people, except perhaps occasionally to prevent the service from failing. Probably the only consecrated place where both laymen and clergymen can lawfully officiate is the "private chapel" of great houses, but those are not open to the public, and are recognised by Canon 71.

It is astonishing that incumbents should still be allowed the legal power to prohibit other clergymen from officiating, even by direction of the bishop, in any building in their parish open to the public, or to more than 20 people besides the family of the house, except in the chapels of colleges and some other public institutions, under a recent Act. So that a bad incumbent may destroy the Church of England over many square miles, and there is absolutely no remedy if he is not bad enough to deprive, or if the bishop chooses to veto a prosecution of him. The Act 18 & 19 Vic. c. 86, appears at first sight to enable an incumbent to dispense with a licence for himself or his curate to officiate, in a school chapel for instance, but it does not: it only relieves them from certain penalties originally enacted against unlicensed dissenting chapels. They no longer require any licence (See *State Prayers*). [G.]

PULPIT (Lat. *pulpitum*, a stage: Fr. *pulpitre*). Sermons were originally delivered from the steps of the altar, which was sometimes called the Pulpitum, a term derived from the ancient theatres. The *ambones*, or pulpits of the primitive Church, were used originally for reading the lessons only. In later times pulpits, or elevated desks, were erected sometimes in the choir, but generally in the nave, for the purpose of sermons. In our Church a decent and comely pulpit is ordered in every Church, from which the preacher addresses his flock, to be set in a convenient place by the direction of the ordinary (See *Canon* 83).

PURGATORY. A supposed state or place in which souls after death are by punishment purged from their sins before they can go to heaven. That the doctrine of Purgatory is of pagan origin is shown by many heathen authors, as for instance in the well-known passage in Virgil's *Æneid*, "Ergo exercentur pœnis, veterumque malorum Supplicia expendunt," &c. (*Æn.* vi. 739); and Plato inculcated it in the Phædrus, from whence the Neo-Platonists took their ideas.

The teaching of our Lord and His Apostles was simply that the spirits of good men on leaving the body are received into paradise or the care of God, and that those of the wicked go to hell, or at any rate into some kind of penal state, waiting for the final judgment. 2 St. Pet. ii. 9, κολαζομένους (See R. V. and *Speaker's Commentary*). But when the Neo-Platonic ideas gained ground in the Church, certain of the Christians were disposed to agree with the Platonists—that souls of men without baseness or grossness, after death, are borne aloft; the others sent to realms below until every stain should be *purged* away. For Origen, the Platonic ideas had great attraction, and with regard to this matter, he held that all evil-doers, even devils, were to be eventually purified by the penal processes they are undergoing, and thus the final restitution of all things is to be the complete triumph of a purgatorial system over all the deflections of God's rational creatures from His own inherent holiness (See Soames' *Bampton Lectures*, pp. 314–339). But this is not the mediæval idea of purgatory, though perhaps a seed which brought forth some fruit in that direction. It is important to observe what was the general feeling of the Church on this matter in the early times. It is not to be doubted that prayers were offered for the dead, "that God would shew them mercy, and hasten the resurrection, and give a blessed sentence in the great day." But they prayed for apostles, holy saints, revered martyrs, and such as would not, according to the later notion, be in purgatory. They prayed that all might pass the purgation at the last day, looking to certain passages in the apostolic epistles, as St. Peter, Ep. ii., iii. 10, and St. Paul, 1 Cor. iii. 11-15—"saved, yet so as by fire." The opinions of the Fathers—for it must be remembered that they were only opinions, and not made a doctrine of the Church by a general council—may be thus considered. (1) The purgation by fire. "We must all," says St. Ambrose, "pass through the fire, whether it is John the Evangelist, whom Jesus loved, or others . . . of his death some have doubted; of his passing through the fire, none can doubt." In the same way SS. Basil, Hilary, Jerome and Lactantius, wrote affirming "that men, Christ only excepted, shall be burned with the fire of the world's conflagration at the day of judgment." (2) The theory which was held by Justin Martyr, Tertullian, Victorinus Martyr, Prudentius, St. Chrysostom, and others, was that before the day of judgment the souls of men are kept in secret receptacles, reserved unto the sentence of the great day; and that before then no man receives according to his work done in this life (Sixt. Semens. liv., vi.; *Bibl. Sanct. Annot.* 345). The Fathers did not intend these ideas to be a matter of faith, but they put them before their hearers as what might be, though there could be no certainty on the matter. But the whole of the primitive opinion seems to be opposed to the idea of purgatory, which is no Catholic doctrine, but was invented in later times to get rid of the difficulty of explaining the intermediate state, and in the corrupt ages of the Church, to gain a power by the priests over the people, by the assumption that masses might by them be offered, to alleviate the pains of souls in purgatory. It is now constantly the custom in Romanist communities to pay a certain sum that masses may be offered for the benefit of the souls of those who are supposed to be in purgatory.

The Greek Church does not go with the Latin Church on this point, and does not define anything dogmatically on the state of departed souls (King's *Rites and Ceremonies of Greek Church in Russia*, p. 171). "The doctrine of the Fathers," says Palmer, "and of the early Church, of the present Greek or orthodox Church, and of the other separated Eastern Churches, is this, that speaking generally, and upon the whole, the state of the faithful departed, is a state of light, and rest, and peace, and refreshment, of happiness far greater than any belonging to this life, yet inferior to that which shall be enjoyed after the resurrection, and final judgment. The doctrine of the Latins, on the other hand, is this, that the state of the faithful departed, and of others, is a state of penal torment, differing from that of hell only in the certainty of future deliverance" (Palmer, *Diss. on Ortho. Comm.* p. 124).

According to the Romanists the departed have to make an atonement *themselves*, in the purgatorial state, for the sins they have committed when in this life; but the primitive idea, still held by our Church, and the Eastern Church, is that after death no purgatorial work can be done by those departed, but that the prayers of the faithful will benefit them in the intermediate state (Williams' *Orthodox. and Non-jur.* p. 57).

The Roman doctrine is thus expounded by the Council of Trent:—"If any one say, that, after the grace of justification received, the fault is so pardoned to every penitent sinner, and the guilt of temporal punishment is so blotted out, that there remains no guilt of temporal punishment to be done away in this world, or that which is to come in purgatory, before the passage can be opened into heaven, let him be accursed." And elsewhere it is asserted "There is a purgatory, and that the souls detained there are helped by the suffrages of the faithful, but principally by the sacrifices of the acceptable altar. So that, as Bellarmine says, 'Purgatory is a certain place, in which, as in a prison, the souls are purged after this life, which were not fully purged in this life, to wit, that so they may be able to enter into heaven, where no unclean thing enters in." So according to the Tridentine catechism souls are said to be *cruciatæ* in purgatory; but the primitive doctrine was that they were *detentæ* in an intermediate state, in which souls are prepared and matured for the final judgment. [H.]

PURIFICATION OF THE VIRGIN MARY. This holy-day is kept in memory of the presentation of Christ in the temple, and is observed in the Church of England on the second of February. It was a precept of the Mosaic law, that every first-born son should be holy unto the Lord, to attend the service of the temple or tabernacle, or else to be redeemed with an offering of money, or sacrifice. The mother, also, was obliged to separate herself forty days from the congregation, after the birth of a male, and eighty after that of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor. All this was exactly performed after the birth of our Saviour, who came to fulfil all righteousness; and was willing, in all particulars of his life, that a just obedience should be paid to the public ordinances of religion. The offering of two pigeons made in this case is an undesigned coincidence attesting the poverty of His parents. This feast is of considerable antiquity, the original name (still used in the Eastern Church) being Hypapante (ὑπαπαντή), i.e. the meeting of our Lord with Simeon and Anna in the Temple. This corresponds more with the first of our alternative titles—"The Presentation of our Lord in the Temple." It was probably instituted in the time of Justinian c. A.D. 541 (Niceph. lib. xvii. c. 28: Baronius Martyr Fleury, liv. xxxiii.). Gregory of Nazianzus speaks indeed of the feast of lights (Naz. 40, *de Bapt.*), but he is apparently referring to the Epiphany (Bingham, xx. iv. 7). The sermons of St. Cyril of Alexandria and Gregory Nyssen (c. A.D. 370), in which mention is made of this festival, are considered spurious. Dr. Neale however is of opinion that it was only transferred by Justinian from Feb. 14, on which it had been previously held, to Feb. 2 (*Holy East Ch.* vol. ii. p. 771). The popular name of this festival is Candlemas Day, because of an ancient custom of walking in procession with tapers singing hymns (See *Candlemas*). It is observed as one of the scarlet days in the Universities of Oxford and Cambridge. [H.]

PURITANS. The designation of Puritans was given to a party in the Church of England in the sixteenth and seventeenth centuries, who maintained that the English Church was still disfigured by remnants of Popery, and who were anxious to introduce into the English ecclesiastical system the severer forms of worship and doctrine which prevailed among the Reformed Churches abroad. The name of Puritans was first given to this party about A.D. 1564 in derision of their reiterated assertion that their sole desire was "pure" doctrine and a "pure" ecclesiastical system; but, although the Puritans only crystallised into a distinct party in the sixteenth century, the spirit of Puritanism may be discerned two centuries earlier in the protests made by Wiclif and the Lollards against the corruption of the Roman Church, and in their attack upon the doctrines of indulgences, pardons, absolutions, pilgrimages, worship of images and saints. The order of "simple priests," organised by Wiclif, in their long russet gowns, diffused their master's doctrines with wonderful rapidity. This religious revival was stamped out in blood; but the spirit that inspired it appeared again in the Puritans of the 16th century, who may be defined in a general way as consisting of all who thought the Reformation had not been carried far enough, and wished to extend it on Calvinistic lines, being content with nothing short of the destruction of episcopacy, and the discarding a "book of prayers." The latter was an early cause of rupture. In 1567 Grindal, then bishop of London, had to complain of a party who had separated from the Church, and rejected the Book of Common Prayer. The chief objection then was the use of wafer cakes in the Church of England. Grindal reminded the Puritans that those same wafer-cakes were used in their ideal congregation at Geneva (Strype's Grindal, p. 107: Hook's *Archbishops*, x. 71). But though the arm of the law was exercised against them, and several Puritans were committed to prison (though very soon discharged), the wave of Puritanism was advancing. During the reign of Elizabeth the Puritans were firmly and successfully resisted; and when James succeeded Elizabeth each party hoped to attach him to their views. The Roman Church thought that he would seize the opportunity of avenging the woes of his mother. The Puritans relied on the care with which he had been brought up in the doctrines of the Reformation. The Episcopal party alone were doubtful. On his progress into England the famous Millenary petition (so called from an exaggeration of the number of signatures attached to it) was presented to him by the Puritan party, and their hopes were raised to the highest pitch. But the answer James sent to the deputation of the English Church which was sent to offer their congratulations reassured Churchmen as he promised to maintain the Church as Queen Elizabeth had done. In January 1604, the famous Hampton Court conference met under the presidency of the king himself, to discuss the points at issue between the Church and the Puritan body (See *Hampton Court Conference*).

The Puritans, conscious of the weakness of their cause and the ability of their opponents, do not appear to have presented their case in any detail. And the king, who did not conceal his animus against the Puritans, at the end of the third day declared the objections of the Puritans unreasonable and the answer of the bishops satisfactory. He told the Puritans that "they wished to strip Christ again, and bid them away with their snivelling." "I peppered them soundly," he said to the bishops, "as ye have done the Papists."

But Puritanical ideas waxed stronger during this reign, though Bancroft, a man of firmness and ability upheld to the best of his power, the authority of the Church. His famous sermon on the divinely constituted authority of the Church, at Paul's

Cross on Feb. 9, 1589, did much to stay the wave of Puritan thought in the Church, and to lay the foundations of a revival of the Reformation on moderate and historical grounds.

This was followed up by Savaria in his "Treatise on the Various Degrees of Ministers," &c.; it is the fundamental position of Hooker's "Ecclesiastical Polity;" and it was supported by the elaborate arguments of Bishop Bilson in his "Perpetual Government of Christ's Church," published in 1594, which was followed in the same year by Bancroft's able exposure of the Presbyterian platform and of the "Holy Discipline" in his "Dangerous Positions." Thus the tide of so-called Puritanism was checked for the while, and what was still more important, a school of young clergy was trained up who were able to maintain the principles of the Reformation, and who handed on their trust to the great Caroline divines who so ably maintained the struggle of their own day and conquered in it. But Abbott, who succeeded Bancroft in the primacy, was a Calvinist, and in reality was opposed to the Episcopacy. The mistaken judgment which ruined Charles I. gave the Puritans the ascendency, which they exercised as soon as they could. The "Long Parliament" in 1643 did what the Puritans wished; for the estates of bishops were confiscated in 1646, and the use of the Book of Common Prayer was abolished. The Restoration was in great measure due to the hatred of the Puritans which the nation had acquired after a few years of sufficient experience, and they fell accordingly. Twelve of their representatives were allowed to discuss the proposed alterations of the Prayer Book, with the same number of bishops in 1661, at the Savoy Conference (See *Savoy Conference*); and it seems that the word "retained" was introduced into the "Ornaments Rubric," in consequence of their objection that the rubric as it stood in James I.'s Prayer Book (of 1604) unratified by Parliament "appeared to bring back the vestment" of the first Edwardian Prayer Book, which had, it was supposed, been abolished by the Elizabethan Advertisements of 1569 (*q.v.*), under her Act of Uniformity. The 1662 Act of Uniformity did not retaliate on the Puritans, who had ejected bishops and clergy without mercy, not twenty years before; but allowed all holders of benefices to keep them if they conformed, and could get ordained by bishops "before next Bartholomew's day," and the result was, that only 2000 out of many times that number seceded. The modern Dissenters think they can never say too much about that, taking care always to forget that all those and many more of the Puritan incumbents were mere intruders, and usurpers of the places and property of the clergy. After the Restoration we hear no more of the Puritans by that name, and they are now represented by the multitude of sects of Protestant dissenters, who seem to have above 200 designations, according to published statistics.—Green's *Short History*; Neal's *Hist. of Puritans*; Hook's *Archbishops*, vi. 153: x. 71, &c.; Fuller's *Church Hist.* iii. 490, &c.'; *Whitaker's Almanack*, 1886 (See *Reformation*; *Methodists*; *Prayer Book*). [F. H.]

PYX (Gk. πυξίς, a box, generally of box-wood: Lat. *pyxis*). The box in which the Host is reserved after consecration. It was first used to hold the consecrated bread that was kept for the viaticum. "Super Altare nihil ponetur nisi . . . . pyxis cum Corpore Domini ad viaticum pro infirmis" (Leo IV. c. A.D. 850; Labbe and Mansi, *Conc.*). The pyx is mentioned in the Council of York, 1179, and enjoined by Pope Innocent III. in 1215, to be over or near an altar. Bishop Bleys of Worcester, c. 1220, ordered two pyxes, one of rich material for the Host, and the other, decent and honest, for the oblates. The archbishop of Canterbury in 1322 required the pyx to be made of silver or ivory. Sometimes the pyx was of the shape of a dove; but there are only two notices of such in England—one in an inventory of Salisbury, the other in Matthew Paris. There are fine examples of cup-shaped pyxes at New and Corpus Christi Colleges, and in the Bodleian, Oxford.—Walcott's *Sac. Arch.* 489. It is worth mentioning that the same term is used for the box of specimens of new coinage issued from time to time, when the trial of the pyx takes place before the Lord Chancellor with some of the Goldsmiths' Company as his assessors. [H.]

Q.

QUADRAGESIMA. The Latin name for *Lent*. It was formerly given to the first Sunday in Lent, from the fact of its being *forty* days before Easter, in round numbers.

QUAKERS. A society which originated with George Fox, about A.D. 1648; it is also called the Society of Friends.

1. *History.*—The name is supposed to have been given to them first by Gervase Bennet, a justice of the peace in Derbyshire, before whom Fox had to appear for brawling. Fox warned the magistrate that he would soon "quake for fear"; and when he was called in derision a "Quaker," he replied that there would be "Quakers in England when justices were forgotten." But the

idea of persons' bodies trembling and quaking before they were inspired to speak on religious subjects was very common among the Puritans. James Naylor, in his *Power and Glory of the Lord shining out of the North*, quotes many passages of Scripture to this effect, and comes to the conclusion that "saints *ought* to be Quakers." This Naylor was a mad fanatic, and allowed himself to be called "the Everlasting Son, the Prince of Peace." To such extremes he went that he was repudiated by Fox and his friends. Yet to him Baxter attributes the origin of the sect, and does not even mention Fox (Baxter's *Life and Times*, i. 76). Fox was an illiterate man, the son of a Leicestershire weaver, himself a cobbler. He wandered about the country, haranguing all who would listen to him, forcing his way into churches, and interrupting the services by his wild denunciations. For this he was imprisoned several times; and his followers, who went still further, subjected themselves to much persecution, even at the hands of the Puritans. Between 1651–1657 more than 1900 were imprisoned; in the latter year there were 140 in durance. At the Restoration the Quakers were released, but they soon laid themselves open to the law. An Act was passed in 1662 against them for refusing to take lawful oaths; and this was followed by another prohibiting their assembling for public worship, under a penalty of £5, and for the third offence transportation (14 Car. II. 1). Many persons were transported to Barbadoes and Jamaica, and sold as slaves to the colonists for different periods of time. It is to William Penn, a man of culture and education, that the Quakers owe that character of sobriety and simplicity which has ever since been accorded to them. With him were associated Keith and Barclay; and from that time there were no more disturbances and brawlings on the part of the Quakers; and if they were persecuted, it was partly in common with other sects, and partly because they persistently refused to take oaths, or to show any of the usual marks of respect to those in high office or dignity.

In America the Quakers, who appeared there first in 1656, were treated with great severity, chiefly at the instigation of the Puritans of New England—the Pilgrim Fathers. According to an Act of the General Court of Boston, they were to be whipped, imprisoned, exiled; and if they returned, to be put to death. But a harbour of refuge was found for them. Penn, having received a large grant of land in payment for certain money he had lent to the Crown, on the West of the Delaware, sailed there with a large body of colonists in 1682, and founded the city of Philadelphia, which became the head of a state called after him (though contrary to his wishes), Pennsylvania. So wisely did he manage matters that there was no conflict with the Indians, as was the case in every other instance of the founding a colony. Penn drew up an excellent code of laws for his state, allowing full toleration, but requiring that all officials should be believers in Jesus, and of moral character. The society has always flourished better in America than in England, where the numbers have greatly decreased. In 1876 it was stated at the yearly meetings that there was at last some advance; and since then there has been considerable energy displayed, especially with regard to the establishment of what are called "mission meetings," for those who are unconnected with the body. But, nevertheless, the numbers have decreased; and according to the last annual statistical report (June 10, 1886), there are only 15,000 members, less than half the total recorded at the beginning of the century. Small communities are to be found in France, Germany, Norway, and Australia.

II. *Discipline.*—The whole community of Friends is modelled somewhat on the Presbyterian system. Three gradations of meetings or synods—monthly, quarterly, and yearly—administer the affairs of the Society, including in their supervision matters both of spiritual discipline and secular polity. The annual meeting is held in London on the Wednesday after the third Sunday in May, and remains sitting many days. It comprehends the quarterly meetings of Great Britain, by all of which representatives are appointed and reports addressed to the yearly meeting. Representatives also attend from a yearly meeting for Ireland held in Dublin. It likewise issues annual epistles of advice and caution, appoints committees, and acts as a court of ultimate appeal from quarterly and monthly meetings.

A similar series of meetings, under regulations framed by the men's yearly meeting, and contained in the Book of Discipline, is held by the female members, whose proceedings are, however, mainly limited to mutual edification.

Connected with the yearly meeting is a *meeting for sufferings*, composed of ministers, elders, and members chosen by the quarterly meetings. Its original object was to prevail upon the Government to grant relief from the many injuries to which the early Friends were constantly exposed. It has gradually had the sphere of its operations extended, and is now a standing committee representing the yearly meeting during its recess, and attending generally to all such matters as affect the welfare of the body.

There are also meetings of preachers and elders for the purpose of mutual consultation and advice, and the preservation of a pure and orthodox ministry.

In case of disputes among Friends, they are not to appeal to the ordinary courts of law, but to submit the matter to the arbitration of two or more of their fellow-members. If either party refuses to obey the award, the Monthly Meeting to which he belongs may proceed to expel him from the Society.

From the period of the Revolution of 1688 the Friends have received the benefits of the Toleration Act. By the statutes of 7 & 8 Wm. III. c. 34, and 3 & 4 Wm. IV. c. 49, their solemn affirmations are accepted in lieu of oaths; and the abrogation of the Test Act renders them eligible for public offices.

In 1858 it was agreed that mixed marriages should be permitted, and many of the old peculiarities in speech and costume (e.g. the use of the pronouns "thou" and "thee" instead of "you"; the scuttle-shaped bonnet, and broad-brimmed hat) were abandoned.

III. *Doctrine.*—The chief points have been stated by Robert Barclay, one of the most learned of their persuasion, in his *Apology for Quakers.*

Every one who leads a moral life, and from the sincerity of his heart complies with the duties of natural religion, must be deemed an essentially good Christian. An historical faith and belief o. some extraordinary facts, which the Christians own for truths, are the only real difference between a virtuous Pagan and a good Christian, and this faith is not necessary to salvation. In his second proposition he affirms, that the light within, or the Divine inward revelation, is, like common principles, self-evident; and therefore it is not to be subjected either to the examination of the outward testimony of the Scriptures, or of the natural reason of man. In his third proposition he asserts, that the Scriptures are not the principal ground of all truth, nor the primary rule of faith and manners, they being only a secondary rule and subordinate to the Spirit; by the inward testimony of which Spirit, we do alone know them: so that, by this reasoning, the authority of the Scriptures must depend upon the inward testimony of the Spirit. He affirms further, that the depraved seed of original sin is not imputed to infants before actual transgression (Prop. 4). Those who have the gift of the light within, are sufficiently ordained to preach the Gospel, though without any commission from churches, or any assistances from human learning; whereas those who want the authority of this Divine gift, how well qualified soever in other respects, are to be looked upon as deceivers, and not true ministers of the Gospel (Prop. 10). All acceptable worship must be undertaken and performed by the immediate moving of the Holy Spirit, which is neither limited to places, times, nor persons; and therefore all outward significations of Divine worship, unmoved by secret inspiration, which man sets about in his own will, and can both begin and end at his pleasure, all acts of worship thus misqualified, consisting either in prayers, praises, or preaching, prescribed, premeditated, or extempore, are no better than superstitious, will-worship and abominable idolatry in the sight of God (Prop. 11). The dominion of conscience belongs only to God; therefore it is not lawful for civil magistrates to punish their subjects, either in fortune, liberty, or person, upon the score of difference in worship or opinions: provided always that no man, under pretence of conscience, does any injury to his neighbour, relating either to life or estate. Women may preach with as much authority as men, and be ministers of the Church; for in Christ there is no distinction of male and female, and the prophet Joel has foretold that women should have the gift of prophecy as well as men.

The Quakers always held that outward baptism is not an ordinance of Christ, or at least not to be observed as a perpetual law. Whoever pretends that Christ's order is to be understood of water-baptism adds to the text, which does not mention water. The baptism enjoined by Christ is a baptism of spirit, not of water. The water-baptism was St. John's, and has been abolished. St. Paul says he was not sent to baptize, but to preach. Water-baptism was used by the apostles only as a toleration for the weakness of the Jews, but it can do no good to the soul. Baptism by inspersion is nowhere mentioned in Scripture. Water-baptism, and the spiritual baptism, are two entirely different baptisms. The inward baptism alone is the true baptism of Christ.

Children ought not to be baptized, since they are not capable of taking any engagement upon themselves, or of making a profession of faith, or of answering to God according to the testimony of a good conscience.

Taking or receiving the Eucharist is not a perpetual obligation; it was instituted heretofore only for those who were newly converted to the Christian religion, or for weak Christians in the beginning of their Christianity. The Quakers are charged with other errors of a very bad complexion drawn especially from the writings of those who were first of their persuasion; but these tenets the modern Quakers seem to disown, and appear very willing to explain and reconcile their authors to a more orthodox meaning—the truth is, they now far differ from what they were originally, not only in principle, but even their external demureness and rigidity seem to be abated. A large proportion of their Society consists of remarkably intellectual, and well-educated persons.—Stubbs' Mosheim, iii. 433–446; Jewell's *Hist. of Quakers;* Neal, *Hist. Pur.* vol. iv.; Gough's *Hist. Quakers;* Registrar-General's Report, 1854, &c. [H.]

QUARE IMPEDIT, is a common law writ which lies where one has an advowson and the parson dies, and another presents a clerk, or disturbs the rightful patron in his right to present. It may be brought against both the bishop and the alleged disturber of the patronage, and the bishop then appears only formally, unless he claims the patronage himself. If he does, on the ground of unfitness of the presentee, he must show the cause specifically, so as to enable the Court to judge of it. Thus, it seems by modern decisions, though not by old ones, that it will not do merely to allege want of learning; for a bishop might capriciously insist on knowledge of Hebrew, or some other unusual and unnecessary learning. But no Court has yet said that it will try the degree of knowledge, as of Latin or of Scripture, which a presentee has; and Lord Ellenborough said very strongly in Povah's Case (15 East, 17) that he would not. It is said that if the cause of refusal be spiritual, the Court shall write to the Metropolitan to certify thereof; but if the cause be temporal (as in any question of title to the presentation), the temporal Court shall decide, and issue may be joined thereon and tried by a jury.—2 Inst. 631; 5 Co. 58; and see *Bishop of Exeter* v. *Marshall*, L. R. 1 H. L. 17; and *Willis* v. *Bishop of Oxford*, 2 P. Div. 192, on a *duplex querela* in the Court of Arches.

QUARE INCUMBRAVIT, is a writ which lies where two are in plea for the advowson of a church, and the bishop admits the clerk of one of them within the six months; then the other shall have this writ against the bishop.

QUARE NON ADMISIT, is a writ which lies where a man has recovered an advowson, and sends his clerk to the bishop to be admitted, and the bishop will not receive him.

QUARREL (from W. *çwarel*, a javelin) and QUARRY (Fr. *carré*), a diamond-shaped pane of glass, from the shape of a javelin head.

QUATRODECIMANI, or PASCHITES. A name given, in the second century, to the Asiatic Christians, who would celebrate the feast of Easter on the third day after the Jewish Passover, the *fourteenth* day of the month Nisan, on what day of the week soever it happened. The Eastern or Asiatic rule was professedly based upon the authority of SS. John and Philip; the Western, i.e. holding the feast on the first *Lord's Day* after the 14th of Nisan, upon that of SS. Peter and Paul (Soc. *H. E.* v. 22; Euseb. v. 23). St. Polycarp had a conference with Anicetus, bishop of Rome, in A.D. 158, on this subject, but they came to no agreement. But though he remained firm in upholding the Eastern or Quatrodeciman practice, in a spirit of Christian charity, St. Polycarp consecrated the Holy Eucharist in Anicetus's Church on the Western Easter (Euseb. *H. E.* v. 24). But the controversy soon became embittered, and 40 years later, Victor, bishop of Rome, excommunicated all Christians who did not conform to the Western custom. His conduct, however, was not approved by other Churches; and Irenæus, bishop of Lyons, wrote to expostulate with him. The Council of Arles (A.D. 314) directed that Easter should everywhere be celebrated on the same day; that of Nicæa, that the day should always be the Lord's Day. The Church of Alexandria was to determine year by year which Sunday was to be observed. The British Church was not Quatrodeciman, but followed a different method of calculating Easter from that which was adopted in 587 by the Roman Church. St. Augustine, of course, followed the latter, and this was one of the reasons why the remnant of the old British Church would not submit to him (See Hook's *Archbishops*, i. 14). [H.]

QUEEN ANNE'S BOUNTY. This institution is well known by name, and for its general functions, of improving small livings by meeting private benefactions to them, lending money for building on mortgages to be paid off by thirty equal payments; and now for dilapidations and for insuring parsonages, under the Dilapidation Acts of 1870 and 1871 (See *Dilapidations*). But very little is known, or easily discoverable, of the full amount of its work and of the extent which it has reached through good management from very small beginnings. The mere Acts of Parliament and charters of the corporation which may be found in law books, give no such information; and the annual reports quoted by Parliament contain too much of detailed accounts and too little in the way of historical summary, to be easily intelligible; and the report of a parliamentary committee on it in 1868 is equally deficient in that respect. The late Christopher Hodgson, who was the secretary and principal officer of the corporation for nearly half a century, published an Account of Queen Anne's Bounty in 1848, with a supplement in 1864, which should be read by those who wish to understand its history up to that time. We can only give a very short summary of it; and for business purposes the clergy or persons wishing to augment livings will, of course, communicate with the Secretary of the office in Dean's Yard, Westminster.

It originated with the papal usurpation in King John's time, of the first fruits and tenths of all benefices. They were transferred to the Crown by one of the early Reformation Acts, 26 Hen. VIII. c. 3, who, of course, kept or them, rather charged them with grants to courtiers, as he did the spoils of the abbeys. Bishop Burnet, in his *History of his own Time*, relates that he had persuaded Mary II. to give them back to the Church, but the design was stopped by her death, and again by that of William III., who had consented. It was proposed to Parliament by Queen Anne; and the Act 2 & 3 Anne, c. 11, was passed, enabling her to found the corporation, and make rules for it by Royal Charter or Letters Paten which has been done from time to time. The charters are given in Mr. Hodgson's book. The first fruits and tenths were then and still are levied on the old valuation in the king's books, of Henry VIII., except that those on the incomes of the bishops and the "suspended" canonries have been adjusted since they passed into the hands of the Ecclesiastical Commission. The total amount is, and always has been, about £14,000 a year, levied on about 4,500 benefices; all those under £50 in value having been discharged by 5 & 6 Anne, c. 24. The incumbrances above mentioned made that small income still smaller at first, but they were gradually got rid of. Moreover, Parliament granted £100,000 for eleven years from 1809. From this comparatively small origin it has now reached the capital amount of 4½ millions, and an annual income of about £167,000; and, according to the appendix to the report of 1868, poor benefices had been up to that time augmented by no less than £5,790,935 through the agency of Queen Anne's Bounty, and the benefactions it has obtained, which were stated to have then amounted to £2,144,180. The later accounts do not show how much more they have reached, but they seem generally to exceed £25,000 a year; and the annual amount paid to the clergy, apart from loans for building, seems to be about £167,000.

Both the late and present treasurers attribute these great results to the principles on which the fund has always been managed, viz.—(1) according to the charter making all its grants out of the primary fund by way of gift, and not by annuities; and (2) by requiring benefactions to meet their gifts, which several of the bishops said there has never been any difficulty in getting hitherto, especially as Queen Anne's Bounty never makes grants to benefices over £200 a year in value, and no single grant exceeds £200, but they may be repeated. It acts as a trustee for any benefactions of either real or personal property of any kind which benefactors may wish to give to livings of any value, for which they sometimes do not know how to make such gifts. It also aids clergymen to buy small pieces of land near their own, or to annex them to the living where they have bought them privately and cannot afford to give them. It should be mentioned that, by 43 Geo. III. c. 107, gifts of land to Queen Anne's Bounty by either deed or will for the augmentation of benefices are exempted from the Mortmain Acts, which is a very important and well-known provision. And by several Acts arrangements for transferring patronage to benefactors are authorised. It is incidentally stated in the report of the committee of 1868 that the average duration of incumbencies appears to be about twenty-one years. That committee, after inquiring carefully into the proportion of the working expenses of Queen Anne's Bounty compared with that of the Ecclesiastical Commission, both from the treasurer and several bishops who were active members of both bodies, reported against their amalgamation, which had been suggested; and partly, but not entirely, on the ground that the working percentage of Queen Anne's Bounty is very much smaller than that of the Ecclesiastical Commission, though no doubt the work of the latter, involving management of large estates, is of a more costly kind. Still the difference seems very great, on any mode of reckoning, and the success of the management of Queen Anne's Bounty is the best answer to any theoretical proposals to remove it. [G.]

QUEEN'S MAJESTY, PRAYER FOR. This is first found in two little volumes of "Private Prayers," published in 1547. It was inserted in the Prymer in 1553, and, somewhat altered and shortened, in the Prayer Book of 1559, when it was used in the Litany before the prayer of St. Chrysostom. In 1661 it was placed in its present position in Morning and Evening Service. The Collects for the King (or Queen) in the Holy Communion Service were both composed in 1549. [H.]

QUERISTER, or QUIRISTER. The same as *Chorister*, which see.

QUESTMEN. Persons appointed to

help the churchwardens. In the ancient episcopal synods, the bishops were wont to summon divers men out of each parish to give information of the disorders of the clergy and people, and these in process of time became standing officers, called synod's men, sidesmen, or questmen. The whole of the office of these persons seems by custom to have devolved on the churchwardens (See *Churchwardens*).

QUIETISTS. A Christian sect, that took its origin in the seventeenth century from Michael Molinos, a Spanish priest, who endeavoured to establish new doctrines in Italy; the chief of which was, that men ought to annihilate themselves, in order to be united to God, and remain afterwards in *quietness* of mind, without being troubled for what should happen to the body; and therefore his followers took the name of Quietists, from the word *quies*, rest. By that principle he pretended that no real act was either meritorious or criminal, because the soul and its faculties, being annihilated, had no part therein; and so this doctrine led people to transgress all laws, sacred and civil. The doctrine of Molinos in 1687 was by the inquisitors and pope declared false and pernicious, and his book burnt. He himself was imprisoned after he had recanted, and died in 1692. It is supposed there long remained many of this sect. Their doctrine also crept over the Alps into France; the "Maxims of the Saints explained," written by Fénelon, archbishop of Cambray, having some tendency that way, and having been therefore condemned by the pope in 1699.—Stubbs' Mosheim, iii. 288.

QUINQUAGESIMA. The Sunday before Lent, so called because it is the *fiftieth* day before Easter, reckoned in the whole numbers.

QUINQUARTICULAR CONTROVERSY. The controversy between the Arminians and the Calvinists on the Five Points (See *Five Points*).

QUIRE (See *Choir*).

QUOD PERMITTAT, is a writ granted to the successor of a parson, for the recovery of pasture, by the statute of the 13 Edw. I. c. 24.

R.

RAILS, ALTAR, were introduced by Bishop Andrewes, who calls them "wainscot bannisters," and Archbishop Laud, to protect the altar from profanation. "At Taplow," wrote Laud to the King, "there happened a very ill accident by reason of not having the Communion-table railed in, that it might be kept from profanations. For in the sermon-time a dog came to the table and took the loaf of bread prepared for the Holy Sacrament."—Hook's *Archbishops*, xi. 244 (See *Altar Rails*). [H.]

RANTERS. An Antinomian denomination which arose about the year 1645. They set up the light of nature under the name of Christ in men, and practised all sorts of lewdness and profanity. With regard to the Church, Scripture, ministry, &c., their sentiments were the same as the Familists (Fuller's *Ch. Hist.* iii. 211, ed. 1837). The sect thus instituted is now extinct, and the name is given to the "Primitive Methodists," as a branch of the Methodists are denominated.

RATES (See *Church Rates*).

RATIONALISM. Inasmuch as everybody professes and believes himself to be rational, and not to have any views about religion but what are founded on good reasons, it is evident that "rationalist" is a mere conventional epithet, originally assumed by persons who pretended to be more reasonable than others. And as they were infidels or atheists in various degrees, the same epithet came to be applied to infidels and atheists in general, though they are of course considered most irrational by believers in God and in any form of Christianity. It is therefore useless to inquire whether any particular anti-christian writer or school called themselves or their system of philosophy rationalistic, or were called so by others at the time. And a history of rationalism (in this usual sense) is necessarily a history of those who have argued against what is always meant by the word religion by all mankind, except a few cunning writers who first say that they mean something else by it and then always slide back into the common use as soon as it suits them: which is a very common trick of modern rationalistic controversy. It would require much more space than we can give to it to attempt even an abstract of the many rationalistic systems which have been invented from the days of the Gnostics till the present time. A full account of them all up to 1862 was given in the Bampton Lectures of Canon A. S. (not F. W.) Farrar in that year. About the same time appeared the once famous *Essays and Reviews*, of which several were more or less opposed to Christianity. They gave rise to two volumes; one of directly controversial *Answers*, and another less directly controversial and of more permanent value, called *Aids to Faith*; and also to the great undertaking called the *Speaker's Commentary* on the Bible, by many eminent theologians, edited by Canon F. C. Cook, preacher of Lincoln's Inn. Except for the litigation which declared the lawfulness of publishing doubts about the eternity of punishment, probably no theological or anti-theological book of such celebrity for the time has more completely passed into oblivion than *Essays and Reviews.* Much the same may be said of the still more pronounced anti-christian work published anonymously in 1872, in two volumes, with the title of *Supernatural Religion,* of which several editions were quickly sold, as it made a vast parade of unusual learning, and such books necessarily take some time to expose thoroughly. Very little more was heard of it after the exposure of its false pretences of learning, and its bad reasoning, by Bishop Lightfoot in some articles in the *Contemporary Review,* and by the Rev. M. F. Sadler's *Lost Gospel;* both of which answers left it hardly possible to believe even in the honesty of the author of *Supernatural Religion.* Probably the most voluminous, and in a sense, successful rationalistic author of the present day is Mr. Herbert Spencer, whose works were said to have reached fifteen volumes in the *Edinburgh Review* of his *First Principles* in January, 1884, to which we referred in the article on *Miracles.* It is hardly necessary to mention the names of the more genuine physical philosophers, such as Darwin, Huxley, and Tyndall, whose rationalistic or materialistic theories may be severed from their physical discoveries and philosophy, which would be equally good whether the prime cause of all things is a creator or nothing at all; while Spencer's philosophy has discovered nothing and explained nothing, nor increased the stock of human knowledge at all; and with a greater pretence of founding a complete cosmogony than any since Lucretius's ingenious nonsense (as everybody now knows it to be) ends by pronouncing the origin of every separate force or law of nature, of which the number is infinite, "an unfathomable mystery," spontaneously generated out of what he is pleased to call Persistent Force, which made itself. Such rationalism as that will soon have had its day, like its predecessors, in spite of any number of volumes and admirers who profess to understand them, and call Spencer a much greater philosopher than Newton.

The short life that has been enjoyed by every rationalistic system from the beginning of the literary opposition to Christianity (as distinguished from heathen persecution) until now, is a phenomenon almost as striking as the primary and continuous one of Christianity itself, which they all in succession seek to explain away or to account for, by first one thing and then another, different from the simple explanation that it is true, i.e. that the Miracles which founded it are true. Some rationalistic schools or systems of course have flourished rather longer than others; but not one has reached either the position or the duration of a second-rate dissenting sect, and much less that of the two or three most popular ones. Some of them have compensated for any mischief they have done by evoking Christian "apologies" or defences of Christianity which are, without exaggeration, called immortal, although even such works as those of Paley and Butler require supplementing from time to time to meet new physical discoveries, and new rationalistic arguments. At present it is probably right to treat Renan as the leading foreign antagonist of Christianity, while a few years ago it was Strauss, and some other Germans, whom we do not name, because if we began naming it would be difficult to know where to stop, and names alone would be of little use. The emptiness of Renan's reasoning, and its inconsistency with his own admissions, are well shown in a small tract on *The Authenticity of the Gospels,* by Dr. Wace, one of a series of what are called Present Day Tracts, of which one sentence is enough to quote here: "Renan practically confesses that every objection (to St. John's Gospel) is insufficient, except one; and that is, that in his opinion the discourses of our Lord, as recorded there, are pretentious tirades, heavy, badly written, making but little appeal to the moral sense," which Dr. Wace truly says may well be left to the judgment of any fair reader. Renan's only material objection to the other gospels is that they record miracles, of which he says "there is no experimental trace," whatever that means. If it means that there has been no subsequent experience of miracles, it is only Hume's paradox over again in new words (see *Miracles*). But no events that were ever recorded in the world have left such large experimental traces as the Christian miracles; for the whole state of the world, except among mere savages, has been affected, and in all the progressive nations transformed, by them, or if Renan likes, by the records of them, and the general belief in them. Nothing can be more ridiculous, or a more glaring contradiction of history, than to say that a phenomenon which has affected the whole world more and more for nineteen centuries, and is daily fulfilling the prophecies that it would do so, is not the consequence of the only cause that was ever known for it, either when it began or since, or to talk of that cause having left no experimental traces. Christianity is as much the consequence of the Christian miracles, however they were done, as the position of the planets is of gravity, and some unknown initial force acting across it, whatever may be the explanation of gravity itself.

It is singular also that no rationalistic system of even moral philosophy has ever been able to gain a permanent footing since that of the New Testament came into the world—if any did before, except the Mosaic. Mr. Spencer has amused himself by constructing one which he calls the *Data of Ethics*, as a benevolent substitute for expiring Christianity. The morals of it are generally good enough, being much like those which he found ready-made in the New Testament, and the consequent opinions of the civilized world, with the new names which he likes to give to everything. But it would puzzle a much greater philosopher than him to convince common people who see their advantage in doing wrong, that they had better do right, without any prospect of another world.

It has been the fashion with some infidels to set up the persecuting emperor Marcus Aurelius as a moral philosopher equal to Christ, because he wrote a book of excellent moral platitudes, which never influenced any human being. Some other modern rationalistic philosophers however, both male and female, have propounded moral doctrines of a very different kind, and much more likely to be followed by the common run of mankind if Christianity were really in the dying condition which Mr. Spencer and his associates always assume. Others have gone so far as to say that the morality of the New Testament is inferior to some system of their own, and profess to prove it by the immoralities and cruelties and sins of too many Christians, and especially by the religious persecutions sanctioned by the greatest Christian Church for ages, which have not so very long gone out of fashion, if they have yet, except from impotence. But such reasoning is absurd, unless they can show that the sins which they denounce are recommended and not denounced by the New Testament; and of course they cannot, and never even try. Another of their absurdities is that of calling Christianity "selfish," because it promises a future life of happiness as the reward of virtue and faith in this. That again is a mere piece of verbal trickery; for the only selfishness which there is any pretence for calling wrong is that which sacrifices other people's good to your own, and no infidel has attempted to make out that the faith or practice of Christianity ever does that.

It is another fundamental rationalistic paradox, or plausible piece of bad reasoning, to talk of reason as opposed to faith, as if they had reason and we had faith only. Faith only means belief in something; and to be good for anything it must be founded on good reasoning. Belief that the world was made by a Creator is no more faith without reason than belief that the world made itself out of self-existing atoms uniformly diffused through space, by forces which sprang from "Persistent Force" in some "unfathomably mysterious" way, or that such atoms had in themselves "self-contained energy," and the "promise and potency of life," to use the phrases of some other eminent rationalists. It is evidently a great deal less so, because the moment a man assigns an unfathomable mystery as an explanation of some physical process, of which also there is no proof whatever, he at once *ipso facto* abandons reason and substitutes faith—in himself or his dicta. Faith in revelation only means the belief that the events recorded in the New Testament took place, for which abundant reasons have been given in many books. The contrary belief is nothing by itself, without some demonstrable alternative, now that Christianity exists almost universally. It is no less absurd than for a man to say he does not believe in some law of nature which cannot be absolutely proved to his sight. The phenomena are here, and no rationalistic arguing can get rid of them now. *A priori* arguments against them are worth nothing without some alternative sufficient cause of the phenomena. A mere negative unbelief in the obvious explanation of them is utterly unreasonable by itself, and involves an impossibility. It must be accompanied by some kind of positive and defensible belief in some other explanation of the history of the world, and of the invention by the New Testament writers of such a character as that of Jesus Christ; and if that alternative belief or theory cannot be proved with at least as much probability as the common simple one that the New Testament is true, it is as good for nothing as the dictum that the world made itself by unfathomable mysteries and automatic conversions of persistent force in no particular direction into an infinity of particular forces, and of homogeneous self-existing matter, and dividing itself into all sorts of unhomogeneous elements, each with characteristics of its own (See *Positivists*). [G.]

READER. The office of reader was one of the five inferior orders in the Church.

It is said that readers were first appointed in the Church about the third century. They are mentioned by Tertullian (*de Præscrip.* c. 41) and by St. Cyprian (*Ep.* 33, al. 38), who speaks of one Aurelius whom he had ordained a reader for his singular merits. In the Greek Church they were said to have been ordained by the imposition of hands: but whether this was the practice of all the Greek Churches has been much questioned.

In the Latin Church it was certainly otherwise. The Council of Carthage speaks of no other ceremony but the bishop's putting the Bible into his hands in the presence of the people, with these words, "Take this book and be thou a reader of the word of God, which office if thou shalt faithfully and profitably perform, thou shalt have part with those that minister in the word of God." And, in Cyprian's time, they seem not to have had so much as this ceremony of delivering the Bible to them, but were made readers by the bishop's commission and deputation only to such a station in the Church.—Bingham, bk. iii. c. v.

Upon the Reformation here, they were required to subscribe to the following injunctions:—"*Imprimis*,—I shall not preach or interpret, but only read that which is appointed by public authority:—I shall not minister the sacraments or other public rites of the Church, but bury the dead, and purify women after their child-birth:—I shall keep the register book according to the injunctions:—I shall use sobriety in apparel, and especially in the church at common prayer:—I shall move men to quiet and concord, and not give them cause of offence:—I shall bring in to my ordinary, testimony of my behaviour, from the honest of the parish where I dwell, within one half year next following:—I shall give place upon convenient warning so thought by the ordinary, if any learned minister shall be placed there at the suit of the patron of the parish:—I shall claim no more of the fruits sequestered of such cure where I shall serve, but as it shall be thought meet to the wisdom of the ordinary:—I shall daily at the least read one chapter of the Old Testament, and one other of the New, with good advisement, to the increase of my knowledge:—I shall not appoint in my room, by reason of my absence or sickness, any other man; but shall leave it to the suit of the parish to the ordinary, for assigning some other able man:—I shall not read but in poorer parishes destitute of incumbents, except in the time of sickness, or for other good considerations to be allowed by the ordinary:—I shall not openly intermeddle with any artificer's occupations, as covetously to seek a gain thereby, having in ecclesiastical living the sum of twenty nobles or above by the year."

This was resolved to be put to all readers and deacons by the respective bishops, and is signed by both the archbishops, together with the bishops of London, Winchester, Ely, Sarum, Carlisle, Chester, Exeter, Bath and Wells, and Gloucester.—Strype's *Annals*.

In churches or chapels where there is only a very small endowment, and no clergyman will take upon him the charge or cure thereof, it was at one time usual to admit readers, to the end that Divine service in such places might not altogether be neglected (Burn's *Eccl. Law*, Tit. "Readers"). But the lawfulness of such admission has never been allowed, and it has long since been obsolete.

Lay Readers are now in several dioceses admitted and licensed by the bishop to conduct services for the poor in school and mission rooms, and give lay assistance in parochial work.—*Official Year Book*, 1885, p. 603; 1886, p. 111: see *Lay Readers*.

READING DESK. The reading desk, or reading pew, was ordered by the eighty-second canon to be placed in every church not already provided with one. The reading desk is only once recognised in our Prayer Book, and that in the rubric prefixed to the Commination, and is there called a reading *pew*; and it is remarkable that the term was first introduced there at the last revision of the Prayer Book, in 1661; it is not found in any edition printed before that time. In the Advertisements of 1565 it was directed "that the Common Prayer be said or sung decently and distinctly, in such place as the ordinary shall think meet for the largeness and straightness of the church and choir, so that the people may be edified" (Cardw. *Docum. Ann.* i. 291). Bishop Sparrow tells us that, previously to the time of Cromwell, the reading pew had one desk for the Bible, looking towards the people to the body of the church; another for the Prayer Book, looking towards the east, or upper end of the chancel. Reading desks now generally face north or south, and in many churches there are both; in some large cross churches it faces N.W. or S.W., against one of the tower piers, and some are double, for two ministers. In *Griffen* v. *Dighton*, C. J. Erle decided (on appeal in 1864) that the chancel is the place appointed for the clergyman and for those who assist him in the performance of Divine service, and consequently that he has a right to sit there.

READING IN. The ceremony of reading in, which is required of every incumbent on entering upon his cure, is now ordered as follows, under the Clerical Subscription Act, 1865 (c. 122, s. 7). Every person instituted to any benefice with cure of souls shall, on the first Sunday on which he officiates in the church, or such other Sunday as the ordinary appoints, openly read before the congregation the Thirty-nine Articles, and immediately after make the Declaration of Assent in the Act; so that the whole runs thus: "I assent to the Thirty-nine Articles of Religion which I have now read before you, and to the Book of Common Prayer, and of the ordering of bishops, priests, and deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said book prescribed and no other, except so far as may be ordered by lawful authority?" A memorandum to that effect is signed by the churchwardens or other inhabitants, and sent to the bishop, though that is not actually ordered by this Act. If the clergyman wilfully fails to read in accordingly, "he shall absolutely forfeit the benefice." Curates are also required by the Act, s. 8, to sign the declaration of assent on the first Sunday they officiate—and no other—but not to read the Articles.

REAL PRESENCE. In dealing with this difficult subject it is necessary to distinguish the different senses in which this expression has been used.

I. It has sometimes been employed as equivalent to the term Corporal Presence; i.e. to assert the presence in the Holy Sacrament of the Lord's Supper of the Body and Blood of Christ in a corporeal or materially substantive manner. This definition of the mode of the Presence of the Lord, whether taken to imply the *Transubstantiation* of the elements, or to express the modified view described as *Consubstantiation*, the Church of England has rejected. This kind of Presence has sometimes been denominated *Real*, both by those who hold, and by those who reject, the definition. Hence in the Reformation controversies the word was sometimes repudiated, when the intention was to repudiate only this application of it. Thus the twenty-eighth Article of 1552 condemned the doctrine of "the real and bodily presence (as they term it) of Christ's Flesh and Blood in the Sacrament of the Lord's Supper."

The Corporal Presence thus understood, to which some would improperly confine the application of the word Real, has been further described as the "Corporal presence of Christ's natural Flesh and Blood." This expression occurs in the declaration appended to our Communion Service; where it is further said that "the natural Body and Blood of our Saviour Christ are in heaven and not here." The word "natural" thus applied to our Lord's Body now in heaven (with *no* reference, clearly, to the distinction made by St. Paul in 1 Cor. xv.) must be understood to express the fact that our Lord Jesus Christ, Who when He was on earth, possessed a human Body distinguishing Him from other men, has still in heaven a human, but glorified, Body individualising Him as man. The virtue of His humanity, and so His humanity itself, is partaken of by us; yet "the Man Christ Jesus" (1 Tim. ii.) has distinctly, and of His own individuality, a Body which is not on earth but in heaven. The consecrated Bread and Wine are not to be adored as having been transmuted into the "natural," but now glorified, Flesh and Blood of Christ (See Hooker, *E. P.*, bk. v. c. 55; Bp. Harold Browne, *On the Articles*, p. 107, n. 2, and p. 707, 11 ed.).

II. It is plain, however, that the phrase "the Real Presence" may more properly be applied to express such a presence, in fact, of that which is spoken of as accords with its true nature and properties. To confine the phrase to what is known as the Corporal Presence is to imply that no other Presence is in fact conceivable. And this is to bring in a particular theory concerning the nature of the heavenly Food received in the Sacrament of the Lord's Supper which the Church of England has refused to adopt. But to those who believe that "with the natural bread in the Sacrament there is present the Spiritual Bread which is Christ's Body," there is no difficulty in confessing this presence to be real. Difficulty can exist only when that which is spiritual is conceived to be incapable of any proper presence with us at all. But as the thought of the presence of God with men, of the Lord Jesus Christ in the assemblies of the Church, of the holy angels, is everywhere familiar to the Christian mind, so too the mind can conceive the real presence of Spiritual Food, if only it be conceded that such Food is then taken and received in the Sacrament of the Lord's Supper.

The Church, as represented by her best writers, declines to localise this Presence or to define the connection of it with the consecrated Bread and Wine. She prefers to emphasize the fact that the soul of the devout communicant is "the receptacle of Christ's presence." Not indeed "to be *sought for*," as Hooker says, "in the Sacrament, but in the worthy receiver of the Sacrament," it is still no mere creation of the devout feelings of the soul. The spiritual and heavenly Food received is the *res sacramenti*, "an external reality" (to use Dr. Mozley's phrase), "coming to us from without ourselves, and having existence independently of our own thought" (as writes Bishop Moberley), but communicating its effectual power only to the devout recipient.

Thus the use of the phrase we are considering, in the English Church, may be regarded as a protest against the Zuinglian doctrine of a mere abstract influence upon the minds of communicants. The Real Presence is the presence of the spiritual Food according to Its own nature and the properties of its existence. To assert a real spiritual Presence is to hold that the Body and Blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper;" "that in the Supper of the Lord there is no vain ceremony, no base sign, no untrue figure of a thing absent." "It teaches," to use the words of Bishop Browne (*Articles*, p. 678), "that Christ is really received by faithful communicants in the Lord's Supper but that there is no gross or carnal, but only a spiritual and heavenly presence there; not the less real, however, for being spiritual. It teaches, therefore, that the Bread and Wine are received naturally; but the Body and Blood of Christ are received spiritually, 'the result of which doctrine is this: it is bread, and it is Christ's Body. It is bread in substance, Christ in Sacrament; and Christ is as really given to all that are truly disposed, as the symbols are: each as they can; Christ as Christ can be given; the bread and wine as they can; and to the same real purposes to which they were designed: and Christ does as really nourish and sanctify the soul as the elements the body' (Jer. Taylor, *On the Real Presence*, sect. i. 4)." [J. G. H.]

REALISTS. The Realists, who followed the doctrine of Aristotle with respect to universal ideas, were so called in opposition to the Nominalists (see *Nominalists*), who embraced the hypothesis of Zeno and the Stoics upon that perplexed and intricate subject. Aristotle held, against Plato, that, previous to, and independent of, matter, there were no universal ideas or essences; and that the ideas, or exemplars, which the latter supposed to have existed in the Divine mind, and to have been the models of all created things, had been eternally impressed upon matter, and were coeval with, and inherent in, their objects. Zeno and his followers, departing both from the Platonic and Aristotelian systems, maintained that these pretended universals had neither form nor essence, and were no more than mere terms and nominal representations of their particular objects. The doctrine of Aristotle prevailed until the eleventh century, when Roscelinus embraced the Stoical system, and founded the sect of the Nominalists, whose sentiments were propagated with great success by the famous Abelard. These two sects differed considerably among themselves, and explained, or rather obscured, their respective tenets in a variety of ways.—Stubbs' Mosheim, vol. ii. 19, 107.

RECANTATION (See *Abjuration*).

RECTOR (From *regere;* as a priest is said to *rule* his people). A term applied to several persons whose offices are very different, as, 1. The rector of a parish is a clergyman who has the charge and care of a parish, and possesses all the tithes, &c. When a layman has the great tithes he is called the "lay rector." A rector in 1250 was required to maintain the chancel with its windows and walls (See *Parson; Vicar*). 2. The same name is also given to the head in some of our colleges, as Exeter and Lincoln colleges, Oxford, and also to the head-master of large schools. 3. Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

RECUSANT, from *recusare*, to "refuse." A *Recusant*, in general, signifies any person, whether Papist or other, who refuses to go to church and to worship God after the manner of the Church of England: a *Popish Recusant* is a Papist who so refuses. The provisions against Popish recusants were of the most rigorous and oppressive character, and were repealed by 7 & 8 Vict. c. 102; and 9 & 10 Vict. c. 59.—Stephens' *Comment.* iii. 55.

REDEEMER, THE (*Redimere*, to buy back). A title of our Lord and Saviour Jesus Christ. "The Redeemer shall come to Sion" (Isa. lix. 20). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "Redeemed with the precious blood of Christ" (1 St. Pet. i. 18, 19). "Having obtained eternal redemption for us" (Heb. ix. 12). See also Job. xxxiii. 23, 24; St. Matt. xxvi. 28; Rom. iii. 24; 1 Cor. i. 30; Eph. i. 7; Rev. v. 9.

REDEMPTION denotes our rescue from sin and death, by the obedience and sacrifice of Christ, who on this account is called the "Redeemer" (Isa. lix. 20; Job xix. 25) (See *Covenant of Redemption*).

REFORMATION. The great movement in the Western Church in the sixteenth century, the object of which was to remove the errors and superstitions which had crept into the Church during the Middle Ages, and to "reform" her on the basis of primitive simplicity. The scandalous practices connected with the sale of indulgences set a spark to the train that had gradually been prepared, and on the continent the flame spread rapidly (See *Luther*). The danger was, and it was not avoided, of over zeal on the part of the Reformers. In England, it must be remembered, the Reformation of our Church did not consist of one revolutionary act; but that it was a series of events extending over at least a century and a half, which was capable of being at one time retarded at another resumed, according to circumstances, and which was in some measure dependent upon the ascendency or depression of rival factions (Hook's *Archbishops*, vi. 41; ix. 32). The Church of England always maintained her independence, and was never under the supremacy of the Church of Rome. In fact, her history from the time of Theodore to the Reformation shows one continual endeavour on the part of the Church of Rome to get her under the supremacy of the pope, and a determination on her part to maintain her freedom. Now the separation was to be made more complete. It began in the reign of King Henry VIII., and was established in that of Queen Elizabeth, and confirmed in 1661.

King Henry VIII. was at first a great favourer of the see of Rome. No one discovered more zeal for it than he did in the beginning of his reign. He even wrote a book against Luther, entitled, "Of the Seven Sacraments;" and this gained him the new title of "Defender of the Faith," which Pope Leo X. bestowed upon him by a bull, and which his successors have preserved ever since their separation from the Church of Rome. But this zeal for the see of Rome was greatly cooled when that court refused to grant him the satisfaction he expected with regard to his intended divorce from Queen Catherine. This was clearly his first motive for separating from that Church.

Cranmer, whom the king had raised to the see of Canterbury, in compliance with Henry's desire, dissolved his marriage by a sentence pronounced May 23, 1533, without waiting for the sentence of the court of Rome. This step made way for another. For the parliament passed an Act, that for the future no person should appeal to the court of Rome, in any case whatever; but that they should all be judged within the realm by the prelates: that neither first fruits, annates, nor St. Peter's pence should any more be paid; nor palls or bulls for bishoprics be any longer fetched from Rome; and that whoever infringed this statute should be severely punished. Clement VII. threatened Henry with excommunication, in case he refused to acknowledge his fault, by restoring things to their former state, and taking back his queen. However, Francis I., king of France, interposed, and, in the interview which he had with the pope at Marseilles, he prevailed with him to suspend the excommunication till such time as he had employed his endeavours to make Henry return to the obedience of the holy see. To this purpose he sent John de Bellay, bishop of Paris, to King Henry, who gave him some hopes of his submission, provided the pope would delay the excommunication. Clement, though he could not refuse so just a request, yet limited the delay to so short a time that, before Henry could come to any determinate resolution, the time was lapsed, and, no news coming from England, excommunication was pronounced at Rome, and set up in all the usual places.

The effects of this excommunication were very fatal to the see of Rome. The pope, who began to repent of his over-hasty proceedings, found it impossible to appease King Henry. For that monarch now threw off all restraint, and openly separated from the see of Rome. The parliament declared him supreme head of the Church of England, and granted him the annates and first fruits, the tenths of the revenues of all benefices, and the power of nominating to all bishoprics. The parliament also passed another Act, to deprive all persons charged with treason of the privilege of sanctuary. And thus ended the pope's power in England, A.D. 1543.

The king met with little or no opposition, in the prosecution of his designs, from the laity, who had the utmost aversion and contempt for the clergy, and were extremely scandalized at the vicious and debauched lives of the monks. But these latter preached with great vehemence against these innovations, and the priests prevailed with the peasants in the North of England to rise. However, the mutineers accepted of a general pardon, laid down their arms, and took them up again; but being defeated, and most of their leaders executed, they were obliged to submit. John Fisher, bishop of Rochester, who had been the king's tutor, and the learned Sir Thomas More, lord chancellor, were beheaded for refusing to acknowledge the king's supremacy. King Henry himself, though he abrogated the authority of the see of Rome in England, constantly adhered to the doctrines and principles of that Church, and caused some Protestants to be burned. The ruin of the papal authority brought on a reformation in the doctrine, worship, and discipline of the Church of England. All the monasteries were dissolved, and the monks set adrift, and several of the abbots and priors hung. The Bible was printed in English, and set up by public authority in all the churches; and the ceremonies of the Church were greatly altered. But King Henry, dying in 1547, left the Reformation imperfect, and, as it were, in its infancy.

In the succeeding reign, Seymour, Duke of Somerset, regent and protector during the minority of Edward VI., endeavoured to forward the Reformation, in which the parliament supported him with all their power. For he abolished private masses, restored the cup to the laity, took away the images out of the churches, and caused the Book of Common Prayer to be revised and corrected. But the fraudulent proceedings of the nobility, together with a great laxity of morals spreading among the people, gave the enemies of the Reformation a great handle against them. Their insatiable scrambling after the goods and wealth that had been dedicated with good design, without applying any part of it to the promotion of the Gospel, the instruction of the youth, and the relief of the poor, made all people conclude it was for robbery, and not for reformation, that their zeal made them so active (*Burnet*, iii. 216). Somerset himself had received from Henry VIII. three religious houses, and one of his first acts as Protector was to endow himself with five or six more (Hook's *Archbishops*, vii. 221). In this reign the Reformation was solemnly confirmed by the legislature, and had the sanction of an Act of both houses of parliament. So many alterations occasioned great disorders in the kingdom. The common people, having now not so easy an opportunity of getting a livelihood, because of the great number of monks, who, being driven out of the suppressed monasteries, were obliged to work; this fomented the discontent, insomuch that several counties of England took up arms. But the rebels, after having been defeated in several engagements, accepted of the general pardon that was offered them.

The Reformation met with a great interruption during the reign of Queen Mary, who, being a bigoted Roman Catholic, began her reign with setting at liberty the papists, restoring the popish prelates to their sees, and allowing a general liberty of conscience till the sitting of the parliament, in which an Act was passed, prohibiting the exercise of any other religion but the Roman Catholic. Having strengthened herself by a marriage with Philip II., king of Spain, she called a new parliament, in which Philip and herself presided. Cardinal Pole made a fine speech in it, after which both houses suppressed the reformed religion, and restored the Church to the same state it was in before the divorce of King Henry VIII. At the same time the above-mentioned cardinal reconciled the nation to the Church of Rome, after having absolved it from all ecclesiastical censures. Great numbers, however, still adhered to the profession of the reformed religion, whom Queen Mary punished with great severity, and burnt some hundreds of them, among whom were Cranmer, archbishop of Canterbury, and four other bishops.

"The generality of men," says Professor Brewer, "are too much misled by Foxe in forming anything like a fair and just estimate of the reigns of King Edward and his successor. No king ever lived in this nation, except perhaps Henry VIII., whose reign was more disastrous to the cause of true religion, and consequently to the Church, than was the reign of Edward VI. As Bishop Burnet states, men were fast falling away from the truth altogether, or turning back to their ancient professions and opinions. It was the fires that were lighted in Smithfield which brought men again, if not to soberer feelings, yet at least to greater caution. Persecution, while it purged the Reformation to a great extent of those who had supported it merely because it allowed a greater laxity than Romanism, threw a halo round those who suffered, a feeling of pity and respect for them, and of veneration for those opinions for which they suffered, which a milder policy had never produced. Without any such intention, Queen Mary did far more for the Reformation than either of her immediate predecessors" (Brewer, *Notes on Fuller*, bk. viii. p. 150). Hence the way was prepared, at the accession of Elizabeth, for proceeding with reforms which, at the same time, were kept in check by the judicious care of the heads of the Church. [H.]

REFRESHMENT SUNDAY (See *Mid-Lent Sunday*).

REFUGE (See *Sanctuary*).

REFUGE, Cities of. In the Levitical law six cities were appointed by the command of God as cities of refuge for those who might by accident, and without malice, unhappily slay another. There they were to dwell till the death of the high priest; and if caught before they came thither, or afterwards away from the city, they might be slain by the avenger of blood (Exod. xx. 13; Numb. xxxv. 11, &c.).

REGALE. The claim on the part of the sovereign of a country to enjoy the incomes of vacant bishoprics, and to present to all ecclesiastical preferments except the ordinary parochial cures.

Some of the French writers assert that all the kings of France of the first race, and some of the second, have had the entire disposal of bishoprics throughout their dominions. This right, they say, was given to the kings of France by way of recompense for their protecting the orthodox faith; and that this privilege was granted by the first Council of Orleans to Clovis, the first Christian king of the Franks, after he had defeated Alaric, an Arian prince. Other authors affirm that this privilege is not founded upon grant, but comes from the right of patronage, which the king has over all the churches in his kingdom, from his feudal right over the temporalities of benefices, and from his right of protection of ecclesiastics and the goods of the Church. But however the kings of France have desisted from the right of patronage over all the benefices of the kingdom, they still retain the right of appropriating to themselves the revenues of vacant bishoprics; and this is what they call the *Regale*.

This right takes place all over the kingdom, though some archbishoprics and bishoprics have pretended to an exemption from it. The abbeys were formerly subject thereto, but have been discharged.

REGENERATE, REGENERATION (See *Conversion*, *Renovation*). Every baptized child is called *regenerate*. There have been some very unreasonable exceptions taken against this expression; as if all persons who are baptized were truly converted, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word "regeneration," which neither the ancient Fathers of the Church nor the compilers of our liturgy knew anything of.

Our Lord, according to the gospel of St. Matthew, used this word, when He told His disciples "that ye which have followed Me, in the regeneration (*ἐν τῇ παλιγγενεσίᾳ*) when the Son of Man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel" (St. Matt. xix. 28). St. Paul uses the word when he speaks of "the washing of regeneration" (*διὰ λουτροῦ παλιγγενεσίας*), and "renewing o the Holy Ghost" (Tit. iii. 5). St. Peter uses an equivalent term twice; "according to His abundant mercy [God] hath begotten us again" (*ἀναγγεννήσας*), and "being begotten again (*ἀναγεγεννημένος*), not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 St. Pet. i. 3, 23). The idea of a spiritual begetting, without mention of it as a second begetting, is found in St. John i. 13: iii. 9: iv. 7, &c.: and 1 Cor. iv. 15; Phil. 10. Wheresoever the term is used it seems to be an implication of the adoption of the person into the Church of Christ, and is distinctly associated with the use of water, and the work of the Holy Ghost. The words of our Lord convey this idea, "Except one be begotten from above (*ἐὰν μή τις γεννηθῇ ἄνωθεν*)—of the water and of the Spirit (*ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος*)—he cannot enter into the kingdom of God" (St. John. iii. 3, 5). In the language of the Fathers regeneration signifies the participation of the sacrament of baptism. The Greek writers have a variety of words to express regeneration; not only by *ἀναγέννησις*, which is an exact translation of it, but *ἀνακαίνισμος*, "renovation;" *ἀνανέωσις*, "renewing;" *ἀνάστασις*, "resurrection;" *μεταποίησις*, the "refitting;" *παλιγγενεσία*, the being "born again;" *παλιντοκία*, the "begetting again;" all which expressions are used of baptism, and seldom or never of the rise after a lapse. The language of the Latin Fathers is the same. The Latin translator of Irenæus expresses the Greek *ἀναγέννησις* by "regeneration;" "baptism which is a regeneration unto God;" and likewise calls the *ἀναγεγεννημένοι* the baptized, "regenerati" the "regenerate." St. Ambrose, speaking of baptism, says: "By baptism we are renewed, by which also we are born again." St. Augustine, besides many other passages, within the compass of a few lines, has several expressions all to this purpose. He calls baptism "the spiritual regeneration;" he says the baptized person "is born again, because he is regenerated;" and lastly he calls baptism "the sacrament of regeneration." And in another place he puts forward a question whether the baptism of the schismatical Donatists does confer regeneration or not, but never doubted whether that of the Catholics did so. The returning to God after a state of sin was expressed differently. The Greek writers use the word *μεταμέλεια*, *μετάνοια*, &c., &c., the Latins, *pœnitentia*, *conversio*. The language of the schools is exactly that of the Latin Fathers on this point; they make the effect of baptism to be a "regeneration," or a "generation to a spiritual life;" but the turning to God after a course of sin they call either "penitence," or "conversion to God." The most eminent divines of the Reformation use these words in the ancient sense. Peter Martyr uses "regeneration" for baptism, and calls the turning to God after a state of sin the "conversion and change of a man." Calvin, where he designs to speak with exactness, uses "regeneration" for the baptismal renovation, as in his catechism; though sometimes he uses it to signify conversion, but this is but seldom; he generally, with the ancient Latin writers, expressed this by "conversion." When the Quinquarticular controversy arose, and long treatises were written about the methods of converting grace, the divines who managed them being willing sometimes to vary their expressions to make these discourses (dry enough in themselves) thereby something more pleasant, began to use "regeneration" as a synonymous word with "conversion." But in the Synod of Dort itself, though in some of the particular declarations of the divines of the several countries "regeneration" and "conversion" are used reciprocally, yet in the synodical resolutions the word "conversion" is always used. In the sermons and books written about the beginning of the civil war, "regeneration" for "repentance" or "conversion" became a very fashionable word, and it was often oddly expressed as regeneration-work. Bishop Bethell states that although in a few rare cases the term "regeneration" was used in olden times for the idea of a transition from a state of sin to a state of holiness, yet the general and only usual sense of the word is that of such a transition *in* and *by* the act of baptism. "In those few passages of the ancient Christian writers where it bears another signification, it is used apparently in a figurative manner, to express such a change as seemed to bear some analogy in magnitude and importance to the change effected in baptism" (Bethell, *On Regeneration*, p. 7. And see Mozley, *On Regeneration*).

The importance of holding this doctrine, besides its being scripturally true, must be at once apparent to those who reflect that the whole moral education of a Christian people is altered, if instead of teaching them, as we ought to do, that God *has* given them a gift which they may use to their own salvation, but for losing which they will be awfully punished,—if instead of this we tell them to wait and to expect the gift of grace, before receiving which they cannot please God. The orthodox would preach to all baptized persons, telling them that they may and can serve God if they will: the heterodox would address baptized persons as heathens, and warn them that, until they have an effectual calling, they can do nothing. It is easy to trace much of the evil which disgraces the religion of the present day to the prevalence of the latter notion.

At the Savoy Commission, 1661, the following are among the answers of the bishops to the objections of ministers.

"Receive remission of sins by spiritual regeneration." Most proper, for baptism is our spiritual regeneration (St. John iii. 5), "Unless a man be born again of water and the Spirit," &c. And by this is received remission of sins (Acts ii. 38), "Repent, and be baptized every one of you for the remission of sins." So the Creed: "one baptism for the remission of sins."

Seeing that God's sacraments have their effects, where the receiver doth not "ponere obicem," put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no.

[The form of Confirmation] supposes, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them forgiveness of all their sins; and it is charitably presumed, that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them.—Cardwell's *Hist. of Conferences*, pp. 356, 358.

REGISTER. The keeping of a church book for registering the age of those that should be born and christened in the parish began in the thirtieth year of Henry VIII.

By Canon 70. "In every parish church and chapel within this realm shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every christening, wedding, and burial, which have been in the parish since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late queen. And for the safe keeping of the said book, the churchwardens, at the charge of the parish, shall provide one sure coffer and three locks and keys; whereof one to remain with the minister, and the other two with the churchwardens severally; so that neither the minister without the two churchwardens, nor the churchwardens without the minister, shall at any time take that book out of the said coffer. And henceforth upon every sabbath day immediately after morning or evening prayer, the minister and the churchwardens shall take the said parchment book out of the said coffer, and the minister in the presence of the churchwardens shall write and record in the said book the names of all persons christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish in the week before, and the day and year of every such christening, marriage, and burial; and that done, they shall lay up the book in the coffer as before. And the minister and churchwardens, unto every page of that book, when it shall be filled with such inscriptions, shall subscribe their names. And the churchwardens shall once every year, within one month after the five and twentieth day of March, transmit unto the bishop of the diocese, or his chancellor, a true copy of the names of all persons christened, married, or buried in their parish in the year before (ended the said five and twentieth day of March), and the certain days and months in which every christening, marriage, and burial was had, to be subscribed to with the hands of the said minister and churchwardens, to the end the same may faithfully be preserved in the registry of the said bishop; which certificate shall be received without fee. And if the minister and churchwardens shall be negligent in performance of anything herein contained, it shall be lawful for the bishop, or his chancellor, to convent them and proceed against every of them, as contemners of this our constitution."

The Act 52 Geo. III. c. 146 (A.D. 1812) directs that "registers of public and private baptisms, marriages, and burials, solemnised according to the rites of the United Church of England and Ireland, . . . shall be made and kept by the rector, vicar, curate, or officiating minister of every parish (or of any chapelry) where the ceremonies of baptism, marriage, and burial, have been usually, and may according to law be, performed for the time being, in books of parchment, or of good and durable paper, to be provided by his Majesty's printer as occasion may require, at the expense of the respective parishes or chapelries; whereon shall be printed, upon each side of every leaf, the heads of information herein required to be entered in the registers" (agreeably to schedules annexed to the Act). Such registers should be kept in separate books, and every minister shall enter the baptism, or burial, as soon as possible, and shall sign the same; "and in no case, unless prevented by sickness, or other unavoidable impediment, later than within seven days after the ceremony of any such baptism, or burial, shall have taken place" (Sect. 3).

"Whenever the ceremony of baptism, or burial, shall be performed in any other place than the parish church, or churchyard of any parish (or the chapel, or chapel-yard of any chapelry, providing its own distinct registers), and such ceremony shall be performed by any minister not being the rector, vicar, minister, or curate, of any such parish or chapelry, the minister who shall perform such ceremony of baptism or burial shall, on the same, or on the next day, transmit to the rector, vicar, or other minister of such parish or chapelry, or his curate, a certificate of such baptism or burial in the form contained in the schedule (D.) to this Act annexed, and the rector, vicar, minister, or curate of such parish or chapelry, shall thereupon enter such baptism or burial according to such certificate in the book kept persuant to this Act for such purpose; and shall add to such entry the following words, 'According to the certificate of the Reverend —— transmitted to me on the —— day of ——.'"

"*I do hereby certify, that I did on the —— day of —— baptize, according to the rites of the Church of England,* ——, *son* [or "*daughter*"] *of* —— *and* ——, *his wife, by the name of* ——.

To the Rector [or, as the case may be,] *of* ——."

"'*I do hereby certify, that on the* —— *day of* —— *A. B. of* ——, *aged* ——, *was buried in* [stating the place of burial], *and that the ceremony of burial was performed according to the rites of the Church of England by me,* ——.

To the Rector [or, as the case may be,] *of* ——'" (Sect. 4).

Sect. 5 directs, that the new registers, and also those previously existing, shall be kept by the minister of the parish, "in a dry, well-painted, iron chest, to be provided and repaired as occasion may require, at the cost of the parish; which chest shall be constantly kept locked in some dry, safe, and secure place within the usual place of residence of such minister, or in the parish church or chapel."

Sect. 6 directs, that within two months after the expiration of every year, four copies of the registers for the preceding year shall be made on parchment by the clergyman, "or by the churchwardens, chapelwardens, clerk, or other person duly appointed for the purpose, under, and by the direction of, such rector, vicar, curate, or other resident or officiating minister." The copies are to be verified and signed by the clergyman in a prescribed form, and his signature is to be attested by the churchwardens or chapelwardens, or one of them. These copies are to be sent by post to the diocesan registrars (Sect. 7). In case of the minister's neglecting to verify the copies, the churchwardens shall certify his default to the registrar, by whom it shall be reported to the bishop (Sect. 9). Any person convicted of falsifying a register, or allowing it to be falsified, shall be subject to transportation for fourteen years (Sect. 14).

Sect. 16 provides, that the Act shall not affect the fees payable to any minister for giving extracts of registers, &c.

The Act of 52 Geo. III. is still in force as regards the registration of baptisms and burials by clergymen. But as to marriages, an alteration has been made by the Acts 6 & 7 Will. IV. c. 80, and 7 Will. IV. and 1 Vic. c. 22. By the former of these Acts the general civil registry was instituted. Sect. 30 orders, that the Registrar-general shall, at the expense of the parish or chapelry, furnish the rector, vicar, or curate, of every church or chapel in which marriages may lawfully be solemnized, duplicate register books and forms for certified copies thereof. Sect. 31, that every clergyman, immediately after every office of matrimony solemnized by him, shall register in duplicate the several particulars relating to that marriage according to a new form, annexed in a schedule to the Act. Sect. 33 (explained by 7 Will. IV. and 1 Vict. c. 22), that the clergyman of every church or chapel shall, in the months of April, July, October, and January respectively, make and deliver to the registrar of his district a true copy, certified by him under his hand, of all the entries of marriages in the register book kept by him for the three months preceding, to the last days of March, June, September, and December respectively; and if there shall have been no marriage since the last certificate, shall certify the fact under his hand; and that one copy of each duplicate register book shall, when filled, be delivered to the superintendent-registrar of the district. Sect. 27 of the Act of 1 Vict. provides, that for every entry in the quarterly certified copies the clergyman shall receive sixpence from the registrar, which sum is to be repaid to the registrar by the guardians or overseers of his district.

By the Act of 6 & 7 Will. IV. c. 86, sects. 42, 43, any person who shall refuse, or without reasonable cause omit, to register any marriage solemnized by him, of which he ought to register, and every person having the custody of any register book, who shall carelessly lose or injure the same, or carelessly allow the same to be injured while in his keeping, shall forfeit a sum not exceeding £50 for every such offence; and any person who shall wilfully destroy, injure, or in any way falsify any register book, or shall wilfully give any false certificate or extract, shall be guilty of felony.

REGIUM DONUM MONEY. Money allowed by government to the Dissenters. The origin of it was in the year 1723. As the Dissenters approved themselves strong friends to the House of Brunswick, they enjoyed favour; and, being excluded from all lucrative preferment in the Church, the prime minister wished to reward them for their loyalty, and, by a retaining fee, to preserve them steadfast. A considerable sum, therefore, was annually lodged with the heads of the Presbyterians, Independents, and Baptists, to be distributed among the necessitous ministers of their congregations. But that has ceased.

REGULAR. In the continental churches those persons are called *regulars* who profess to follow a certain *rule* (*regula*) of life, and observe the three vows of poverty, chastity, and obedience; in contradistinction to the *seculars*, who live comparatively in the world. The canons of the non-monastic cathedrals were called seculars.

RELICS. In the Roman Church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, are devoutly preserved, in honour of their memory; kissed, revered, and carried in procession. The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages, increased almost to adoration: and at length adoration was really paid both to departed saints, and to relics of holy men or holy things. The abuses of the Church of Rome with respect to relics are very great, and are justly censured in our 22nd Article.

In the early ages of the gospel, when its professors were exposed to every species of danger and persecution, it was natural for Christians to show every mark of respect, both to the bodies and to the memory of those who had suffered death in its cause. They collected their remains and buried them, not only with decency, but with all the solemnity and honour which circumstances would allow "quibus tanquam organis et vasis ad omnia bona opera usus est Spiritus" (Aug. *de Cura pro Mart.* 5). It was also the custom for Christians to hold their religious meetings at the places where their martyrs were buried, by which they seemed, as it were, united with them; and to display their attachment to their departed brethren by such rites as were dictated by the fervour of their devout affection, and were consistent with the principles of their religion (Ruinart, *Acta Mart.*). It does not appear that this boundary was ever transgressed in the three first centuries, and Mabillon owns that no relics were set on the altar even to the tenth century (*de Liturg. Gall.* lib. i. 9, n. 4). But in the fourth century, when the pure and simple worship of the gospel began to be debased by superstitious practices, we find strong proofs of an excessive love for everything which had belonged to those who had distinguished themselves by their exertions or their sufferings for the truth of Christianity, and especially for any part of their garments, hair, or bones. Augustine in Africa, and Vigilantius in Spain, complained loudly of this culpable fondness for relics, which they speak of as a new corruption, then first appearing in the Christian world; but the warm disposition of Jerome led him to stand forward in their defence with more zeal than discretion. However, this learned Father, even while he leans to the opinion that miracles were sometimes wrought by relics, explicitly disclaims all idea of offering them worship. But, when superstition has once made its way into the minds of men, it gradually gains ground;

and it is difficult to set limits to it, particularly when there is a set of persons, respected for their piety, who are studious to encourage it. Monks carried about relics; and with great ease, and no small advantage to themselves, persuaded that ignorant age of their value and importance. Under their recommendation and patronage, they were soon considered as the best preservatives against every possible evil of soul and body; and when the worshipping of images came to be established, the enshrining of relics was a natural consequence of that doctrine. This led the way to absolute worship of relics, which was now preached by the clergy of the West and of the East as a Christian duty. Every one thought it necessary to possess the relic of some saint or martyr, as the effectual means of securing his care and protection; and fraud and imposition did not fail to furnish a supply proportionable to the demand. The discovery of the catacombs at Rome was an inexhaustible source of relics; and thus the popes themselves became directly interested in maintaining this superstitious worship. The Council of Trent authorised the adoration of relics; and they continue in high esteem among the Papists of the present day. What has been already said is amply sufficient to point out the absurdity of worshipping relics. It is a doctrine manifestly "grounded upon no warranty of Scripture:" it is "a fond thing," that is, foolish and trifling, in the extreme; directly contrary to the practice of the primitive Christians, and utterly irreconcilable with common sense.—Bingham, xxiii. 4; Tomline's *El. Christ. Theol.*; *Dict. Christ. Ant.* 1769.

RELIGIOUS. This was the term as a substantive word given in our Church before the Reformation to persons engaged by solemn vows to the monastic life. It is still used in this sense on the Continent, and is affected now by those who are members of sisterhoods, &c.

REMIGIUS, or REMI, ST.: Bishop of Reims; commemorated October 1st. He was born about A.D. 439, and was made bishop when only 22 years of age. He converted Chlodwig (Clovis), king of the Franks, and many of his nobles and followers. He was afterwards made primate of the Frankish Church, and Reims has ever since remained the metropolitan see of France. [H.]

REMONSTRANTS (See *Arminians*). This name was given to the Arminians because in 1610 they presented a remonstrance to the States-General of Holland and West Friesland, specifying their grievances.

RENOVATION Regeneration is the work of the Spirit; renovation is the joint work of the Spirit and the man. Regeneration comes only once, in or through baptism. Renovation exists before, in, and after baptism, and may be often repeated. Regeneration, being a single act, can have no parts, and is incapable of increase. Renovation is, in its very nature, progressive. Regeneration, though suspended as to its effects and benefits, cannot be totally lost in the present life. Renovation may be often repeated and totally lost. Dr. Waterland distinguishes between regeneration and renovation thus:—

1. Grown persons coming to baptism properly qualified, receive at once the grace of regeneration; but, however well prepared, they are not regenerate without baptism. Afterwards renovation grows more and more within them by the indwelling of the Spirit.

2. As to infants, their innocence and incapacity are to them instead of repentance, which they do not want, and of actual faith, which they cannot have: and they are capable of being born again, and adopted by God, because they bring no obstacle. They stipulate, and the Holy Spirit translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes, and renovation follows after, and they are the temple of the Spirit till they defile themselves with sin.

3. As to those who fall off after regeneration, their covenant state abides, but without any saving effect, because without present renovation: but this saving effect may be repaired and recovered by repentance.

4. With respect to those who receive baptism in a state of hypocrisy or impenitency, though this sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of regeneration, which had been hitherto suspended, takes effect, when they truly repent and unfeignedly believe the gospel (See *Regeneration*).

RENUNCIATION. In holy baptism, the persons baptized, or in the case of infants their sponsors in their name, are asked, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" And their answer is, "*I renounce them all.*" This renunciation is of very great antiquity, so great indeed that its beginning cannot be traced, nor any time mentioned when it was not used; so that it is probably of apostolic origin.—Bingham, vii., ii.

REPAIRS OF CHURCHES. Anciently the bishops had the whole tithes of the diocese; a fourth part of which, in every parish, was to be applied to the repairs of the church; but, upon a release of his interest to the rectors they were acquitted of the repairs of the churches. And by the canon law, the repair of the church belonged to him who received this fourth part; that is, to the rector, and not to the parishioners. But custom (that is, the common law) transfers the burden of reparation, at least of the nave of the church, upon the parishioners; and likewise sometimes of the chancel, as particularly in the city of London in many churches there. Generally the rector is bound to repair the chancel. Not because the freehold is in him, for so is the freehold of the church if he is the clerical rector or parson; but by the custom of England, which has allotted the repairs of the chancel to the parson, and the repairs of the church to the parishioners: yet so, that if the custom has been for the parish, or the estate of a particular person, to repair the chancel, that custom shall be good. But the rector has no more power to make alterations in the chancel without a faculty than the vicar or churchwardens have in the body of the church.

While church-rates were enforceable, the parishioners were bound to repair all except the chancel, where that belonged to a rector; but all that law has now become immaterial and obsolete. Nothing has been done however to relieve rectors from their obligation to repair chancels, which can be enforced by the spiritual court. The archdeacon may take proceedings against an impropriator for repairs. Where there are several impropriators, it is said not to be necessary to make them all parties to a suit to make them repair the chancel, but any who receive great tithes may be prosecuted.

By Canon 86. "Every dean, dean and chapter, archdeacon, and others which have authority to hold ecclesiastical visitations by composition, law, or prescription, shall survey the churches of his or their jurisdiction once in every three years, in his own person, or cause the same to be done."

By the statute of *Circumspecte agatis* (13 Edward I. st. iv.), "If prelates do punish for that the church is uncovered, or not conveniently decked, the spiritual judge shall have power to take knowledge, notwithstanding the king's prohibition." But this also is superseded by the abolition of compulsory church-rates, and so is Canon 85.

If the churchwardens or anybody else wish to erect or add anything new in the church, or to alter anything, as a new gallery where there was none before, they must have a faculty or licence of the ordinary (See *Faculty*).

REPENTANCE (Lat. *re* and *pœniteo*, from *pœna*, pain; Gr. *ποίνη*; see *Penitence*, *Penance*). A sincere sorrow for all past transgressions of God's laws, an unfeigned disposition of mind to perform the will of God better for the future, and an actual avoiding and resisting of those temptations to sin by which we have been overpowered.

REPROACHES (See *Creeping to the Cross*). Hymns sung on Good Friday while the people were prostrate before the cross. The Reproaches are an expansion of Micah vi. 3, 4: "O my people, what have I done unto thee?" &c. [H.]

REQUIEM. A musical mass for the dead, so called from the words of the Introit, "Requiem æternam dona eis, Domine." [H.]

REREDOS (Fr. *l'arrière dos*; called by Bishop Andrewes the backpiece). A screen behind an altar, of carved stone or metal work, or drapery. It is not earlier than the fourteenth century in its later form, nor under any description previous to the end of the eleventh or beginning of the twelfth century. In large conventual churches, where there is a space behind the high altar, this was the universal termination of the ritual presbytery; and sometimes, as at Winchester, Wells, St. Alban's, York, and Durham, this screen was of great magnificence. In smaller churches, where the reredos was not required, the altar being at the extreme east, it is seldom found, though an arcade, or other enrichment of the space beneath and at the sides of the east window, sometimes occurs, as at Hanwell, Enstone, Solihull and St. Michael's, Oxford. And occasionally the whole east wall is highly decorated, as at All Souls, New, and Magdalene Colleges, Oxford, and some modern churches. In the Exeter reredos case (*Phillpotts* v. *Boyd*), the question of the lawfulness of images in a reredos was settled (See *Images*). [H.]

RESERVATION OF THE EUCHARIST. In very early times this seems to have been common, in fact it was unavoidable, owing to the scattered and persecuted state of the members of the Church; hence Justin Martyr says that the eucharistic elements (probably from one central altar) were sent to the absent by the hands of the deacons (*Apol.* i. 65); and Tertullian relates that the priest gave them to pious persons who partook of them daily in secret, for fear of their enemies, when it was impossible to hold religious assemblies (*Ad Ux.* ii. 5; see also *De Orat.* 19). Several writers, as St. Cyprian and Eusebius, speak of the Eucharist being conveyed to the sick (see *Communion of the Sick*, III.); and indeed such reservation seems to have been, in times of peace, intended only for the sick (Bona, *Rer. Liturg.* ii. 17). The so-called Apostolic Constitutions of the fourth century order the residue of the elements to be given to the clergy in the church. By some councils it was ordered "Eucharistiæ gratiam si quis probatur acceptam in ecclesia non sumpsisse, anathema sit" (*Conc. Cæsar Aug.* A.D. 381, c. iii.; *Tolet.* i. A.D. 398, c. 14). The Council of Tours, A.D. 566, under Pelagius, required the Lord's body to be reserved, on the altar, not in the aumbry, but only under the cross. The practice of reservation was intended to serve three purposes: to quicken the love of the faithful, to have the elements ready for the communion, and to furnish without delay the communion of the sick. Innocent III., in the Lateran Council, 1215 (c. xx.), ordered that the Chrism and the Eucharist in all churches should be reserved (*conserventur*) under faithful guard and keep. In England the Legatine Constitutions at York (A.D. 1195) require the Host to be kept in a clean and comely pyx, and renewed every Sunday. In 1229 reservation was made for seven days. Archbishop Reynolds, in 1322, renewed the injunction. Orders of other English councils and synods will be found under *Communion of the Sick.* The first Prayer Book of Edward VI. had a rubric for the reservation "at open communion" for the sick, which was repeated in 1559, but omitted at the next revision. Our Articles (xxv., xxviii.) show why the Reformers deemed it necessary to disallow reservation; and there is no doubt that it had given rise to much superstition.—Palmer's *Orig. Liturg.* ii. 229; Maskell, *Mon. Rit.* i. cclxxvii.; Walcott's *Sac. Arch.* 500; Blunt's *Annot. P. B.* 198, 290. [H.]

RESIDENCE. The time during which the clergy are to reside on their benefices, including cathedral preferments, is now entirely regulated by statutes, and so it is unnecessary to repeat the provisions of the ancient canon law, or "the Queen's ecclesiastical law" as adopted therefrom, or the canons relating thereto, or of statutes which are now repealed or superseded. It is historically interesting to mention that this matter was dealt with by statute as early as 21 Hen. VIII. c. 13, which, among other things, released royal and peers' and peeresses' chaplains from residence on their benefices during service on their chaplaincies, though it is all now repealed, and settled mainly by the same Act as pluralities, viz. 1 & 2 Vict. c. 106. By s. 32 every incumbent must reside on his benefice, *and* in the house belonging thereto, for nine months in the year unless he is licensed by the bishop to be absent longer, or to reside out of the parsonage and out of the parish in a house to be specified within three miles of the church, or two miles if it be a market town or borough. And by s. 43 the bishop may give a licence for entire absence for the incumbent's own illness or that of a wife or child for six months, renewable only with consent of the archbishop, or because no convenient house can be got within the parish; or finally (by s. 44), for any other cause to be specified by the bishop and sent to the archbishop. By s. 46 all such licences continue only till the end of the year after that in which they are granted, or therefore for two years at the most; but they are renewable. And they are revocable. And in all cases there is an appeal to the archbishop when they are refused or revoked. These and other clauses are as usual loaded with technicalities of no use and not worth copying, and are so long that we can only give their substance and general effect.

The penalties for non-residence of incumbents are by s. 32: for absence beyond the three months at any time or times during the year and up to six, forfeiture of one third of the annual value of the living: up to eight months, half; and beyond eight months, two thirds: and for the whole year, three fourths. And the bishop is authorised to send every January eighteen questions to every incumbent, which he is to answer and sign; and eleven more to licensed non-resident incumbents respecting their curates. But the bishop may proceed by monition instead of suing for penalties (s. 54), and sequester the living if he disobeys, and apply the profits thereof to the augmentation of the living or repairs of the parsonage or chancel. He may also remit the penalties if he thinks fit.

The widow of an incumbent or canon may keep his house for two months (s. 36).

A dean who happens to have a living (of which there can be very few now), professors in the two old universities, chaplains of the Queen and royal family, of bishops, and the House of Commons, diocesan chancellors (if clergymen), archdeacons, preachers of the Inns of Court and the Rolls, the provost of Eton, warden of Winchester, master of Charter House, principal of King's College, London, and of St. David's College, are all exempt from residence on their livings while resident at or doing the duties of those respective offices (s. 38). And canons (major and minor) may reckon their cathedral residence as part of their residence, or any living, but only to the extent of being absent five months in the year; which practically docks them of one, as cathedral residences are nearly all for three months, except that archdeacon-canons are to reside eight months, but the performance of any archidiaconal duties is to count as residence at the cathedral; and if so, what is the use of requiring an archdeacon to reside longer than the other canons at a cathedral where he has no special duties? For archdeacons have nothing to do with cathedrals, though somebody stuffed "archdeaconries" into the Act of 1838 as "cathedral preferment." [G.]

RESIDENTIARY. The capitular members of cathedrals, who are bound to reside a certain time at the cathedral church, to perform the ordinary duties there, and to attend more immediately to its concerns. In England, all cathedrals of the old foundations had residentiaries (canons residentiary, as they are called), and a much larger number of prebendaries non-residentiary.

In the new cathedrals there were no non-residentiary canons, and it was intended by the authors of the great Cathedral Reform Act of 1840 that there should be none anywhere. But during its progress through Parliament it was altered into merely "suspending" the incomes of all non-residentiaries; and the residentiaries were reduced to four in nearly every cathedral, and are appointed by the Crown or the bishop in every case if they had been so before; whereas in several of the old ones, Wells, Hereford, and Chichester, they were elected, or rather, "called into residence," by the chapter themselves, and at York by the dean. At Lincoln and St. Paul's a new residentiary was added to make four in the patronage of the bishop, but he must appoint an archdeacon thereto. The non-residentiaries however retain whatever ancient rights they had. But the twenty-four "honorary canons" who were invented at the same time for the new cathedrals have no rights of voting either for proctors or the disposition of chapter patronage, or anything else (See *Cathedral*). [G.]

RESIGNATION. I. A resignation is, where a parson, vicar, or other beneficed clergyman, voluntarily gives up and surrenders his charge and preferment to those from whom he received the same.—*Deg.* p. i. c. 14.

II. That ordinary who hath the power of institution, hath power also to accept of a resignation made of the same church to which he may institute; and therefore the respective bishop, or other person who, either by patent under him, or by privilege or prescription, hath the power of institution, are the proper persons to whom a resignation ought to be made. And yet a resignation of a deanery in the king's gift may be made to the king. And some hold, that the resignation may well be made to the king of a prebend that is no donative; but others, on the contrary, have held, that a resignation of a prebend ought to be made only to the ordinary of the diocese, and not to the king as supreme ordinary; because the king is not bound to give notice to the patron (as the ordinary is) of the resignation; nor can the king make a collation by himself without presenting to the bishop, notwithstanding his supremacy.—2 *Roll's Abr.* 358. *Watson*, c. 4.

But donatives are not resignable to the ordinary; but to the patron, who hath power to admit.—*Gibson*, 822. And if there be two patrons of a donative and the incumbent resign to one of them, it is good for the whole.—*Deg.* p. i. c. 14.

III. Regularly resignation must be made in person, and not by proxy. There is indeed a writ in the register, entitled, *litera procuratoria ad resignandum*, by which the person constituted proctor was enabled to do all things necessary to be done in order to an exchange; and, of these things, resignation was one. And Lyndwood supposeth, that any resignation may be made by proctor. But in practice there is no way (as it seemeth) of resigning, but either to do it by personal appearance before the ordinary, or at least to do it elsewhere before a public notary, by an instrument directed immediately to the ordinary, and attested by the said notary; in order to be presented to the ordinary, by such proper hand as may pray his acceptance. In which case the person presenting the instrument to the ordinary doth not resign *nomine procuratorio*, as proctors do; but only presents the resignation of the person already made.—*Gibson*, 822; *Deg.* p. i. c. 14; *Watson*, c. 4.

IV. A collateral condition may not be annexed to the resignation, no more than an ordinary may admit upon condition, or a judgment be confessed upon condition, which are judicial acts.—*Watson*, c. 4.

For the words of resignation have always been *pure*, *sponte*, *absolute*, *et simpliciter:* to exclude all indirect bargains, not only for money, but for other considerations. And therefore, in *Gayton's case*, E. 24 Eliz., where the resignation was to the use of two persons therein named, and further limited with this condition, that if one of the two was not admitted to the benefice resigned within six months, the resignation should be void and of none effect; such resignation, by reason of the condition, was declared to be absolutely void.—*God.* 277; *Gibs.* 281; 1 *Still.* 334.

But where the resignation is made for the sake of exchange only, there it admits of this condition, viz. if the exchange shall take full effect, and not otherwise; as appears by the form of resignation, which is in the register.—*Gibson*, 821.

V. No resignation can be valid till accepted by the proper ordinary; that is, no person appointed to a cure of souls can quit that cure, or discharge himself of it, but upon good motives, to be approved by the superior who committed it to him; for it may be he would quit it for money, or to live idly, or the like. And this is the law temporal, as well as spiritual; as appears by that plain resolution which hath been given, that all presentations made to benefices resigned, before such acceptance, are void. And there is no pretence to say, that the ordinary is obliged to accept; since the law hath appointed no known remedy if he will not accept, any more than if he will not ordain.—*Gibs.* 822; 1 *Still.* 334.

Lyndwood makes a distinction in this case between a cure of souls and a sinecure. The resignation of a sinecure, he thinks, is good immediately, without the superior's consent; because none but he that resigneth hath interest in that case. But where there is a cure of souls it is otherwise; because not he only hath interest, but others also unto whom he is bound to preach the word of God; wherefore in this case it is necessary, that there be the ratification of the bishop, or of such other person as hath power by right or custom to admit such resignation.—*Gibson*, 823.

And in the case of *Hesket* and *Grey*, H. 28 Geo. II., where a general bond of resignation was put in suit, and the defendant pleaded that he offered to resign, but the ordinary would not accept the resignation; the Court of King's Bench were unanimously of opinion, that the ordinary is a judicial officer, and is intrusted with a judicial power to accept or refuse a resignation as he thinks proper; and judgment was given for the plaintiff.

VI. After acceptance of the resignation, lapse shall not run but from the time of notice given: it is true the church is void immediately upon acceptance, and the patron may present if he please; but as to lapse, the general rule that is here laid down is the unanimous doctrine of all the books. Insomuch that if the bishop who accepted the resignation dies before notice given, the six months shall not commence till notice is given, by the guardian of the spiritualities, or by the succeeding bishop; with whom the act of resignation is presumed to remain.—*Gibson*, 823.

VII. By the 31 Eliz. c. 6, s. 8. If any incumbent of any benefice with cure of souls shall corruptly resign the same; or corruptly take for or in respect of the resigning the same, directly or indirectly, any pension, sum of money, or other benefit whatsoever, as well the giver as the taker of any such pension, sum of money, or other benefit corruptly, shall lose double the value of the sum so given, taken, or had; half to the queen, and half to him that shall sue for the same in any of her Majesty's courts of record.

RESIGNATION BONDS. In consequence of the decision of the House of Lords in the cases of *Bishop of London* v. *Fytche* in 1780, against general resignation bonds, to resign a living at the request of the patron, and *Fletcher* v. *Lord Sondes* in 1826, against a bond to resign for a particular person (3 Bing. 528), two Acts were passed, one retrospective, 7 & 8 Geo. IV. c. 25, and the other prospective, 9 Geo. IV. c. 94, under which bonds may be given to resign in favour of any one person named therein, or in favour of two not beyond a grand-nephew of the patron, or one of several patrons by either blood or marriage (not including cousins), provided the patron is not a mere trustee. The Act includes prebends by name, but as s. 6 excludes all official and trustee patrons, it is difficult to see what prebends it can apply to. These bonds are generally put in books under *Simony*, but have nothing to do with it, inasmuch as any money consideration would vitiate the whole transaction just as much as if no bond were given. [G.]

RESIGNATION FOR PENSION. By the Incumbents Resignation Act, 1871 (34 & 35 Vict. c. 44), an incumbent during seven years may request the bishop to issue a commission to five persons, of whom the applicant may nominate one, to inquire whether he ought to resign for any permanent infirmity, and (with the usual heap of trumpery technicalities) they may do so and recommend that he shall receive a pension from his successor not exceeding one third of the annual value of the benefice: which however is not a third of whatever the net receipts may be, but a fixed sum which is to be first charged on the living. Consequently almost the whole net value in these recent times in many cases goes to the ex-cumbent, and hardly anything to the in-cumbent. Besides which, it is notorious that pensions are often awarded by good-natured neighbours on the commission to persons who are in much less need of them than their successors, and only wanted an excuse for resigning. As some clergymen fancy they are entitled to receive the pension free from income-tax besides, it is expedient to say here that they are not, by the Income-tax Acts.

The Bishops Resignation Act, 1869, is to much the same effect; only application may be made to the Crown by an archbishop at the request of the bishop (unless found lunatic), and in the case of an archbishop by the archbishop himself, or two bishops, that he is incapacitated by permanent mental or bodily infirmity; and thereupon a coadjutor may be appointed, who is to succeed on the death of his principal, and the retired bishop is to have either a third of the income or £2000 a year, whichever is greatest, and the latter nearly always is, and the Queen may also assign him his old residence for life. When Bishop Wordsworth resigned in 1885, he would take no pension. Coadjutor bishops existed in very early times; but not one has yet been appointed under the Act (See Bingham's *Orig. Ecc.*). [G.]

RESPOND: RESPONSORY. Before the Reformation a short anthem was so called, which was sung after reading three or four verses of a chapter; after which the chapter proceeded.

The responds were supposed to give the keynote of the lection, but frequently the sense was broken up rather than illustrated. The aspect in fact which the lectionary part of the office assumed was that of an elaborate piece of music, interrupted at intervals by a very brief recitation out of Holy Scripture as a homily.—Freeman's *Princ. Div. Wors.* i. 340–1; Palmer's *Orig. Liturg.* ii. 46; for examples of responds see Proctor, *P. B.* 184. [H.]

RESPOND. A half pillar attached to a wall, to support one side of an arch, of which the other side rests on a pillar. It has its name from *responding* or *answering* to a pillar.

RESPONSES. The answers made by the choir and people after the versicles or preces in the Litany after the commandments, &c.

The Responses, or *Responsals*, as some writers call them, may be said to be of four kinds: 1. Those which consist of *Amen* after the prayers. 2. Those which follow the versicles or suffrages. 3. The short prayers or anthems, interposed between each commandment in the Communion Service. 4. Those which are repetitions of what the minister has said, as in the confession, some parts of the Litany, &c. And with regard to those the usage is not uniform; for one sometimes hears each sentence of the confession said by the minister and then repeated by the people, and sometimes both together. On the other hand, the first four sentences of the Litany are always sung by the choir distinct from the minister, though he may sing them. The Apostles' and Nicene creeds are always said and sung continuously, and the minister is scarcely heard at all in them.

The repeating the confession with the minister instead of after him is no doubt an irregularity. The two things are quite distinct, as appears by the rubrics. Those parts which are said *with* the minister are the Lord's Prayer, the Apostles' creed and Nicene creed. Those which are said *after* him are the general confession, and (by analogy, for precise rubrical directions are wanting) that in the Communion Service, and the prayer, "Turn Thou us," &c., in the commination. "Each clause of the confession is marked by a capital letter commencing it . . . and ought to be repeated in each instance when the minister has paused" (Jebb, *Chor. Serv.* p. 250). Bishop Cosin erased the word "after" in this rubric, and substituted "with"; but the original word was carefully restored, showing that a distinction was intended. But as the saying *after* the minister was on account of the incapability of the people to read, and such a reason no longer exists, the custom generally is to repeat the confession continuously *with* the minister. [H.]

RESPONSORIES (See *Respond*).

RESTORATION. The name generally given to the return of the lawful king, Charles II., in 1660; and the restoration of the ancient ecclesiastical polity, which was re-established by the Act of Uniformity of 1662, called 13 & 14 Car. II. c. 4, under which the intruding and unordained Presbyterians and Independents who had got possession of church livings instead of their lawful incumbents, were turned out again if they refused to conform. The Dissenters always talk of that as an act of tyranny, and expect us to forget that those who were so expelled were usurpers by whom the lawful owners had been turned out, and that they were allowed to stay, if they chose to be ordained, and conform to the old Liturgy; and that three times as many clergy, besides all the bishops, had been ejected by their own party. [G.]

RESURRECTION. There are many passages in the Old Testament, which either obscurely hint at the resurrection, or immediately refer to it (Job xix. 23–27; Dan. xii. 2; Isa. xxv. 8: xxvi. 19; Hosea vi. 2: xiii. 14; Ezek. xxxvii. 1–14). It follows indeed from the promise of a redeemer. A redeemer was promised as a blessing to Adam and the patriarchs; but when Adam and the first patriarchs died, how was the coming of the Redeemer to be a blessing to them? The answer is given by Job: "I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth; whom I shall see for myself, and mine eyes shall behold;" i.e. by being raised from the dead. The doctrine of the resurrection of the dead is one of the great articles of the Christian faith. We believe that Jesus died and rose again; we also believe, for so we are taught in the New Testament, that "them which sleep in Jesus will God bring with him," that "Christ by his rising became the first fruits of them that slept," that "the dead shall be raised incorruptible," that "the grave and the sea shall give up their dead," that at this resurrection "the dead in Christ shall rise first," that the Lord Jesus Christ will change "our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself" (1 Thess. iv. 14–16; 1 Cor. xv. 20–52; Rev. xx. 13; Phil. iii. 21).

As Christ, the "first fruits of them that slept" (1 Cor. xv. 20), arose from the dead, so shall there be also a general resurrection of the body; for he "that raised up Christ from the dead shall also quicken our mortal bodies (Rom. viii. 11). A seeming difficulty, however, attends the latter case, which does not the former. The body of Christ did not "see corruption;" but we know that in our case, "after the skin worms shall destroy the body itself," and that "yet in our flesh shall we see God" (Job xix. 26). We must remember, however, that Job had no such clear revelation of the nature of the resurrection as St. Paul. 1 Cor. xv. 35 to the end is clearly intended to refute the notion that the same flesh or particles of it will form the future spiritual body and the present natural one.

And therefore it has been prophesied that, notwithstanding this destruction of the body, yet in our "flesh" (that is, in the flesh of our spiritual body) shall we "see God," and our "eyes shall behold him" (Job xix. 26); that the "dead men shall live," and with the "dead body, arise;" for "the earth shall cast out the dead" (Isa. xxvi. 19), and that they that "sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2), so shall it be accomplished: "there shall be a resurrection of the dead" (Acts xxiv. 15); "the hour is coming when the dead —all that are in the grave—shall hear the voice of the Son of God," and "shall come forth;" the "sea" and "death and hell" (or the grave) "shall deliver up the dead which are in them" (Rev. xx. 13).

This our Lord, who calls himself "the Resurrection and the Life" (St. John xi. 25), proved to the Sadducees from the Old Testament; since He who was then the God of their fathers "is not the God of the dead, but of the living" (St. Matt. xxii. 32). St. Paul too confirms the doctrine by most powerful reasoning; declaring, that if there be no resurrection of the dead, then is "Christ not risen;" and then is their "faith" vain; and he shows, in answer to cavillers, that, as Christ is risen, "the first-fruits,"—so shall "all be made alive, exemplifying the probability and the manner of this by a familiar illustration (1 Cor. xv. 12–23, 35–49).

It shall be too a resurrection of the body, every one his own body as it "shall please" God to give him; although the "natural body," "sown in corruption,—in dishonour,—and in weakness," shall be "raised a spiritual body,—in incorruption, in glory, and in power." The "earthly house" shall have "a building of God" (2 Cor. v. 1); the "corruptible" shall "put on incorruption;" and the "mortal, immortality." Those that do "not sleep" shall "be changed,"—"caught up in the clouds to meet the Lord" (1 Thess. iv. 17).

We believe in this article, as the great truth it contains is for the glory of God's eternal government, "the hand of the Lord shall be known towards his servants, and his indignation towards his enemies" (Isa. lxvi. 14); as it proves the value of the "gospel," which has "brought life and immortality to light" (2 Tim. i. 10); as it consoles us under "afflictions," which are "but for a moment;" since we know that our "Redeemer liveth;" and that we "sorrow not," therefore, "as others which have no hope" (1 Thess. iv. 13, with 14–18); and excites us "to have always a conscience void of offence toward God and toward men" (Acts. xxiv. 16; with 15); since "it is a fearful thing to fall into the hands of the living God!" (Heb. x. 31)—of "him that is able to destroy both soul and body in hell" (St. Matt. x. 28). Therefore should we be "always abounding in the work of the Lord; forasmuch as we know that our labour in the Lord is not in vain" (1 Cor. xv. 58).

RETABLE. A shelf or ledge behind the altar; properly a part of the reredos. On it are placed the candlesticks and cross. It is sometimes called, but incorrectly, the Super-Altar (See *Super-Altar*).

REVELATION. I. The Divine communication of the sacred truths of religion (See *Bible*, *Scripture*).

II. The Apocalypse, or prophecy of St. John, revealing future things. This is the last book of Holy Scripture, and it contains the revelations made to St. John at Patmos. It is quoted as an inspired book by Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, and other Fathers of the first three centuries. Its authenticity and genuineness were never disputed until a prejudice was excited against it by the follies of certain Millenarians, who thought to support their conclusions by its authority. But the Church never doubted of its being a portion of Scripture, or of its Divine origin. Indeed, few books of the New Testament have more complete evidence of canonical authority than the Book of Revelation. It treats, 1. "Of the things which were then" (i. 19), i.e. of the state of the Church in the time of St. John; and, 2. "Of things which should be hereafter," or of the history of the Church, its propagation, corruption, reformation, and triumph. The preponderance of evidence is greatly in favour of its having been written in the time of Domitian, after the destruction of Jerusalem. Its interpretation has been the subject of too much dispute to enter upon here. Even the popish expositors admit that the city on seven hills means Rome, at one time or another.

REVERENCE (Lat. *reverentia*, Fr. *révérer*). Awe mingled with respect and esteem. Whatever brings him near to God is by the Christian regarded with reverence, such as the Holy Scriptures, the rites and ceremonies of the Church, the buildings consecrated to His worship. Especial reverence was always paid at the reading of the Gospel in the service of the Eucharist. In the Eastern Church the book of the Gospels is carried in procession to the altar, the rite being called the "Little Entrance," as the procession bearing the Elements to the altar is called the "Great Entrance." In England formerly lights were burned on either side of the Gospeller, to signify that the Gospel is from Him who is the Light of the world. This was dropped at the Reformation, as not being a primitive usage; but the versicle, "Glory be to Thee, O Lord," is in most churches sung after the announcement of the Gospel. It was printed in the earlier Prayer Books, and is continued by long custom. The people also stand at the reading of the Gospel. Sozomen, the ecclesiastical historian, says that there was only one exception in his time to this custom, namely, that of the bishop of Alexandria. St. Chrysostom refers to it (*Hom.* i. *in Matt.*), and in Apostolical Constitutions (ii. c. 57) the direction is given, "When the Gospels are being read, let all the priests and deacons, and all the people, stand up in great quietness; for it is written, 'Be still and hearken, O Israel,' and again, 'But do thou stand here and listen.'" Hooker, writing on this custom, says, "It showeth a reverend regard to the Son of God above all other messengers, although speaking as from God also. And against all who derogate from the honour of Jesus Christ, such ceremonies are most profitable" (*Eccles. Pol.* xxx. 3).

Archbishop Laud, at a time when reverence had dwindled to a minimum, was accused of making reverence to the East on entering or leaving a church, and in certain ceremonies; but he denied that reverence was paid to the fabric or the altar, or any such thing, but to Him who hath taken possession of His house, and in Whose honour all is done.—Hook's *Archbishops*, xi. 195; Blunt's *Annot. P. B.* ii. 169. [H.]

REVEREND. Venerable, deserving reverence and respect. It is the title given to ecclesiastics of the second and third orders, the archbishops being styled *most reverend*, and the bishops *right reverend*. Deans are *very reverend*, and archdeacons *venerable*. In foreign churches, where females are ordained to offices in the Church, abbesses and prioresses are called *reverend mothers*. It was so in our own Church before the Reformation, but since that time the custom of consecrating females to the service of God, except so far as all lay persons are so consecrated at holy baptism and at confirmation, has ceased. The more zealous Protestants at the time of the Reformation, and especially during the Great Rebellion, very strongly objected to the title of reverend, as implying too much to be given to a mere creature, and because of God only it may be said with propriety, "Holy and reverend is his name." But dissenting preachers are in these days ambitious of the title. The Privy Council decided in *Keet* v. *Smith*, 1 P. D. 73, that an incumbent cannot refuse to allow a dissenting preacher to be called "*reverend*" on his gravestone, for that it is not strictly a clerical title, as was clearly proved from history.

RICHARD, ST., bishop of Chichester, was born at Wiche, in Worcestershire, in the thirteenth century. He was at one time Professor of Civil Law at Bologna. In 1245 he was appointed by the archbishop (Boniface) to the see of Chichester in opposition to Passelew, the king's nominee. The king, however, afterwards gave way, and St. Richard, residing at Chichester, gained a great reputation for his piety and saintliness. A path up to the cloister is still called St. Richard's Walk. Lincoln's Inn Chapel was dedicated to him. Commemorated April 3.—Hook's *Archbishops*, iii. 239; Stephens' *Memorials of South Saxon See*, pp. 83–93. [H.]

RING, (1) *in Holy Matrimony.* Immediately after the mutual promises in the office of Matrimony, the ceremony occurs of placing a ring on the finger of the woman. This is of great antiquity, and was probably adopted by the early Christians from the customs with which they were familiar, as having been previously Jews or heathens (Selden, *Uxor. Hebr.* lib. ii. c. 25). Tertullian speaks of the nuptial ring which the husband had placed on the matron's finger (*Apol.* c. 6; see also *de Idol.* c. 16). St. Ambrose also speaks of the *Annulus* as amongst the rites of espousal (*Ep.* 34). The object of this is stated in the prayer following in our service, to be "a token and pledge" of the vow and covenant just made by the parties. Ritualists have supposed that the ring was also a pledge or earnest of that honourable maintenance and participation in "wordly goods" which are promised in that part of the office where the ceremony takes place. It has also been considered as a sign or seal of admittance of the wife to "the nearest friendship and highest trust" which it was in the husband's power to give. It is probable that there is weight in all these opinions, though the former seems to be the prominent one in the view of the Church.

Various analogies and figurative applications have sprung from the ceremony of the ring, some of which may be thus stated. The matter of which this ring is made is gold, to signify how noble and durable our affection is; the form is round, to imply that our respect shall never have an end; the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view (according to the old rubric, "quia in medio est quædam vena procedens usque ad cor"); and, being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here; and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious consideration. Indeed, although the ring in marriage used to be regarded as a remnant of Popery by ultra-Protestants, it is now universally used. Even Bucer, a man who would bring down any ceremonies to a minimum, approved of this as "decent and proper" (Bucer, *Censur.* p. 488).

"Besides the pledge of our truth," says Dean Comber, "there is a visible pledge also—namely, *the ring*, which being anciently the seal by which all orders were signed, and all choice things secured, the delivery of this was a sign that the party to whom it was given was admitted into the nearest friendship and the highest trust, so as to be invested with our authority, and allowed to manage our treasure and other concerns (Gen. xli. 42), and hence it came to be a token of love (St. Luke xv. 22), and was used in matrimony, not only among the Jews and Gentiles, but the Christians also, who, in Clemens Alexandrinus' time, gave their spouse a ring, to declare her worthy of the government of the family; and thus it hath been used ever since" (The reference is to Clem. *Pædagog.* iii. c. 11).

The ring, according to the form in the Sarum Manual, was first placed on the thumb at the next invocation of the First Person of the Trinity, and on the next finger at the name of the Second, on the next at the name of the Third, and on the fourth finger at the word Amen.—Bingham, bk. xxii. c. iii. 5; Wheatly, p. 426; Blunt's *Annot. P. B.* ii. 268 (See *Betrothal, Accustomed Duty*).

(2) *In investitures.* A ring was anciently given to bishops on their consecration, with these words, "Accipe annulum discretionis et honoris fidei signum; ut quæ signanda, signes; et quæ aperienda sunt, aperias; quæ liganda sunt, liges; quæ solvenda sunt, solvas." It was worn on different fingers, most frequently on the middle finger of the right hand; and was a sign of the bridegroom's espousal of the Church in her representative, the bishop (See Maskell, *Mon. Rit.* ii. 280, 289).

Investiture with the ring and staff, which signified a spiritual character and office, was always claimed by the Church, though sometimes unjustly usurped by temporal princes. It was used also in creating Doctors of Divinity.

Many episcopal rings are preserved, as, for instance, Athelstan's in the British Museum, Bishop Gardiner's at Winchester, three at Chichester, one with a Gnostic gem of the twelfth century; two at York of the thirteenth and fourteenth centuries; two at Hereford of the fifteenth century.—Walcott's *Sac. Arch.* 506. [H.]

RITES (Lat. *ritus*). Religious observances prescribed by competent authority. Rites either *directly* appertain to religion, or *indirectly* refer to it. The former embrace the whole exterior of religious worship; the latter everything, except direct worship, that is accounted religious and proper. This part of religious history is very extensive, and can only be briefly touched upon here.

In the Gospels and Epistles there are but few rules laid down as to ritual matters. In the Epistles there are some general rules given, that must apply in a great many cases; such as, "Let all things be done to edification, to order, and to peace" (Rom.

xiv. 19; 1 Cor. xiv. 40): and in the Epistles to Timothy and Titus many rules are given in such general words as, "Lay hands suddenly on no man," that, in order to the guiding of particular cases by them, many distinctions and specialities were to be interposed, to making them practicable and useful. In matters that are merely ritual, the state of mankind in different climates and ages is apt to vary; and the same things, that in one scene of human nature may look grave, and seem fit for any society, may in another age look light, and dissipate men's thoughts. It is also evident that there is not a system of rules given in the New Testament about all these; and yet a due method in them is necessary, to maintain the order and decency that become Divine things. This seems to be a part of the gospel "liberty," that it is not "a law of ordinances" (Gal. ii. 4: iv. 9: v. 1); these things being left to be varied according to the diversities of mankind (See *Article* 34).

In the very early ages of the Christian Church each bishop was at liberty to use what indifferent rites he thought fit in his own church, without being accountable for his practice to any other. If however they introduced anything that might be destructive of the truth, they were obnoxious to the censure of all other bishops; and every individual of the whole Catholic college of bishops was authorised to oppose them, from which arose general councils. Later on rites and ceremonies increased in number and magnificence, and a new kind of science arose, both in the East and West, the object of which was to investigate and explain the grounds and reasons of the sacred rites; and the professors thereof are called Ritualists. From the time of Gregory the Great, who prescribed a magnificent mode of administering the Holy Eucharist, called the Canon of the Mass, rites and ceremonies multiplied, though it was some time before the other Latin Churches could be prevailed upon to adopt the Roman form. In Gaul the old liturgy, with its rites, continued till the reign of Charles the Great. In Spain the Mozarabic was not superseded by the Roman liturgy till the thirteenth and following centuries. In England the Ancient Britons had one liturgy, and the Anglo-Saxons received another from St. Augustine, which, however, was not precisely the Roman. At the Reformation those rites which were deemed by the Reformers as superfluous, or tending to superstition, were abolished. "Some were taken away, others were retained for discipline and order" (See *Ceremonies*, *Liturgy*, *Prayer Book*).—Bingham, ii., vi. 1; Stubbs' Mosheim, i. 77–81. [H.]

RITUAL (*Rituale*). A book or manual in which is given the order and forms to be observed in the celebration of Divine service, the administration of the sacraments, and, in general, all matters connected with external order, in the performance of sacred offices.

The English ritual resembles that of the Eastern Church in the circumstance of combining all the offices of the Church in one volume. The Euchologium, or ritual of the Greeks, now comprises the offices for morning and evening prayer, the liturgy or Eucharist, baptism, litany, orders, &c. The Western Churches have more commonly divided these offices into at least four parts, entitled, the *Breviary*, the *Missal* or liturgical book, the *Ritual*, and the *Pontifical*. The ritual and pontifical correspond to that part of the English ritual which begins with the Office of Baptism. The ritual (termed in the English uses of Salisbury and York, and elsewhere, *manual*,) comprised all those occasional offices of the Church which a presbyter could administer. The pontifical contained those only which a bishop could perform.

The Euchologium, or ritual of the Greek Church, illustrated with notes by Goar, is well known and easily accessible, and furnishes abundant information with regard to all the rites of the Catholic Church in the East. The baptismal and some other occasional offices of the Jacobites or Monophysites of Alexandria, Antioch, and Armenia, and of the Nestorians, have been published by Assemani in his "Codex Liturgicus." Many of the Oriental offices for ordination, as well as all the Western, are to be found in the learned treatise of Morinus, "De Ordinationibus." The most valuable collection of records relative to the occasional offices of the Western Churches has been published by Martene, in his work, "De antiquis Ecclesiæ Ritibus." This author, with indefatigable industry, transcribed and edited a multitude of ancient manuscripts, and collected whatever had previously been published. So that there is scarcely any branch of ritual knowledge which he has not greatly elucidated.—Palmer, *Orig. Liturg.* ii. 166.

RITUALISTS. I. Those who investigate and explain the grounds and reasons of the sacred rites: persons learned and skilled in ritual (See *Rites*.)

II. The name was also given to those who, in a time when there was great carelessness in carrying on the church services, attempted to follow out with exactness the rubrics of the Prayer Book. Subsequent "ritualists" have gone beyond this, and adopted rites and ceremonies not recognised though not prohibited in the Prayer

Book, and some of which can certainly be traced to primitive times (see *Lights; Mixed Chalice; Vestments*). From these practices much controversy and many lawsuits have ensued (see *Rubric*). In *Martin* v. *Mackonochie*, 1868, it was laid down by the final Court of Appeal that lights on the altar, the use of incense, and the mixing of water with the wine at the Holy Communion were illegal. In *Hebbert* v. *Purchas*, 1871, the Judicial Committee again decided that the rites above mentioned and the use of vestments were illegal. As there were great difficulties in the way of a general enforcement of the law as laid down in these judgments, it was deemed necessary to bring forward the "Public Worship Regulation Act" (q.v.) to provide a more summary means of legal procedure. In the face of most powerful opposition, the Act passed, and came into operation July 1, 1875. The chief provisions are—a representation may be made by an archdeacon or churchwarden, or by any three parishioners, or in the case of a cathedral, by any three male inhabitants of the diocese, who sign a declaration that they are members of the Church of England, and who for the previous year have had their abode in the parish or diocese, if they are of opinion (1) that any alteration in or addition to the fabric of the church or ornaments has been made without lawful authority; (2) if the incumbent has used, or permitted to be used, any unlawful ornament, or neglected to use any prescribed ornament or vesture; (3) if he has neglected to observe the directions of the Prayer Book or made (or permitted) any unlawful addition to, alteration of, or omission from the services, rites, and ceremonies thereby ordered. The "representation" is to be sent to the bishop, who (unless he is of opinion that proceedings should not be taken on the representation, in which case he must state his reasons in writing) must, within twenty-one days, send a copy of the representation to the person complained of, and require both parties to state in writing, within twenty-one days, whether they are willing to submit to his directions in the matter without appeal. If they consent, the bishop hears the case and pronounces judgment. If not, the bishop sends the representation to the archbishop, who requires the judge specially appointed by the Act to hear the matter. The evidence is given *vivâ voce* in open court, and upon oath. The judge pronounces judgment, issues such monition, if any, and makes such order as to costs as it may require. An appeal lies to Her Majesty in council. Obedience by an incumbent to a monition or order of the judge can be enforced by an order inhibiting the incumbent from performing any service of the church within the diocese for a term not exceeding three months; and after that term the inhibition must not be relaxed until the incumbent shall undertake (in writing) to pay due obedience. If the prohibition remains in force for more than three years, the benefice becomes void, and it is not lawful to present the same incumbent to it again. The bishop may during an inhibition, unless he is satisfied that due provision is otherwise made, provide for the service of the church, and raise the requisite sum by sequestration of the profits of the benefice.

Clifton and others v. *Ridsdale*, sometimes called the Folkestone Ritual case, was the first important case dealt with by the Act. The charges were—(1) use of lighted candles at celebration of Holy Communion; (2) mixing water with the wine; (3) use of wafer bread; (4) the eastward position; (5) kneeling during prayer of consecration; (6) singing the *Agnus Dei* directly after the consecration; (7 and 8) forming processions with acolyths in red cassocks and short surplices, banners, processional cross before and during the communion, &c.; (9) use of vestments called "chasuble" and "alb"; (10) celebrating Holy Communion with less than three receiving; (11) erecting a crucifix; (12) having the "stations of the cross" (q. v.). Judgment was given against all these practices. On appeal the Judicial Committee of P. C. decided that the eastward position is not unlawful. In the case of the Rev. Sidney Faithhorn Green, incumbent of St. John, Miles Platting, an inhibition was served on him after trial on account of "illegal practices;" but he refused to acknowledge it, and continued to officiate. After being warned he was committed to prison, and remained in Lancaster gaol for nineteen months. [H.]

ROCHET or ROCHETTE (in our Prayer Book Rotchet). A linen garment worn by bishops under the chimere. The word is derived from the Anglo-Saxon *roc* by Spelman, but by others (as Meursias and Ferrarius) from the German *roch*. It was the bishops' ordinary garment in public during the middle ages. The rochette is spoken of in the old "Ordo Romanus," under the title of *linea;* and has, no doubt, been very anciently used by bishops in the Western Church. The word Rochette, however, is not of any great antiquity, and perhaps cannot be traced further back than the thirteenth century (Gavanti, *Thesaur.* tom. 1, p. 142). Gavanti thinks that the *linea* worn by St. Cyprian was the same as the rochette, in which Baronius agrees The chief difference between this garment and the surplice was, that it was of finer material, and that its sleeves were narrower than those of the latter; for we do not perceive in any of the ancient pictures of English bishops those very wide and full lawn sleeves which are now used, which sleeves are now improperly attached to the chimere or black satin robe. It differs also from the albe in reaching only to the knees.

Dr. Hody says, that in the reign of Henry VIII., our bishops wore a scarlet garment under the rochette; and that, in the time of Edward VI., they wore a scarlet chimere, like the doctors' dress at Oxford, over the rochette; which, in the time of Queen Elizabeth, was changed for the black satin chimere used at present.—*History of Convocations*, p. 141 (See *Chimere*).

The chimere seems to resemble the garment used by bishops during the middle ages, and called *mantelletum;* which was a sort of cope, with apertures for the arms to pass through.—Ducange's *Glossary*, s. v.; Palmer, *Orig. Liturg.* ii. 407.

In some foreign cathedrals, the canons wore rochets, as well as other episcopal ornaments.

ROGATION DAYS (So called from *rogare*, "to beseech"). They are three days immediately before the festival of Ascension. These litany or rogation days were first instituted by Mamertus, bishop of Vienne, in the fifth century. Mamertus was not the originator of litanical supplications, but was the first institutor of the rogation fast, and the first who applied the use of litanies on these days, accompanied with public processions, which continued till the æra of the Reformation (Greg. *Turon. Hist.* lib. ii. 34). The rogation days of Mamertus were before long received in Gaul, and afterwards in Spain. They were ordered to be observed in the English Church by the Council of Clovesho, A.D. 747. But though these three days were set apart for litanies, they were also celebrated when any particular circumstance rendered it desirable (See *Litany*). It was thought fit at the Reformation to continue the observance of these days as private fasts. There is no office, or order of prayer, or even single collect, appointed for the rogation days in the Prayer Book; but among the homilies there is one designed for the improvement of these days. The requisitions of the Church are "abstinence" and "extraordinary acts and exercises of devotion." Perambulations were in many parishes observed in the rogation days (See *Bounds, Beating of; Gang-days*).

ROMANISM. ROMANISTS: called also Roman Catholics, and sometimes, chiefly by themselves, "Catholics," but the latter is not a distinctive title, as they have no possible exclusive claim to it. Christians who follow the doctrine and discipline of the Church of Rome. The doctrine of that Church may be seen in Pope Pius's Creed, and its discipline under various articles relating to the Christians (See *Church of Rome, Popery, Baptism, Eucharist*, &c.; *Bishops, Presbyters, Deacons*, &c.).

The Toleration Act of 1688, by which the Protestant Dissenters were relieved from many of the disabilities that previously attached to them, procured no change in the position of the Roman Catholics. They still remained subjected to the penalties inflicted by the various statutes which, since Elizabeth's accession, had been passed for their discouragement. These were exceedingly severe. Apart from the punishments awarded for the semi-political offence of denying, or refusing to admit, the sovereign's supremacy, the Acts of Recusancy (1 Eliz. c. 2, and 23 Eliz. c. 1) exposed them to considerable fines for non-attendance at the service of the Established Church; and by other statutes they were not permitted to establish schools in England, nor to send their children to be taught abroad—they were excluded from all civil and military offices, from seats in either House of Parliament, and from the practice of the law,—they were not allowed to vote at parliamentary elections,—proselytes to Popery, and those who were the means of their conversion, were subjected to the penalties of treason, —and, by various oaths and tests, as well as by express provision, they were hindered in the exercise of their religious worship, and prevented from promulgating their doctrines. Their condition had, in fact, deteriorated in the reign of William III. —some enactments of especial rigour being sanctioned.

Whether from the effect of these enactments, or from the natural progress of the principles of Protestantism, it is certain that at this time the number of professing Roman Catholics in England, who, in the reign of Elizabeth, were, according to Mr. Butler, a majority, or, according to Mr. Hallam, a third of the population, had considerably declined. But the estimates of both these writers were simply guesses, and unsupported by historical evidence. But there seems no doubt that only 189 of the Marian clergy seceded under Elizabeth's Act of Uniformity, though fifteen bishops did, refusing to acknowledge her supremacy: exactly the same number as were deprived by Mary, with the addition that she burnt five of them. A report presented to William, who was at great pains to find out the proportion between Churchmen, Dissenters, and Papists, with a view to reconciling the religious differences in England, is as follows:

	Conformists	Non-Conformists.	Papists.
Province of Canterbury	2,123,362	93,151	11,878
Province of York . .	353,892	15,325	1,978
	2,477,254	108,476	13,856
Children	2,477,254	108,476	13,856
Total .	4,954,508	216,952	27,712

The estimate was taken on the adult population, and an equal number put down for children under sixteen years of age. The total nearly agrees with the number at which the population of England and Wales was estimated at the beginning of the eighteenth century, namely, six millions (Dalrymple's *Memoirs*, app. to part ii. p. 14). Not much alteration in the position of the Roman Catholics took place for nearly a century after the Revolution. As the temper of the times grew milder, many of the penal laws were not enforced; though, while the throne remained exposed to the pretensions of the Stuart family, the laws themselves continued on the Statute Book: indeed, some further measures were enacted during the agitations consequent upon the Rebellion of 1715. When, however, in the person of George III., the Brunswick dynasty was firmly settled on the throne, a course of mitigating legislation was commenced, which gradually relieved the Roman Catholics from all restraints upon their worship, and from nearly all the incapacities attached to their religion. In 1778, the first remedial Act was passed, repealing the provision in the 10th and 12th of William III., by which the Roman Catholics were disabled from taking lands by descent. The Gordon riots of 1780 rather aided than retarded the advance of public sentiment towards additional relief; and, in 1791, Mr. Pitt (having obtained from the chief continental universities unanimous opinions that the pope possessed no civil authority in England, that he cannot absolve the subjects of a sovereign from their allegiance, and that the principles of the Roman Catholic faith do not excuse or justify a breach of faith with heretics) procured the passing of another bill, by which, upon taking a form of oath prescribed, the Roman Catholics were secured against most of the penalties pronounced by former Acts. They were left, however, still subjected to the Test and Corporation Acts, by which they were excluded from all civil and military offices, were prohibited from sitting in either House of Parliament, and were disabled from presenting to advowsons. The removal of the chief of these remaining disabilities was zealously urged upon the parliament for many years successively. In 1813 an important measure, framed with this intention, was defeated in the Commons by a majority of only *four;* while, in 1821, a bill to the same effect passed through the lower House, but was rejected by the Peers. At length, in 1828, the Test and Corporation Acts were abrogated, and in 1829 the Roman Catholic Emancipation Act (10 Geo. IV. c. 7) bestowed on Roman Catholics substantially the same amount of toleration which was granted to the Protestant Dissenters.

England had been divided by Pope Innocent XI. (probably in consequence of the favourable attitude of James II.) into four districts, with a vicar-apostolic to each. But, as has been pointed out above, Romanism for many years declined, though the arrangement of Innocent remained. On July 20, 1840, Pope Gregory XVI. re-divided the four districts into eight, and fourteen vicars-apostolic were appointed to these between 1840 and 1850. These vicars-apostolic had been consecrated nominally to dioceses "in partibus infidelium," and bore such titles as bishops of Samosata, Ariopolis, Olena, &c. But under the instigation and management of Cardinal Wiseman, Pope Pius IX. (Pio Nono), on Sept. 29, 1850, divided England into thirteen dioceses bearing English titles. These are Westminster, Beverley, Birmingham, Clifton, Hexham and Newcastle, Liverpool, Menevia and Newport, Northampton, Nottingham, Plymouth, Salford, Shrewsbury, and Southwark. Cardinal Wiseman was appointed the titular archbishop of Westminster, and was succeeded in 1865 by Henry Edward Manning, formerly rector of Lavington, Sussex, and archdeacon of Chichester. Twenty years before, in 1845, Manning had declaimed against the intrusion of an uncanonical jurisdiction on the British Churches, which was clearly an act of schism, and aggravated by every kind of aggression. "It must never be forgotten," he said, "that the act of the bishop of Rome, by which a most grievous and stubborn contest was begun in the English Church, was taken not in the character of Patriarch, but in the title of Supreme Pontiff. The same Bull which made a rent in every English diocese professed also to depose the Queen of England. It was a power to give away not sees only, but thrones also; and the effect of this has been, as in the East, so in England, to erect altar against altar, and succession against succession. In the formation of sects in diocesan churches, in the exclusive assumption of the name Catholics, in the re-ordination of priests, and in restricting the One Church to their own Communion, there has been no such example of division since the schism of Donatus" (Manning's *Unity of the Church*, 364, 2nd ed.). This division, or schism, as he called it, the Cardinal Archbishop of Westminster now heads. Including eleven coadjutor, or auxiliary bishops, the number of Romanist archbishops and bishops now holding nominal office in the British Empire is 129. The members in various parts of Great Britain may be computed at about 2,600,000; in Ireland they numbered in 1881, 3,951,888. [H.]

ROOD LOFT (Old Eng. *rod:* Sax. *roda;* a gallows or cross). A gallery running along the top of the rood screen, which in parish churches usually crossed the chancel arch, on which the *rood* (i.e. the figure of our Blessed Lord on the cross) was placed, and on either side the Blessed Virgin and St. John. In large cross churches, the rood loft with its screen was usually of stone, and sometimes contained a chapel and altar within it. These more substantial rood lofts have in many cases been converted into organ lofts.

ROOD SCREEN. A screen separating the chancel from the nave, on which was formerly the rood loft, or at least the rood.

ROOF. The following are the principal terms which occur in the description of a timber roof.

Beam.—A horizontal piece connecting the principals of each truss, and stiffening and tying them together. According to its position, it is either a *tie-beam*, extending from wall to wall; a *collar-beam*, connecting the principals near the ridge; or a *hammer-beam*, extending horizontally from the wall (and sometimes again from the principal rafters), but cut off before it reaches the opposite side. It is only by its combination with other timbers, as braces, principal, and collar, that the hammer-beam serves the purpose of a beam in mechanical construction.

King-post.—The middle post of each truss, resting upon the beam, and rising to the ridge. If there is no middle post, but two dividing the whole width into three, they are called *queen-posts.*

Rafters.—Timbers rising from the wall, and inclined towards each other till they meet at the *ridge.* The *principal rafters* are let into the beam at their lower end, and into the king-post at their upper, and together with beam, post, and braces, where they occur, form the *truss*, which is the whole complication of carpentry, bearing the vertical weight of the roof, and delivering it upon the wall.

Purlin.—A longitudinal piece extending from truss to truss, resting on the principal, and bearing the common rafters.

Braces.—Curved pieces tenoned into the main timbers in various places and directions, and serving to stiffen and tie them together.

Wall-plate.—A longitudinal piece laid on the top of the wall to receive the beams.

Wall-piece.—The upright piece connecting the braces beneath a hammer-beam with the wall. This subject may be studied in the valuable work of Mr. Brandon, "On the Open Timber Roofs of the Middle Ages."

ROSARY (*rosarium*, Fr. *rosa*, kindred with ῥόδον). 1. A chaplet. 2. A string of beads used for numbering or counting prayers. There are in the rosary five or fifteen divisions, each containing ten small beads, and one large one; for each of the small beads an *Ave Maria*, and for each of the larger a *Paternoster* is repeated. The use of rosaries (called *tasbēh*, "praise") is common among Indian Mohammedans; and in all probability they were common among Hindoos and Buddhists long before the Christian æra (Prof. Monier Williams, quoted in *Dict. Christ. Ant.* ii. p. 1819). But the rosary in the Church of Rome is of comparatively modern date, coming in probably with the worship of the Virgin Mary. Some attribute its institution to Dominic, and as such it is mentioned in a bull of Pius V.; but it was in use in the year 1100; and, therefore, Dominic could only make it more celebrated. Others ascribe it to Paulus Libycus, others to St. Benedict, others to Venerable Bede, but this was probably only a play upon the word bead, and others to Peter the Hermit.—Jo. Mabillon, *Pref. ad Acta Sanctor. Ord. Bened. Sæcul.* v. p. lviii. &c.; Stubbs' Mosheim, i. p. 610.

ROSECRUCIANS. A sect of philosophers in the early part of the seventeenth century, who combined much religious error and mysticism with their philosophical notions of transmutations, and of the chemical constitution of things. Their name is derived from *ros*, "dew," which they held to be the most powerful solvent of gold; and *crux*, the "cross," which in the chemical style signifies light, because the figure of the cross exhibits at the same time the three letters in the word *lux.* Now light, according to this sect, and in their absurd jargon, is the menstruum of the red dragon, i.e. the substance out of which gold is produced. The Rosecrucians then were alchemists, who sought for the philosopher's stone by the intervention of dew and of light. These absurdities were associated with others in their system which it would be in vain to collect; but the ruling principle of their society seems to have been the imposing mystery in which they wrapped up everything which they knew, or pretended to know, as if the secrets of nature were made known to them, for the very purpose of being kept secret from all others.

At the head of the fanatics were Robert Fludd, a native of England, and a man of surprising genius; Jacob Boehme, a shoemaker, who lived at Görlitz; and Michael Mayer.

These leaders of the sect were followed by John Baptist Helmont, and his son, Francis Mercurius, Francis Christian Knorr, of Rosenroth, Kuhlman, Nollius, Sperber, and many others of various fame. An uniformity of opinion, and a spirit of concord, seemed scarcely possible in such a society as this; for as a great part of its doctrine is derived from certain internal feelings and flights of imagination, which can neither be comprehended nor defined, and is supported by testimonies of the external senses, whose reports are illusory and changeable, so it is remarkable that, among the more eminent writers of this sect, there are scarcely any two who adopt the same tenets and sentiments. There are, nevertheless, some common principles that are generally embraced, and which serve as a centre of union to the society. They maintain that the dissolution of bodies, by the power of fire, is the only way through which men can arrive at true wisdom, and come to discern the first principle of things. They all acknowledge a certain analogy and harmony between the powers of nature and the doctrines of religion, and believe that the Deity governs the kingdom of grace by the same laws with which he rules the kingdom of nature; and hence it is that they employ chemical denominations to express the truths of religion. They all hold that there is a sort of divine energy, or soul, diffused through the frame of the universe, which some call Archæus, others Universal Spirit, and which others mention under different appellations. They all talk in the most obscure and superstitious manner of what they call the signatures of things, of the power of the stars over all corporeal beings, and their particular influence over the human race, of the efficacy of magic, and the various species and classes of demons. In fine, they all agree in expressing the most crude, incomprehensible notions and ideas, in the strangest and most obscure phraseology.—Renaudot, *Conf. Pub.* tom. iv. p. 87; Arnold's *Kircher- und Ketzer-Historie*, pt. ii. bk. xvii. c. 18; Anth. Wood's *Athenæ Oxoniens.* vol. i. p. 610; Stubbs' Mosheim, iii. 216–218.

ROYAL FAMILY. The prayer for the Royal Family was placed among the prayers at the end of the Litany by James I. in 1604. In its present form it was adopted, and ordered to be used in the Daily Service in 1661. There is a letter in Bishop Cosin's MSS. from Charles II. to the Archbishop of York, dated November, 1661, desiring that this collect should be read in all churches. By the Act of Uniformity it is enacted that "in all those prayers, litanies, and collects which do any way relate to the King, Queen, or Royal Progeny, the names be altered and changed from time to time, and fitted to the present occasion according to the direction of lawful authority. In the margin of this prayer there is a note in Cosin's book, "Such only are to be named as the King shall appoint."—Blunt's *Annot. P. B.* i. 27. [H.]

RUBRIC (Fr. *rubrique;* Lat., It., and Sp. *rubrica;* from Lat. *rubere,* to be red). A direction printed in Service books, pointing out how, when, and where all things with regard to Divine service are to be performed. This direction was formerly written or printed in *red* ink, after the example of the old Roman law-books, in which the titles and remarks were so written, hence the name. The rubrics are now generally printed in italics; and sometimes in red. All the clergy pledge themselves to obey the rubrics, but there is sometimes a difficulty in the interpretation thereof. The general rubric at the beginning of the Prayer Book—"And here it is to be noted that such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth"—has been the subject of much controversy, and though the Dean of Arches and the Judicial Committee of the Privy Council have decided several times against the use of such ornaments as were clearly used in 1549, but were prohibited by the Advertisements of Queen Elizabeth and the Canons, many learned persons believe that those decisions are contrary to the meaning of the rubric of 1662 (See *Advertisements, Ornaments, Vestments*). [H.]

RURAL DEANS. The office of rural dean is an ancient office of the Church, which is mentioned as early as the time of Edward the Confessor, in one of whose laws mention is made of the dean of the bishop (*Decanus episcopi in legg. Edw. Conf.* xxxi. See *Ducange*).

The proper authority and jurisdiction of rural deans, perhaps, may be best understood from the oath of office which in some dioceses was anciently administered to them, which was this: "I, A. B., do swear diligently and faithfully to execute the office of dean rural within the deanery of D. First, I will diligently and faithfully execute, or cause to be executed, all such processes as shall be directed unto me from my Lord Bishop of C., or his officers or ministers by his authority. Item, I will give diligent attendance, by myself or my deputy, at every consistory court, to be holden by the said reverend father in God, or his chancellor, as well to return such processes as shall be by me or my deputy executed; as also to receive others, then unto me to be directed. Item, I will from time to time, during my said office, diligently inquire, and true information give unto the said reverend father in God, or his chancellor, of all the names of all such persons within the said deanery of D., as shall be openly and publicly noted and defamed, or vehemently suspected of any such crime or offence as is to be punished or reformed by the authority of the said court. Item, I will diligently inquire, and true information give, of all such persons and their names, as do administer any dead man's goods, before they have proved the will of the testator, or taken letters of administration of the deceased intestates. Item, I will be obedient to the right reverend father in God, J., bishop of C., and his chancellor, in all honest and lawful commands; neither will I attempt, do, or procure to be done or attempted, anything that shall be prejudicial to his jurisdiction, but will preserve and maintain the same to the uttermost of my power" (*God. Append.*).

From this it appears that besides their duty concerning the execution of the bishop's processes, the office of the rural deans was to inspect the lives and manners of the clergy and people within their district, and to report the same to the bishop; to which end, that they might have knowledge of the state and condition of their respective deaneries, they had a power to convene rural chapters (*Gibson*), which chapters were made up of all the instituted clergy, or their curates as proxies of them, and the dean as president or prolocutor. These were convened either upon more frequent and ordinary occasions, or at more solemn seasons for the greater and more weighty affairs. Those of the former sort were held at first every three weeks, in imitation of the courts baron, which run generally in this form, from three weeks to three weeks; but afterwards they were most commonly held once a month, at the beginning of the month, and were for this reason called kalendæ, or monthly meetings. But their most solemn and principal chapters were assembled once a quarter, in which there was to be a more full house, and matters of greater import were to be here alone transacted. All rectors and vicars, or their capellani, were bound to attend these chapters, and to bring information of all irregularities committed in their respective parishes. If the deans were by sickness or urgent business detained from there appearing and presiding in such convocations, they had power to constitute their subdeans or vicegerents. The place of holding these chapters was at first in any one church within the district where the minister of the place was to *procure for*—that is, to entertain, the dean and his immediate officers. But because, in parishes that were small and unfrequented, there was no fit accommodation to be had for so great a concourse of people, therefore, in a council at London under Archbishop Stratford, in the year 1342, it was ordained that such chapters should not be held in any obscure village, but in the larger or more eminent parishes (Kennedy, *Par. Ant.* 633).

The archdeacons were frequently present at these chapters, and, in effect, took the presidency out of the hands of the rural deans. John of Athon, in Edward I.'s reign, gives this account:—

"Rural chapters," he says, "at this day are holden by the archdeacon's officials, and *sometimes* by the rural deans." From a constitution of Otho, ordering the archdeacons to be present, we may date the decay of rural chapters; not only as it was a discouragement to the rural dean, whose peculiar care the holding of them had been; but also, as it was natural for the archdeacon and his official to draw the business that had been usually transacted there, to their own visitation, or, as it is styled in a constitution of Archbishop Langton, to their own chapter (*Gibson*).

The office of inspecting and reporting the manners of the clergy and people rendered the rural deans necessary attendants on the episcopal synod or general visitation, which was held for the same end of inspecting, in order to reformation. In which synods (or general visitation of the whole diocese by the bishop) the rural deans were the standing representatives of the rest of the clergy, and were there to deliver information of abuses committed within their knowledge, and to propose and consult the best methods of reformation. For the ancient episcopal synods (which were commonly held once a year) were composed of the bishop as president, and the deans of cathedrals or archpresbyters in the name of their collegiate body of presbyters or priests, and the archdeacons or deputies of the inferior order of deacons, and the urban and rural deans in the name of the parish ministers within their division; who were to have their expenses allowed to them according to the time of their attendance, by those whom they represented, as the practice obtained for the representatives of the people in the civil synods or parliament. But this part of their duty, which related to the information of scandals and offences, in progress of time devolved upon the churchwardens; and their other office of being convened to sit as members of provincial and episcopal synods was transferred to two proctors or representatives of the parochial clergy in every diocese to assemble in convocation, where the cathedral deans and archdeacons still keep their ancient right, whilst the rural deans have given place to an election of two only for every diocese, instead of one by-standing place for every deanery (*Kennedy*).

At the Reformation, in the "Reformatio Legum," it was proposed to invest rural deans with certain legal powers, but nothing was done in this respect. In the provincial synod of convocation, held in London April 3, 1571, it was ordained that "the archdeacon, when he hath finished his visitation, shall signify to the bishop what clergymen he hath found in every deanery so well endowed with learning and judgement as to be worthy to instruct the people in sermons, and to rule and preside over others; out of these the bishop may choose such as he will have to be rural deans" (See Dansey's *Horæ Ruri-decanæ*).

But the office was not much used till of late years, when it has been revived. In every diocese there are now rural deans who hold chapters, generally once a quarter; at which are discussed matters sent to them by the bishop, or subjects of general interest. The rural deans are appointed by the bishop, and the appointment seems to be revocable, and to require renewing by a new bishop. The plan of the clergy nominating their own rural deans has lately been started by the Bishop of London (Dr. Temple).

RUTH, THE BOOK OF. A canonical book of the Old Testament.

This book is a kind of appendix to the Book of Judges, and an introduction to the Books of Samuel, and is therefore properly placed between them. It has its title from the person whose story is the principal theme of the book. The Jews make but one book of this and the Book of Judges, and probably the same person was the author of both. It was certainly written at a time when the government by judges had ceased, since the author of it begins with observing that the fact came to pass in the days when the judges ruled: and he ends his book with a genealogy, which he carries down to David. Probably it was composed in that king's time, before he was advanced to the throne (See *Speaker's Commentary*).

S.

SABAOTH (*σαβαώθ*). The Greek form of the Hebrew word (צְבָאוֹת) *tsebâôth*, signifying *hosts* or *armies*. Jehovah Sabaoth is the Lord of Hosts. "Holy, holy, holy, Lord God of Sabaoth." It occurs only twice in the English Bible, Rom. ix. 29; St. James v. 4. Dr. Johnson, in the first edition of his Dictionary, 1755, treated Sabaoth and Sabbath as the same word, and other writers have fallen into the same error. But the words have really nothing in common. [H.]

SABBATARIANS, are so called from their keeping the seventh day of the week as the sabbath; whilst Christians in general keep the first day of the week, or Sunday, in memory of our Saviour's having risen that day from the dead. On the continent they are generally, but improperly, called Israelites. It is uncertain when they first made their appearance, but we learn from Fuller that there were Sabbatarians in 1633. They object to the reasons which are generally alleged for keeping the first day; and they insist that the change of the sabbath from the seventh to the first day of the week did not take place till the beginning of the fourth century, when it was effected by the emperor Constantine, on his conversion to Christianity. A summary of their principles, as to this article of the sabbath, by which they stand distinguished, is contained in the three following propositions:—1. That God has required the observance of the seventh, or last day of every week, to be observed by mankind universally for the weekly sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. 3. That this sacred rest of the seventh day sabbath is not changed by Divine authority from the seventh and last to the first day of the week; or, that the Scripture nowhere requires the observance of any other day of the week for the weekly sabbath, but the seventh day only, which is still kept by the Jews, to whom the law on this subject was given. These are much more consistent in their rejection of all the subsidiary helps of antiquity in interpreting the Scriptures, than those Protestants who observe the first day of the week with

Judaical strictness, who also are called Sabbatarians.

SABBATH (שַׁבָּת, from שָׁבַת, to cease to work). The day of rest. The sabbath day, strictly speaking, is Saturday, the observance of which is not considered obligatory by Christians. But the term is sometimes applied to the Lord's day, which is regarded as a feast by the Church universal (See *Lord's Day*). [H.]

SABELLIANS, were so called from Sabellius, a presbyter, or, according to others, a bishop of Libya, who was the founder of the sect. Sabellius flourished early in the third century, and his doctrine seems to have had many followers for a short time. Its growth, however, was soon checked by the opposition made to it by Dionysius, bishop of Alexandria, and the sentence of condemnation pronounced upon its author by Pope Dionysius, in a council held at Rome, A.D. 263.

Sabellius taught that there was but one person in the Godhead; and, in confirmation of this doctrine, he made use of this comparison: as a man, though composed of body and soul, is but one person, so God, though he is Father, Son, and Holy Ghost, is but one person. Hence the Sabellians reduced the three persons in the Trinity to three characters or relations, and maintained that the Word and Holy Spirit are only virtues, emanations, or functions of the Deity; that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our redemption, he diffused himself upon the apostles in tongues of fire, and was then denominated the Holy Ghost.

Between the system of Sabellianism and what is termed the *indwelling* scheme, there appears to be a considerable resemblance, if it be not precisely the same, differently explained. The indwelling scheme is chiefly founded on a false and unauthorised sense of that passage in the New Testament, where the apostle, speaking of Christ, says, "In Him dwelleth all the fulness of the Godhead bodily." Dr. Watts, towards the close of his life, adopted the Sabellian heresy, and wrote several pieces in its defence. His sentiments on the Trinity appear to have been, that "the Godhead, the Deity itself, personally distinguished as the Father, was united to the man Christ Jesus, in consequence of which union or indwelling of the Godhead he became properly God." Mr. Palmer observes that Dr. Watts conceived this union to have subsisted before the Saviour's appearance in the flesh, and that the human soul of Christ existed with the Father from before the foundation of the world; on which ground he maintains the real descent of Christ from heaven to earth, and the whole scene of his humiliation, which he thought incompatible with the common opinion concerning him.—Stubbs' Mosheim, i. 272; Newman's transl. of Athanasius, *Orat.* iv.: *contr. Arian.* xiii.

SACRAMENT (See *Baptism*; *Holy Communion*; *Eucharist*). In classical writers, observes Bishop Kaye, in his treatise on Tertullian, the word *sacramentum* means an oath or promise ratified by a sacred or religious ceremony: thus, the oath taken by the military was called *sacramentum*. In strict conformity with this, its original signification, it is used to express the promise made by Christians in baptism. From the oath the transition was easy to the ceremony by which it was ratified. Thus *sacramentum* came to signify any religious ordinance, and in general to stand for that which in Greek is expressed by the word *μυστήριον* (mystery), any emblematical notion of a sacred import, any external act having an internal or secret meaning. Among the Fathers the word is almost always so used, and was not restricted to any particular number (Tertull. *adv. Prax.* xxviii.: *de Anima*, i.: *de Bapt.* i., xii.; St. Cyp. *de Orat. Dom.* ix., xxvii.; but St. Cyprian also uses the word in connexion with Baptism and the Holy Eucharist, *Ep.* lxx.: lxxii.). If the word is understood in this extended sense, it seems clearly wrong to confine the title to only seven rites or ordinances. The first who did this was probably the celebrated "Master of the Sentences," Peter Lombard, who died A.D. 1164 (Lombard, *Sentent.* lib. iv. dist. ii.). Certain it is that the number of seven sacraments was first decreed by Eugenius in the fifteenth century (Labbe, *Concil.* xiii. 534), that the first provincial council which confirmed the decree was one convened in the sixteenth century, and that the first council, even pretending to be general, that adopted it with an anathema was the Council of Trent (Sess. vii. can. iii.).

This is, in fact, the dispute of the English Church on this point with Rome. If the Romanists take the word *sacrament* in its enlarged sense, then they ought not to confine it, as they do, to seven rites; if they take it in its strict sense, then they ought to confine it to two, Baptism and the Supper of the Lord. Taking the word in its general sense, the Church of England directs the clergy to speak to the people of matrimony as a sacrament. "By the like holy promise *the sacrament of matrimony* knitteth man and wife in perpetual love," &c. (*Homily on Swearing*, part i.). The Church of England in this sense acknowledges other rites to be sacraments besides Baptism and the Eucharist (See below, the extract from the Homily, *Of Common Prayer and Sacraments*). This is a very important distinction: "Let it be clearly understood," says Bishop Jeremy Taylor, "it is none of the doctrine of the Church of England that there are two sacraments *only*, but that of those rituals commanded in Scripture, which ecclesiastical use calls sacraments, by a word of art, two only *are generally necessary to salvation*."—Taylor's *Dissuasive*, p. 240. In like manner Archbishop Secker says, "As the word sacrament is not a Scripture one, and hath at different times been differently understood, our catechism doth not require it to be said absolutely that the sacraments are *two only*, but *two only necessary to salvation*; leaving persons at liberty to comprehend more things under the name if they please, provided they insist not on the necessity of them, and of dignifying them with this title."—Secker's *Lectures*, xxxv., *Of Baptism*. It will be seen that this is in accordance with the answer in the catechism to the question, How many sacraments has Christ ordained in his Church? the answer being not simply *two*, but "two only *as generally necessary to salvation*."

We have said that the distinction is important, for it enables us to take high ground on this doctrine. It is not by depressing the other ordinances of the Church which Cranmer and Taylor call sacramentals, but by placing Baptism and the Eucharist in their proper place and dignity, that we best defend the English Church on this point. If, with the latitudinarians, we depress the proper sacraments and make Baptism a mere ceremony, and the Eucharist only a more solemn form of self-dedication or worship, our controversy becomes a childish dispute about words. Not so if we distinguish, with the Church of England, Baptism and the Eucharist from all other ordinances, because they are, what the others are not, necessary for salvation to all men, wherever they can be had. Other ordinances may confer grace, but Baptism and the Eucharist alone unite with Christ himself. "By Baptism we receive Christ Jesus, and from him the saving grace which is proper to Baptism; by the Eucharist we receive him also imparting therein himself, and that grace which the Eucharist properly bestows." Again; Baptism and the Eucharist are what none of the other ordinances are, federal rites, the one for initiating, the other for renewing the covenant of grace, instituted for a reciprocal communion between God and man, of blessings on the one part and duty on the other; they are not merely a means to an end, but they are actually a part of our moral and Christian holiness, piety, and perfection; "as much a part of virtue," says Dr. Waterland, "as the performance of any moral duty is, as much as feeding the hungry, clothing the naked," &c.

From what has been said it will be seen,

1. That, in the large acceptation of the word sacrament, there are many more sacraments than seven.

2. That, in the strict definition of the word, there are only two, Baptism and the Eucharist.

But we may sum up the whole in the words which the Church of England uses in one of the homilies: "You shall hear how many sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, *whereunto is annexed the promise of forgiveness of our sins, and of our holiness, and joining in* Christ, there be but two, namely, Baptism and the Supper of the Lord. For, *although absolution hath the promise of forgiveness of sin*, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible sign in Baptism and the Lord's Supper are; and therefore absolution is no *such* sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sin as all other sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. *But in a general acceptation, the name of a sacrament may be attributed to anything whereby an holy thing is signified.* In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like, not meaning thereby to repute them as sacraments, in the same signification that the two forenamed sacraments are. And therefore St. Augustine, weighing the true signification and exact meaning of the word, writing to Januarius, and also in the third book of Christian doctrine, affirmeth, that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expressly of two, the sacrament of Baptism and the Supper of the Lord. And although there are retained by order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick; yet no man ought to take these for sacraments in *such signification and meaning* as the sacraments of Baptism and the Lord's Supper are."—*Homily of Common Prayer and Sacraments.*

The article (25) against the seven sacraments runs:—

"Sacraments ordained by Christ be not only badges or tokens of Christian men's professions, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

"There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism and the Supper of the Lord.

"Those five, commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as the apostle St. Paul saith."

But though these seven are called sacraments in the Eastern as well as the Roman Church, they have never been considered of equal importance. In the "Catechism of the Council of Trent" it is said, "It is, however, especially to be noticed that although all the sacraments possess a divine and admirable efficacy, yet all are not of equal necessity and dignity, nor is the significancy of all one and the same—the Eucharist is far superior to the rest in holiness," &c.—*Catech. Trident.* ii., i. 22.

SACRAMENTALS (See *Sacrament*). A name conveniently given to those rites which are of a sacramental character,—such as confirmation and matrimony,—but are not sacraments in the proper and strict sense, as Baptism and the holy Eucharist.—Durandus *in Sent.* lib. iv. dist. 2.

SACRAMENTARY, or Liber Sacramentorum. Though some writers have laid down distinctions between the two titles, yet it seems that they are really synonymous, the latter being the more ancient title. The book was so called (and also sometimes Liber Mysteriorum) because it contained those rites and prayers which related immediately to the full completion of the sacraments, and of the Eucharist especially. For in these volumes were to be found the rites of administering the sacrament of Baptism on the eves of Easter and Pentecost, of marriage, of orders of reconciling penitents, as well as of the Holy Communion. As regarded the last, in the Sacramentary were the collects, the secreta, the prefaces, the canon, the prayer *infra canonem*, and last, communion: in short, all those portions of the service which were not in the other books. The greatest care and reverence was anciently paid to the Sacramentary, as we may learn from a canon of the Council of Reims, cited by Georgius (tom. 3, p. 156), "expleta missa, calix et sacramentorum liber cum vestibus sacerdotalibus in mundo loco sub sera recondantur." The origin of the Sacramentaries cannot be assigned to any author later than an apostle; but they are usually referred to and known as the Leonine, the Gelasian, and the Gregorian, from Popes Leo (A.D. 444–461), Gelasius (492–496), and Gregory (590–604). Of the first only a fragment remains, but it is supposed to be Leo's in a certain sense; that is, to be a series of *missæ* containing much that he wrote, but also some passages which may be referred to his predecessors, and some to his immediate successors, the whole being put together under the pontificate of Felix, commonly called the third, A.D. 483–492. Muratori says that though we have nothing certain about the author, yet we may retain the name of St. Leo the Great (i. 37). Pamelius was the first editor of any part of the Sacramentaries (the Gregorian): after him, Thomasius; but the most complete edition is that of Muratori in 1748. The Eastern Churches have no Sacramentaries, because they do not employ different prefaces and collects for different days, but make use of several liturgies, each of which is appropriated to a particular season of the year. Very many of our collects are taken from these great Sacramentaries (See *Collects*).—Maskell, *Mon. Rit. Eccl. Ang.* i., lxii.; Palmer's *Orig. Liturg.* i. 308; Bright's *Collects*, 207, &c. [H.]

SACRIFICE. From the beginning of the world the servants of God were always accustomed to offer sacrifice to Him, by way of acknowledging His sovereignty, and paying their homage to Him. In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, others unbloody; some were called *Holocausts*, or whole burnt offerings; others sin offerings; others offerings of thanksgiving; others peace offerings. All these sacrifices of the law of nature and the law of Moses were of themselves but weak and feeble elements, and figures of the great sacrifice of Jesus Christ, offered afterwards on the altar of the Cross for the sins of the whole world. It was to renew the memory of this great sacrifice of the Cross and to apply the fruits of it to our souls, that our Lord instituted the Eucharist; for as the ancient sacrifices were required to represent the sacrifice of the Cross, and to prefigure the death of Christ, then to come; so, in like manner, a commemorative sacrifice was required in the new law to be a standing memorial of the sacrifice of the Cross, and to represent the death of Christ already past.

Justin Martyr is the first we meet with who speaks of the Eucharist under the name of sacrifice or sacrifices (*Dial. cum Tryp.* sec. 41; *ibid.* sec. 116). But he does it so often, and so familiarly, that one cannot but conceive that it had been in common use for some time before; and it is the more likely to have been so, because oblation (which is near akin to it) certainly was. He and all the other Fathers believed that the eucharistic sacrifice was predicted and typically represented by the offering of Melchisedec.

Irenæus, of the same [the second] century, mentions the sacrifice of the Eucharist more than once, either directly or indirectly (lib. iv. c. 18). Tertullian, not many years later, does the like (*Ep. ad Scapulam*, c. 2). Cyprian also speaks of the sacrifice in the Eucharist, understanding it in one particular passage of the lay-oblation. This is not the place to examine critically what the ancients meant by the sacrifice or sacrifices of the Eucharist. But, as *oblation* anciently was understood sometimes of the lay-offering, the same may be observed of *sacrifice;* and this is plain from St. Cyprian. Besides that notion of sacrifice, there was another, and a principal one, which was conceived to go along with the eucharistical service, and that was the notion of *spiritual* sacrifice, consisting of many particulars, and it was on the account of one, or both, that the Eucharist had the name of sacrifice for the two first centuries. But by the middle of the third century, if not sooner, it began to be called a sacrifice, on account of the grand sacrifice represented and commemorated in it; the sign, as such, now adopting the name of the thing signified. In short, the memorial at length came to be called a sacrifice, as well as an oblation: and it had a double claim to be so called; partly as it was in itself a spiritual service or sacrifice, and partly as it was a representation and commemoration of the high tremendous sacrifice of Christ God-Man. This last view of it, being of all the most awful and most endearing, came by degrees to be the most prevailing acceptation of the Christian sacrifice, as held forth in the Eucharist. But those who styled the Eucharist a sacrifice on that account took care, as often as need was, to explain it off to a memorial of a sacrifice, rather than a strict or proper sacrifice, in that precise view. Cyprian is the first who plainly and directly styles the Eucharist a sacrifice in the commemorative view, and as representing the grand sacrifice. Not that there was anything new in the doctrine, but there was a new application of an old name, which had at the first been brought in upon other accounts.

II. The Church of England has always acknowledged such a sacrifice. The 31st article is directed against the vulgar and heretical doctrine of the *reiteration* of Christ's sacrifice in the Eucharist. The article was directed against the errors maintained by such men as Soto, Hardinge, &c., who, by rejecting the doctrine of a sacrifice by way of *commemoration and consecration*, and not literally identical with that on the cross, and by their crude and objectionable mode of expression, countenanced the *vulgar error*, that the sacrifice of the Eucharist or mass, was in every respect equal to that of Christ on the cross; and that it was in fact either a reiteration or a continuation of that sacrifice. The article was not against the doctrine of the eucharistic sacrifice as explained by Bossuet, Beron, and others, with which we have no material fault to find. Cranmer himself said that it might be called a sacrifice (Works, by Jenkyns, vol. iii. pp. 5, 161, 539, 551), and our theologians, such as Bramhall, Beveridge, Patrick, Wilson, bishops; and Mason Field, Mede, Johnson, &c., have always taught the doctrine of the eucharistic altar, sacrifice, and oblation, according to Scripture and apostolical tradition; and the articles of the Church of England recognise the clergy in their various orders, as *sacerdotes*, ministers of sacrifice. [H.]

III. Many writers call the Eucharist an *unbloody* sacrifice, because (1) it is a commemoration and a representation to God, of the sacrifice that Christ offered for us on the cross; in which we lay claim to that as to our expiation, and feast upon it as our peace-offering, according to that ancient notion, that covenants were by a sacrifice, and were concluded in a feast on the sacrifice. The priest's action in offering our Christian sacrifice may be described (α) as the earthly counterpart of that which Christ continually does in heaven: (β) as the commemoration of that which once for all He did on Calvary. (2) There is an oblation of bread and wine made in it, which being sanctified, are consumed in an act of religion: to this many passages in the writings of the Fathers relate. (3) We then offer up "ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto God." It is the "pure offering" spoken of by Malachi, i. 11.

"Under this name of the Christian sacrifice," says Joseph Mede, "first know, that the ancient Church understood not, as many suppose, the mere sacrament of the body and blood of Christ, but the whole sacred action or solemn service of the Church assembled, whereof this sacred mystery was then a prime and principal part, and, as it were, the pearl or jewel of this ring, no public service of the Church being without it. This observed and remembered, I define the Christian sacrifice, *ex mente antiquæ ecclesiæ*, in this manner: An oblation of thanksgiving and prayer to God the Father through Jesus Christ, and His sacrifice commemorated in the creatures of bread and wine, wherewith God had first been agnized. So that this sacrifice, as you see, hath a double object, or matter; first, praise and prayer, which you may call *sacrificium quod*, secondly, the commemoration of Christ's sacrifice on the cross, which is *sacrificium quo*, the sacrifice whereby the other is accepted. For all the prayers, thanksgivings, and devotions of a Christian are tendered up unto God in the name of Jesus Christ crucified. According whereunto we are wont to conclude our prayers with "through Jesus Christ our Lord." And this is the specification whereby the worship of a Christian is distinguished from that of the Jew. Now that which we, in all our prayers and thanksgivings, do vocally, when we say *per Iesum Christum Dominum nostrum*, the ancient Church, in her public and solemn service, did visibly by representing Him, according as He commanded, in the symbols of His body and blood: for there He is commemorated and received by us for the same end for which He was given and suffered for us; that through Him we receiving forgiveness of our sins, God our Father might accept our service and hear our prayers we make unto Him."

"What time then so fit and seasonable to commend our devotions unto God, as when the Lamb of God lies slain upon the holy table, and we receive visibly, though mystically, those gracious pledges of His blessed body and blood. This was that sacrifice of the ancient Church, which the Fathers so much ring in our ears. The sacrifice of praise and prayer through Jesus Christ, mystically represented in the creatures of bread and wine."

"But yet there is one thing more my definition intimates, when I say 'through the sacrifice of Jesus Christ, commemorated in the creatures of bread and wine, wherewith God had first been agnized.' The body and blood of Christ were not made of common bread and common wine, but of bread and wine first sanctified by being offered and set before God as a present, to agnize Him the Lord and giver of all: according to that *Domini est terra et plenitudo ejus:* and 'let no man appear before the Lord empty.' Therefore, as this sacrifice consisted of two parts, as I told you, of praise and prayer, which in respect of the other, I call *sacrificium quod;* and of the commemoration of Christ crucified, which I call *sacrificium quo;* so the symbols of bread and wine traversed both, being first presented as symbols of praise and thanksgiving to agnize God the Lord of the creature in the *sacrificium quod;* then, by invocation of the Holy Ghost, made the symbols of the body and blood of Christ in the *sacrificium quo.* So that the whole service throughout consisted of a reasonable part and of a material part, as of a soul and a body; of which I shall speak more fully hereafter, when I come to prove this, I have said, by the testimonies of the ancients . . . To hold you, therefore, no longer in suspense, a sacrifice, I think, should be defined thus: an offering, whereby the offerer is made partaker of his God's table, in token of covenant and friendship with Him, &c.: more explicately thus: an offering unto the Divine Majesty, of that which is given for the food of man; that the offerer, partaking thereof, might, as by way of pledge, be certified of his acceptation into covenant, and fellowship with his God, by eating and drinking at His table. St. Augustine comes toward this notion, when he defines a sacrifice (though in a larger sense) *opus quod Deo nuncupamus, reddimus, et dedicamus, hoc fine, ut sanctâ societate ipsi adhæreamus;* for to have society and fellowship with God, what is it else but to be in league and covenant with Him?"

In a word, a sacrifice is *oblatio fœderalis.*" —Joseph Mede, *Christ. Sacrif.* c. 2, p. 356; Hickes' *Christ. Priest.* c. 2, p. 49; Waterland's Works; Johnson's *Unbloody Sacrifice;* Palmer's *Hist. of Church*, ii. 463.

SACRIFICATI. Christians who, to avoid condemnation before a heathen tribunal, offered sacrifice to an idol. When such persons, after the persecution was over, returned to the profession of Christ, they were obliged to undergo a very rigid penance before they could be re-admitted into the Church. It must be observed that *Sacrificati* is their denomination as penitents, after their return to the faith. Those who continued in idolatry were simply apostates (See *Libellatici* and *Thurificati*).—Eusebius, *H. E.* lib. vi. c. 44; Cyprian, *Epistolæ*; Bingham, xvi. iv. 5.

SACRILEGE (*sacrilegium*, from *sacra* and *lego*). The act of violating sacred things, or subjecting them to profanation; or the desecration of objects consecrated to God. Thus the robbing of churches or of graves, the abuse of sacred vessels and altars, by employing them for unhallowed purposes, not consuming the consecrated bread given by the priest (qui acceptam a sacerdote Eucharistiam non sumpserit), the plundering and misappropriation of alms and donations, &c., are acts of sacrilege which, in the ancient Church, were punished with great severity (Bingham, bk. xvi., vi. 23, seq.). The law of sacrilege now depends on the statute 24 & 25 Vict. c. 96, which enacts that "if any person shall break and enter any church, chapel, meeting-house, or other place of divine worship, and commit any felony therein, or being in church shall commit any felony therein, shall be guilty of felony." The punishment is penal servitude for life; or for not less than three years, or imprisonment for any term not exceeding three years, with or without hard labour.

SACRING BELL. A bell which is rung at solemn times (*sacra*) in the service. The custom has been attributed to Cardinal Grey, when legate in Germany, c. A.D. 1203; it was soon after that time to be found in England; and its use was confirmed by Gregory IX. Becon (*Early Works. Parker Soc.*) says that "while the elements were blessed, the serving-boy or parish clerk rang the little sacring bell." Sacring bell-cotes remain in many churches, and at Deddington the bell itself was found in the wall. Other instances are Hawstead, Long Compton, Claydon, Whichford, and Brailes. [H.]

SACRISTAN: SACRIST. The person to whose charge the sacred vestments, &c., in a church, are committed; now corrupted to *sexton* (See *Sexton*). The sacristan is a dignitary in some foreign cathedrals (idem qui Thesaurarius), as was formerly the case at Glasgow, and the Chapel Royal of Stirling, in Scotland; in both of which places there were treasurers also. At York in 1230 the sacristan was vice-custos or sub-treasurer. In cathedrals of the new foundation (see *Cathedrals*), the sacristan is a minor canon, and has often the special cure of souls within the precincts. The sacrist was an inferior officer, and as such is mentioned in the Decretals of Gregory IX., and at Lyons, 1269. Bishop Storey in the fifteenth century makes use of the word sacrist in an inferior sense. In cathedrals of the old foundation he was generally a vicar-choral.—Durandus, *Rational.* lib. ii. c. 1; Walcott's *Sac. Arch.* 522.

SACRISTY. The place used for robing by the clergy and clerks, and in which sacred vestments, &c., are kept, answering to the modern vestry. There were generally two; one for the canons, the other for the vicars-choral, the master of choir and assistants. See *Dict. Christ. Ant.* s. v. *Diaconicum.*

SAINTS (*Sancti*, *ἅγιοι*; see *Communion of Saints*, *Invocation of Saints*). A person either in the flesh or out of it, who is made holy by the indwelling of the Holy Spirit. The people of God have been so designated both in the old and new dispensation (Deut. xxxiii.; Ps. l. 5; Rom. i. 7; Eph. i. 1, &c.). This scriptural use of the word in the New Testament did not imply necessarily that they were more perfect in their lives than other Christians, but that every baptized Christian as such was a saint, holy (ἅγιος), that is to say, separated from the heathen, unless he had forfeited his privilege through sin. In like manner the Israelites were called a holy people mainly because they were marked off from other nations by God, and chosen by Him to be recipients of a special revelation. Holiness of living was not asserted as a fact, although it is implied as the duty of all who are in Scripture called "saints." But the word afterwards became more restricted, and was applied to those only who led exceptionally holy lives, or were devoted to holy offices. Then it was used especially to denote martyrs, from the idea generally held at that time that their martyrdom won for them immediate access to heaven, without going through the intermediate state. In the Creed we use the word in the widest sense, as implying such persons as are called by a holy calling and are not disobedient to it; such as are endued with a holy faith, and purified thereby; such as are sanctified by the Holy Spirit of God, and by virtue thereof do lead a holy life, perfecting holiness in the fear of God (2 Cor. vii. 1). Such persons are really and truly saints; and having been holy in their lives they do not lose their sanctity, but improve it at their deaths; nor can they lose the honour of that appellation, while that which gives it acquires perfection. Hence grows that necessary distinction of the saints on earth and the saints in heaven; the first belonging to the militant, the second to the triumphant Church. Of the first David speaks expressly: "Thou art my Lord; my goodness extendeth not to Thee, but to the saints that are in the earth" (Ps. xvi. 2, 3). Of these we read in the Acts of the Apostles; to these St. Paul directed his Epistles. Of the second the Apostle makes that question: "Do ye not know that the saints shall judge the world?" (1 Cor. vi. 2). And all those that are spoken of as saints then in earth, if truly such, and departed so, are now, and shall continue for ever, saints in heaven.—Pearson *on the Creed*, Art. ix. 354; Bp. Lightfoot *on Philippians*, i. 1, s.v. "ἅγιοι"; Blunt's *Dict. Doct. Theol.* 672. [H.]

SAINTS' DAYS (See *Feasts*). Two of the most ancient monuments of ecclesiastical history that we possess, except the New Testament, are the accounts of the martyrdom of Ignatius and Polycarp, both disciples of St. John, written, at the time of their suffering (A.D. 115–117), by the Churches of Antioch and Smyrna, of which they were bishops: and in those mention is made of the intention of celebrating yearly the festival of their birthdays, of their entrance into a better life, for the commemoration of their excellent graces, and the incitement of others to imitate them (Euseb. iv. 15). The anniversary of a martyr's death was called his "natalitia," or birthday, and was generally marked by the faithful meeting at the place of burial, recounting the acts of the martyr, and celebrating the Holy Communion (Tertul. *de Coron.* 3; St. Greg. Nyss. *Vit. St. Greg. Thaumat. Op.* ii. 1007; Cypr. *Ep.* xxxiv., xxxvii., &c.). Thus did they provide that the "righteous should be in everlasting remembrance" (Ps. cxii. 6), and observed the more particular direction given to that intent in the Epistle to the Hebrews, "Remember them which have (had) the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end," the event, "of their conversation" (Heb. xiii. 7). Each of the primitive Churches honoured the more eminent of their own martyrs, who had been usually their teachers also, by anniversary assemblies for preserving the reverence due to their characters, and offering up thanks to God for their examples.

But the increase of their numbers, and the adoption of the sufferers of one Church into the liturgies of another, and the admission of eminently good persons, who had "not resisted unto blood" (Heb. xii. 4), and the frequent grants which in subsequent ages were made, of so high a distinction, with little care of previous inquiry, multiplied the returns of these solemnities very improperly and inconveniently. Then, besides, a still greater evil was, that praises and panegyrics too soon grew to be immoderate, and afterwards impious. In the vehemence of national encomiums and exclamations, the saint was called upon as present, until at length he was thought so; and what at first was merely a bold and moving figure of speech, became at length in good earnest a prayer; which requested of a dead man, who was not able to hear it, not only that he would intercede with God on behalf of his fellow servants, but that he would himself bestow such blessings upon them, as no creature has in his power. Things being found in this condition at the Reformation, it was necessary both to abolish these prayers to the saints, who were adored already equally with the Deity, and to limit the original sort of commemorations to a moderate list of holy persons. Accordingly no day is appointed by our Church for the celebration of any other than the principal saints mentioned in the New Testament, on which days there are special Collects, Epistles, and Gospels, implying the celebration of the Eucharist in accordance with the ancient custom. There are none such for the minor saints' days, or black-letter days (See *Black-Letter Days*).

When a Sunday and a Saint's day coincide, the general custom is that the Saint's day gives way to the Sunday. The mention of a Saint's day, however, falling on a Sunday should be made a *memory* by the addition of the Collect of the Saint's day, and perhaps by taking the Collect, Epistle, and Gospel of the Saint's day, unless the Sunday be one of greater note, i.e. either the first or fourth in Advent, the first or last in Lent, Easter-day, or the first Sunday after Whit-Sunday, Trinity, or the Sunday next before Advent. In the concurrence of a moveable, and immoveable Saint's day on a week-day, the following must have precedence:—Ash-Wednesday, the whole of Passion Week, Monday and Tuesday in the weeks of Easter, and Whitsuntide, and Ascension Day.—Robertson, *How to Conform*, p. 50; Proctor, p. 220; Blunt's *Parish Priest*, p. 318 (See *Lessons*).

SALUTATION, THE. A form of greeting to the people in the name of God, by the minister. As the people respond, it is also called the "mutual salutation." The Greek form of salutation was "*εἰρήνη πᾶσι καὶ μετὰ πνεύματός σου.*" It was used on five different occasions in Divine service: (1) by the bishop on entering the church; (2) by the reader before beginning the lessons; (3) before and after the sermon; (4) at the consecration in the Holy Eucharist; (5) at the dismissal of the congregation.

In our service, after reciting the Creed with the people, the minister salutes the people with "The Lord be with you" (Ruth ii. 4; Ps. cxxii. 8; 2 Thess. iii. 16), and they return it with a like prayer, "And with thy spirit" (2 Tim. iv. 22), which words have been of early use in the Christian liturgies (*Conc. Vas.* can. v. A.D. 440), and is believed in the Eastern Church to have been handed down from the apostles; indeed the phrase is in the very words of St. Paul; and St. John forbids us to say to any heretic "God speed" (2 St. John, ver. 10, 11). The office of the "salutation" is to make a transition, in connexion with the lesser Litany, from the service of praise to that of supplication. And also to the minister and people having confessed themselves "brethren in the faith" by reciting the Creed, and being about to pray for one another, a note of difference is here struck. The people are going to pray, which they cannot do without God's help, and therefore the minister prays that "the Lord may be with them," to assist them in the duty, according to that gracious promise of our Saviour, that when two or three are met to pray, He will be with them (St. Matt. xviii. 20). And since the minister prays for all the people, and is their mouth to God, they desire he may, heartily and devoutly, offer up these prayers in their behalf, saying, "The Lord be with thy spirit." The same salutation is used in the confirmation service after the act of confirmation, and before the Lord's prayer; but here the lesser Litany is not connected with it. It marks, however, the distinction between the two parts of the service. In the order for the visitation of the sick, the priest is ordered to use the salutation enjoined by our Lord or His apostles, "Peace be to this house" (St. Luke x. 5).

In the Roman Church the *angelical salutation*, as it is called, consists of the angel's salutation, and that of Elizabeth. It runs thus: *Ave Maria, gratiæ plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in horâ mortis nostræ. Amen.*

The latter clause, *Sancta Maria, mater Dei, ora pro nobis peccatoribus*, was added, it is said, in the fifth century; but the last words, *nunc et in horâ mortis nostræ*, were inserted by order of Pope Pius V.

Urban II. ordered a bell to be tolled three times a day to put the people in mind of repeating this salutation, that God might prosper the Christian arms in the recovery of the Holy Land; which custom, having continued about 134 years, fell at length into neglect; till Gregory IX. revived it, with the addition of a constant noon-bell.

The repeating of this salutation at the beginning of the sermon was first enjoined by St. Dominic, or, as some suppose, by Vincent Ferrerius (See *Idolatry* and *Mariolatry*).

SALVATION (See *Covenant of Redemption*). The word is used in Scripture; 1. For deliverance or victory over outward dangers and enemies (Exod. xiv. 13; 1 Sam. xiv. 45). 2. For remission of sins, true faith, repentance, and obedience, and other saving graces of the Spirit, which are the way to salvation (St. Luke xix. 9). "This day is salvation come to this house." 3. For eternal happiness hereafter, which is the object of our hopes and desires. Thus it is said "to give knowledge of salvation to his people" (St. Luke i. 77). "Godly sorrow worketh repentance unto salvation" (2 Cor. vii. 10). And the gospel is called the "gospel of salvation" (Eph. i. 13), because it brings the good news that salvation is to be had; it offers salvation to lost sinners; it shows upon what terms it may be had, and the way how to attain it; it also fits for salvation, and at last brings to it. 4. For the author of salvation (Ps. xxvii. 1). "The Lord is my light and my salvation," He is my counsellor in all my difficulties, and my comforter and deliverer in all my distresses. 5. For the person who is the Saviour of sinners (St. Luke ii. 30). "Mine eyes have seen thy salvation," says Simeon; I have seen Him whom thou hast sent into the world, to be the author and procurer of salvation to lost sinners. 6. For the praise and benediction that is given to God (Rev. xix. 1). "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God." The Hebrews but rarely made use of concrete terms as they are called; but often of abstracted. Thus, instead of saying, God saves men, and protects them, they say, that God is their salvation. Thus the word of salvation, the joy of salvation, the rock of salvation, the shield of salvation, the horn of salvation, &c., is as much as to say, The word that declares deliverance; the joys that attend the escaping a great danger; a rock where any one takes refuge, and where he may be in safety from his enemy; a buckler, that secures him from the arm of the enemy; a horn or ray of light, of happiness and salvation, &c.—Cruden's *Concordance*.

SALISBURY USE (See *Use*).

SAMUEL, THE BOOKS OF. Two canonical books of the Old Testament, so called because they are usually ascribed to the prophet Samuel.

These two books are styled *Reigns* in the Greek version, and in the vulgar Latin, *Kings*; but in the Hebrew they are styled the Books of Samuel. But, since the first twenty-four chapters contain all that relates to the history of

Samuel, and that the latter part of the First Book, and all the Second, include the relation of events that happened after the death of that prophet, it has been supposed that Samuel was author only of the first twenty-four chapters, and that the prophets Gad and Nathan finished the work. This is the opinion of the Talmudists, founded upon the following text of the Chronicles: "Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer."

The Books of Samuel and the Books of Kings are a continued history of the reigns of the kings of Israel and Judah; for which reason, the Books of Samuel are likewise styled the First and Second Books of Kings; and the two Books of Kings are also called the Third and Fourth Books of Kings. The first book includes the space of about 101 years, the second contains the history of about forty years, being a full account of the transactions of King David (See *Speaker's Commentary*).

SANCTE BELL. A small bell which was rung when the "*Sanctus, Sanctus, Sanctus Dominus, Deus Sabaoth*" was said, to prepare the people for the elevation of the Host, at which the sacring bell was rung (See *Sacring Bell*).

Mr. Todd, in his additions to Johnson's Dictionary, quotes from Warton's History of Kiddington, as follows: "It was usually placed where it might be heard farthest, in a lantern at the springing of the steeple, or in a turret at the angle of the tower; and sometimes, for the convenience of its being more readily and exactly rung, within a pediment, or arcade, between the church and the chancel; the rope, in this situation, falling down into the choir, not far from the altar." So also we read in Walton's Life of George Herbert; "And some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's *Saints' bell* rung to prayers, that they might also offer their devotions to God with him; and would then return back to their plough." The small bell at Canterbury rung before service, is hung high in the central tower, and seems to answer to the ancient Saints' bell. Mr. Todd adds, that "the little bell, which now rings immediately before the service begins, is corruptly called, in many places, *Saucebell*, or *Sauncebell*."

SANCTIFICATION (See *Justification*). The progressive conformity of the heart and life to the will of God, or our inherent righteousness, as distinguished from the righteousness of justification. To say that we detract from the necessity of inherent righteousness, or what is called the righteousness of sanctification, because we exclude it from the office of justification, and thus demolish the whole fabric of human merit, is about as reasonable as to say, that because we receive food by the mouth, and not by the ear or the eye, the eye and the ear are unnecessary members in the human frame, and that no other bodily functions are requisite to the life of man. The man will die if, by tetanus, he is unable to open his mouth; but he will also die if, having received food into his mouth, he is unable to digest it; and yet the digestion of food, and its mastication, are processes entirely distinct, while the food itself is a gift from without. It is one thing to assert that a Christian must have inherent righteousness, and another to assert that his inherent righteousness is the ground of his acceptance with a righteous God.

We may refer to Hooker for a clear exposition of the case: "Concerning the righteousness of sanctification, we deny it not to be inherent; we grant that, unless we work, we have it not; only we distinguish it as a thing different in nature from the righteousness of justification: we are righteous the one way, by the *faith* of Abraham; the other way, except we do the *works* of Abraham, we are *not* righteous. Of the one, St. Paul, 'To him that worketh not, but believeth, faith is counted for righteousness.' Of the other, St John, 'He is righteous which worketh righteousness.' Of the one, St. Paul doth prove by Abraham's example, that we have it of faith without works. Of the other, St. James, by Abraham's example, that by works we have it, and not only by faith.

"St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in the sixth to the Romans thus he writeth: *Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life.*

"'Ye are made free from sin, and made servants unto God; this is the righteousness of justification.

"'Ye have your fruit in holiness;' this is the righteousness of sanctification.

"By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss, and so the end of both is everlasting life" (*Sermon on Justification*, § 6).

In another passage of the same discourse (§ 31) Hooker says: "It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but faith; because we teach that faith alone justifieth: whereas, by this speech, we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified; or works from being added as necessary duties, required at the hands of every justified man: but to show that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter."

"It is not in question," says Bishop Andrewes, "whether we have an inherent righteousness or no, or whether God will accept or reward it; but whether that must be our righteousness *coram rege justo judicium faciente.* Which is a point very material, and in no wise to be forgotten. For, without this, if we compare ourselves with ourselves, what heretofore we have been, or if we compare ourselves with others, as did the Pharisee, we may take a fancy, perhaps, and have some good conceit of our inherent righteousness. Yea, if we be to deal in schools by argument or disputation, we may, peradventure, argue for it, and make some show in the matter. But let us once be brought and arraigned *coram rege justo sedente in solio,* let us set ourselves there, we shall then see that all our former conceit shall vanish straight, and righteousness in that sense (that is, an inherent righteousness,) will not abide the trial" (*Sermons,* vol. v. p. 116).

"The Homilies of our Church," as Dr. Waterland, adopting their doctrine, observes, "describe and limit the doctrine thus: 'Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified: but it shutteth them out from the office of justifying;' that is to say, from the office of accepting or receiving it; for as to the office of justifying in the active sense, that belongs to God only, as the same homily elsewhere declares. The doctrine is there further explained thus: 'Because faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth), therefore the Scripture useth to say, that faith without works doth justify'" (*Waterland's Works,* vol. vi. 27).

It is observed by Faber "that, in the progress of a Christian man from his original justification to his final salvation, these several states or conditions of righteousness successively appertain to him.

"First in order comes the forensic righteousness of justification; a righteousness reputatively his, through faith, and on account of the perfect meritoriousness of Christ.

"Next in order comes the inherent righteousness of sanctification; a righteousness infused into him by the Holy Spirit after he has been justified.

"And last in order comes the complete righteousness of glorification; a righteousness acquired by him, when this corruptible puts on incorruption, and this mortal puts on immortality.

"The first righteousness, being the rightousness of Christ, is perfect, but not inherent.

"The second righteousness, being the subsequently infused righteousness of a *justified* Christian man, is inherent, but not perfect.

"The third righteousness, being the acquired righteousness of a *departed* Christian man in his glorified state hereafter, is both perfect and inherent" (*Prim. Doct.* Just. c. 1, p. 23).

SANCTIFY (See *Sanctification*). To make holy, to treat as holy, or to set apart for holy services (Exod. xix. 10, 22, 23: xxx. 29; Deut. v. 13; Isa. viii. 13: xxix. 23; Eph. v. 26; 1 Thess. v. 23).

SANCTUS (See *Tersanctus*).

SANCTUARY. I. The holy of holies (Lev. iv. 6); the temple at large (2 Chron. xx. 8); the one place of national worship for the Israelites (Deut. xii. 5); also the place within the "cancelli veniatis," or rails where the holy table stands in the Christian church. This part was always deemed the most sacred part of the church. To such extremes, in their earnest desire for reverence, did men go, that persons desirous of communicating were disallowed an entrance into the sanctuary or altar part of the church, but had to wait outside (*Conc. Laodic.* cc. 19, 44). St. Ambrose did not permit Theodosius the emperor himself to communicate in this part, but obliged him to retire after he had made his oblation (Theodoret, lib. v. c. 18; Sozom. *H. E.* 7, c. 25). The custom, however, differed in different churches, and it was usual, in most places, for men and women to come up to the altar and communicate there (Euseb. lib. 7, c. 9: 10, c. 4); and the second Council of Tours, A.D. 567, orders the sanctuary (sancta sanctorum) to be open both to men and women to pray and communicate in at the time of the oblation. The reverence paid to the sanctuary might have become excessive before the Reformation, but there was no excess afterwards. In fact, a great deal of irreverence crept in. The sanctuary was disregarded altogether. The holy table placed in the middle of the church was used for other purposes than that for which it was originally designed. On it the churchwardens settled their accounts, and transacted parish business. It was the usual receptacle for hats and cloaks, except when it was cleared in order that the children might learn their writing lesson upon it. It was even used as a seat by those who found it a convenient place for hearing the sermon (Heylin's *Cyprianus Anglic. Orig.* p. 273). Laud endeavoured to remedy this by replacing the holy table in the sanctuary at the east end, but it was brought against him on his trial and cost him his life (See Hook's *Archbishops*, xi. 245). The feelings of Churchmen, however, have prevailed, and at the present day the east end of the church, in which the holy table is placed, is regarded as the sanctuary, as in the ancient times. [H.]

II. By sanctuary is also meant the privilege of criminals who have fled to certain sacred places, to be exempt from arrest and punishment, except ecclesiastical discipline, so long as they remain therein. This custom of sanctuary, which is now almost everywhere done away with, for the abuse to which it gave rise, was derived from the Levitical law of refuge, by which, at God's express appointment, six cities were made cities of refuge for the involuntary manslayer: and the altar of burnt-offerings was also a place of refuge for persons who had undesignedly committed smaller offences (Deut. xix. 11, 12; Joshua xx). In this Divine law the object seems to have been to mark God's hatred of sin, by showing that even accidental and unpremeditated offences were forgiven only by an especial exercise of His mercy. The corrupt custom of sanctuary in the middle ages was extended to the protection of those who knowingly and willingly committed the most heinous offences.—Pegge, *On Asylum, in Archæologia*, vol. viii. p. 13 (See *Asylum*).

SANDEMANIANS, or GLASSITES. A dissenting community, which had its origin in the preaching and deposition of one John Glas, Presbyterian minister of the parish of Tealing, near Dundee, in 1730. His pupil, Robert Sandeman, brought his doctrine into England, and also into America, and from him the sect derives its name, though in Scotland it is still designated after its first founder. The Sandemanians are not a numerous sect.

The prominent doctrine of the Sandemanians, on which they differ from most other Churches, relates to the nature of justifying faith, which Sandeman maintained to be "no more than a simple *assent* to the Divine testimony, passively received by the understanding."

Sandemanians, also, observe certain peculiar practices, supposed by them to have been prevalent amongst the primitive Christians, such as weekly sacraments, love feasts, mutual exhortation, washing each other's feet, plurality of elders, the use of the lot, &c. In fact, their object is to get as near as possible to the primitive customs, though they disregard one of the most important and primitive of all—holy orders. Professor Faraday, the eminent chemist, acted as one of their elders (See Wilson's *Hist. of the Dissenting Churches in London*; Ritchie's *Religious Life in London*).

SARUM (See *Use*).

SATAN. A Hebrew word שָׂטָן, signifying *an adversary, an enemy, an accuser.* It is often translated "adversary" in our translation of the Bible, as also in the Septuagint and Vulgate. For example (1 Sam. xxix. 4), the princes of the Philistines say to Achish, "Send back David, lest in the battle he be an adversary to us, and turn his arm against us." The Lord stirred up "adversaries" to Solomon in the persons of Hadad and Rezon (1 Kings xi. 14, 23, &c). Sometimes Satan is put for the Devil; for example, Satan presented himself among the sons of God, and the Lord said unto Satan, "Whence comest thou?" (Job i. 6, 7, &c.). And in Psalm cix. 6, it is said, "Let Satan stand at his right hand;" and in Zech. iii. 1, 2, it is said, "Satan standing at his right hand; and the Lord said unto Satan, 'The Lord rebuke thee, O Satan.'" In the books of the New Testament, the word Satan is taken both in the sense of an adversary, and also for the Devil; for example, Christ says to Peter (St. Matt. xvi. 23), "Get thee behind me, Satan: thou art an offence unto me;" that is, "Begone, O mine adversary: you that withstand what I most desire, and what I came into the world to do." But most commonly Satan is taken for the Devil (St. Matt. xii. 26; St. Mark iii. 23). "If Satan cast out Satan, he is divided against himself." And in the Revelation (xx. 2), "He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (See the article *Devil*).

SATAN, KINGDOM OF. The power of Satan over the soul is represented as exercised either directly, or by his instruments. His direct influence over the soul is that of a powerful and evil nature on those in whom lurks the germ of the same evil; differing from the influence exercised by a wicked man, in degree, rather than in kind. Besides this direct influence, Scripture also tells us that Satan is also the leader of a host of evil spirits, who share his evil work—the officers of his kingdom. Thus in the Gospel (St. Matt. xii. 26; St. Mark iii. 23; and St. Luke xi. 18) our Blessed Lord represents Satan to us as a monarch, who has other subordinate devils obedient to him. St. Paul says in the Acts (xxvi. 18), that all those who are not in the religion of Jesus Christ are under the empire and power of Satan. St. John (Rev. xx. 7) predicts that, after a thousand years, Satan should be unbound, should come forth from hell, and subdue the nations.

To be "delivered up to Satan" is to be excommunicated or cut off from God's Church, and so surrendered to the Devil for a season. St. Paul delivered up to Satan Hymenæus and Alexander (1 Tim. i. 20), that they might learn not to blaspheme. He also surrendered up to him the incestuous person of Corinth (1 Cor. v. 5), "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (See *Dict. of Bible*, s. v.).

SATISFACTION (See *Atonement*, *Covenant of Redemption*, *Jesus*, *Propitiation*).

I. Anything which being done or suffered by an offending creature himself, or by another person for him, shall secure the favour of the Divine government, in bestowing upon the offender pardon and happiness, may be properly called a satisfaction or atonement made to God for him. In saying this, it is not intended to assert that it is in the power of any creature to satisfy for his own sins, for this is impossible; but only to show what we mean when we speak of his doing it.

Such a sense of the word "satisfaction," though not in strict propriety of speech amounting to the payment of a debt, is agreeable to the use of the word in the Roman *law;* where it signifies *to content a person aggrieved*, and is put for some valuable consideration, substituted instead of what is a proper payment, and consistent with a remission of that debt or offence for which such supposed satisfaction is made: which is a circumstance to be carefully observed, in order to vindicate the doctrine we are about to establish, and to maintain the consistency between different parts of the Christian scheme.

Christ has made satisfaction for the sins of all those who repent of their sins, and return to God in the way of sincere, though imperfect obedience.

1. Although Christ was innocent, nevertheless he endured very grievous sufferings, both in body and mind (Isa. liii. 3; St. Matt. xxvi. 38); and he did this spontaneously (Heb. x. 7, 9).

2. It is expressly asserted in Scripture, that these sufferings were brought upon Christ *for the sake of* sinful men, *in whose stead* he is also said to have suffered (Isa. liii. 5, 6, 10; St. Matt. xx. 28; Rom. iii. 25: v. 6, 8; 2 Cor. v. 21; Gal. iii. 13; Eph. v. 2; Heb. vii. 27: ix. 26: x. 12; 1 St. Pet. ii. 24: iii. 18).

3. The offers of pardon and eternal salvation are made in Scripture to those that repent and return to God, for the sake of what Christ has done and suffered: *in whom* they are therefore declared to be accepted by God, and *to whom* they are hereupon taught to ascribe the glory of their salvation (St. John iii. 14–17; Acts x. 35, 36, 43: ii. 38: iii. 18, 19; Rom. iv. 25; Col. i. 20–22; 2 Cor. v. 18, 20; Eph. i. 5, 7; Heb. ii. 3: ix. 14: x. 4, 10, 14; Rev. i. 5, 6: v. 9, 10: vii. 13, 14).

4. It is evident that, according to the gospel institution, pardon and life were to be offered to all to whom the preaching of the gospel came, without any exception (St. Mark xvi. 15, 16; Acts xiii. 38, 39; 1 St. John ii. 1, 2; Isa. liii. 6; St. John i. 29).

5. It is plain, from the whole tenor of the epistolary part of the New Testament, as well as from some particular passages of it, that there was a remainder of imperfection, generally at least, to be found even in the best Christians; notwithstanding which they are encouraged to rejoice in the hope of salvation by Christ (Phil. iii. 13; Gal. v. 17; St. James iii. 2; 1 St. John i. 8, 10: ii. 1, 2).

6. Whereas, so far as we can judge, the remission of sin, without any satisfaction at all, might have laid a foundation for men's thinking lightly of the law of God, it is certain that, by the obedience and sufferings of Christ, a very great honour is done to it; and mercy communicated to us as the purchase of His blood, comes in so awful as well as so endearing a manner, as may have the best tendency to engage those who embrace the gospel to a life of holy obedience.

II. The Roman idea of satisfaction lies at the bottom of much of the heresy of that Church. It directly opposes the doctrine of justification by faith only, and is closely connected with the Roman notion of the merits of good works. The following is the eighth chapter of the Council of Trent upon the subject.

"Lastly, as concerns satisfaction, which of all the parts of repentance, as it has been at all times recommended by our fathers to the Christian people, so now, in our time, is chiefly impugned, under the highest pretence of piety, by those who teach a form of godliness, but have denied the power thereof; the holy synod declares that it is altogether false, and contrary to the word of God, to say that sin is never remitted by the Lord, but the entire punishment is also pardoned. For, besides Divine tradition, clear and illustrious examples are found in the holy books, by which this error is most plainly refuted. In truth, even the principle of Divine justice seems to demand that they who have sinned through ignorance before baptism should be received by him into grace, after a different manner from those who, having been once freed from the bondage of sin and Satan, and having received the gift of the Holy Ghost, have not been afraid knowingly to violate the temple of God, and to grieve the Holy Spirit: and it becometh the Divine mercy that our sins should not be so remitted without any satisfaction, lest we take occasion to think lightly of our sins, and so, injuring and insulting the Holy Spirit, we fall into worse, treasuring up unto ourselves wrath against the day of wrath. For, beyond all doubt, these punishments of satisfaction recall the penitents very much from sin, and restrain them, as it were, with a bit, and make them more cautious and watchful for the future. They cure also the remains of sins, and by actions of opposite virtues, destroy vicious habits acquired by evil living. Nor, in truth, was there ever any way considered in the Church more sure for the removal of the impending punishment of God, than that men, with real grief of mind, should accustom themselves to these works of repentance. To this may be added, that while we suffer by making satisfaction for sins, we are made like unto Christ Jesus, who made satisfaction for our sins, from whom all our sufficiency is derived; and having hence, also, a most sure covenant, that, if we suffer with him, we shall be also glorified together. Nor, in truth, is this satisfaction which we pay for our sins in such sort ours, that it should not be through Christ Jesus; for we who of ourselves can do nothing as of ourselves, can do all things by the assistance of him who comforteth us; so that a man hath not whereof he can boast; but all our boasting is in Christ, in whom we live, in whom we merit, in whom we make satisfaction; doing worthy fruits of repentance, which have their virtue from him, by him are offered to the Father, and through him accepted of the Father. The priests of the Lord therefore ought, according to the suggestions of the Spirit and their own prudence, to enjoin wholesome and suitable satisfaction, proportioned to the quality of the crimes, and the means of the penitents: lest, haply, they become partakers in other men's sins, if they connive at sin, and deal too tenderly with the penitents, enjoining trifling works for the most grievous crimes. Let them have also before their eyes, that the satisfaction which they impose is not only for a defence of the new life, and a remedy for infirmity, but also a revenge and punishment for past sins: for the ancient Fathers believe and teach that the keys of the priests were given not only for loosing but also for binding. Nor did they therefore think that the sacrament of repentance is the tribunal of anger and punishments; just as no Catholic has ever thought that, by our satisfactions of this kind, the force of the merit and satisfaction of our Lord Jesus Christ was either obscured or lessened in any degree; which, while our innovators are unwilling to understand, they teach that a new life is the best repentance, that they may destroy altogther the virtue and use of satisfaction."

"This," says Perceval in his 'Romish Schism,' "is a remarkable chapter. The repeated expressions of reference to our Blessed Lord, 'in whom we live, in whom we merit, in whom we make satisfaction when we perform worthy fruits of repentance, which from them have power, by him are offered to the Father, and through him are accepted of the Father,' plainly show how keenly alive the Tridentine Fathers were to the danger of men considering their own penances as irrespective of our Lord's death and mediation, against which error they thus endeavour to guard. But the other error of making God, or God's ministers in His behalf, through vengeance of past sins, and not merely for the correction of the offence, insist upon penal satisfactions from those who, with true repentance, and with faith in Christ, have forsaken their sins, as though the vicarial punishment inflicted upon the Son of God were not sufficient to satisfy the Divine vengeance, is left, and must needs be left, untouched. But how great injury this does to the full, perfect, and sufficient sacrifice of our Lord, and how great injury also to the character of our heavenly Father, there need no arguments to prove. The passages cited by the publishers of the Tridentine decrees (Gen. iii.; 2 Sam. xii.; Num. xii. and xx.), being all taken from the old dispensation, cannot be pressed, because the analogy of God's dealings before and after the sufferings of our Lord will not altogether hold: besides, they all relate to cases of open sin, in which, for the edification of others, temporal punishment was inflicted, from which no argument whatever can be adduced in behalf of vindictive penalties for secret sins, which have been repented of, confessed, and forsaken, with faith in Christ. It would seem from certain expressions, that they consider the practice of the virtues most opposed to the sins committed among the vindictive penalties for sin. A strange and most unhappy light in which to regard what the Scriptures would have us consider our highest privileges and our choicest happiness. That the practice of the Church of Rome is in accordance with this is placed beyond all doubt, when it is known that the repeating a certain number of prayers is often enjoined as a penance or punishment for sin."

SAVIOUR (See *Jesus*). One who delivers from danger and misery; as God does by his providential care (Psalm cvi. 21; Isa. xlv. 15, 21: lxiii. 8; Jer. xiv. 8; 1 Tim. iv. 10); and as does our Lord Jesus Christ (St. Luke ii. 11; St. John iv. 42; Acts v. 31: xiii. 23; Eph. v. 23; Phil. iii. 20). He saves from sin (St. Matt. i. 21); from the thraldom of Satan (Heb. ii. 14; 1 St. John iii. 8); from the world (Gal. i. 4); from the sting of death (1 Cor. xv. 55, 57); from the grave (1 Cor. xv. 22, 23; Phil. iii. 20, 21); from hell (1 Thess. i. 10); and brings to the enjoyment of eternal bliss in heaven (St. Matt. xxv. 34; 1 St. Pet. i. 3, 4; 2 St. Pet. i. 11). Christ *is able* to save to the uttermost (Heb. vii. 25); and He is *willing* to save all who come to Him (St. Matt. xi. 28; St. John vi. 37).

SAVOY CONFERENCE. A conference held at the Savoy, in London, in 1661, between the Catholic divines of the Church of England and the Presbyterians. The object was to ascertain what concessions with respect to the liturgy could conciliate the Presbyterians, or Low Church party of that day. The representatives of that body demanded the discontinuance of all responses and similar divisions in the Litany; an abolition of saints' days; an introduction of extemporaneous prayer; a change as to several of the Epistles and Gospels, which, remaining in the old version, contained, as they said, various errors; the lengthening of the collects; the rejection of the Apocrypha; a removal from the baptismal office of the word *regenerated*, as applied to all baptized persons; and a similar rejection of the giving thanks for brethren taken by God to Himself, as embracing all alike who were interred, both these phrases being held incompatible with the commination. They would have the liturgy be more particular, and the catechism more explicit. They consented to give up the Assembly's Catechism for the Thirty-nine Articles somewhat altered; and they wound up their expectations with the old request, that the cross, ring, surplice, and kneeling at the Eucharist should be left indifferent.

On the contrary, the Church Commissioners maintained that bishops already performed ordination with the assistance of presbyters; that it was expedient to retain a certain number of holy-days for the reasonable recreation of the labouring classes; that the surplice was a decent emblem of that purity which became the ministers of God; that its high antiquity was shown by St. Chrysostom in one of his homilies; and that it received a sanction from several passages in the Revelation (ch. iii. 4, 5). They affirmed that Christ Himself kept the feast of dedication, a festival of human appointment; that the sign of the cross had been always used "*in immortali lavacro*;" that kneeling was an ancient and decent usage, and that the high antiquity of liturgies in the Church is indisputable. To the demand that the answers of the people should be confined to "Amen," they replied, that Dissenters say more in their psalms and hymns; if then in poetry, why not in prose? if in the Psalms of Hopkins, why not in those of David? and if in a Psalter, why not in a Litany? That Scripture contained all which is needful for salvation, they deemed no more an objection to the Apocrypha than to preaching. To read the Communion Service at the communion table was maintained to be an ancient custom, and "let ancient customs be observed, unless reason demands their abolition," was the golden rule of the Council of Nice.

They could see no real advantage in compromise and concession. What had the former alternate preaching of regular incumbents and puritanical lecturers ever effected but the sowing of perpetual dissensions in every parish, the aspersion of the characters and defeating of the usefulness of regular pastors, and a distraction of the people's minds with different winds of doctrine, till they knew not what to believe? In truth, it was certain that whatever concessions might be made, so long as the love of novelty, the pride of argumentation, the passion for holding forth, and the zeal for proselytizing, continued to be principles in the human heart, no concession would ever abolish sects in religion; while the Church of England, by departing from her ancient practice, would only compromise her dignity, and forfeit her title to due reverence. Yet, since some fondly conceived that all parties, tired of dissension and disturbance, were now eager to coalesce; and that to concede the minor points of difference to the Presbyterian ministers would afford them a plausible excuse for maintaining harmony without violating their principles; they would not object to a revision of the liturgy, they would even give up the ceremonies, if any shadow of objection could be brought forward on the score of their sinfulness or impropriety. Their antagonists, however, refused to accept this challenge, since admitting them to be neither sinful nor improper, they deemed it sufficient to show that a positive obligation should not be imposed with respect to things indifferent. On this question, which was in fact the point at issue, as the parties could come to no agreement, the conference, like that of Hampton Court in 1604, terminated in mutual dissatisfaction (See Cardwell's *History of the Conferences*).

"The object aimed at by those who would have lowered the terms of conformity, was, in itself, inexpressibly inviting. It was their hope to see the great body of professing Christians in England united in one communion; so to annihilate that schism, which, in the judgment of both parties, had been the great blemish of the English Church, from almost the earliest stage of the Reformation. But, allowing every merit to the intention, can we, at this day, refuse the praise of deeper foresight to their opponents; who argued, that if some things were changed, in order to please the party then applying, successive parties might arise, making fresh demands and inventing as good reasons for the second and third concessions, as had been urged for the first? . . . If such an ecclesiastical modification as was wished for by Judge Hale and his associates had been adopted, general pacification could not, even then, have been attained; and the discovery of new grounds of dissent would have made the prospect more and more hopeless. In the mean time, the English Church establishment would have parted with some of its most distinguishing characteristics; those features, in particular, which are derived from the ancient Church, would have been, in a great measure, defaced; and of course, the principle of adhering, on all doubtful points, to the concurrence of Christian antiquity, could have been insisted on no longer. Had the Church of England thus deserted her ancient ground, where, we cannot but ask, should alteration have stopped? A practice once originated is repeated without difficulty. Can we, then, entertain a doubt, that the successive endeavours which have been used, at one time, to new-modify the forms of our worship; at another, to abate the strictness of our doctrinal creed; would have been as successful as, in our actual circumstances, they have proved abortive? To nothing, under heaven, can we so reasonably ascribe the defeat of all such efforts, as to the dread of disturbing what had remained so long substantially unaltered. Had there been no room for this feeling, other considerations might not have been available, against the apparent plausibility of what was asked, or the persevering ardour of the applicants. Had the work of demolition once begun, its progress would have been both certain and illimitable; each successive change would have been the precedent for another, yet more substantial and vital."—Alexander Knox, *Pref. to 2nd Ed. of Burnet's Lives.* At this conference there were twelve Anglican, and twelve Presbyterian divines. Of the former the most famous were Sheldon, bishop of London; Cosin, bishop of Durham; Sanderson, bishop of Lincoln; Pearson, afterwards bishop of Chester; Sparrow, afterwards bishop of Norwich; and Dr. Thorndike. On the other side were Baxter, Reynolds, Lightfoot, Calamy, and Bates.

SAXON. The earliest development of Romanesque, as applied to ecclesiastical architecture in England, is so called. Historically this style ought to extend from the coming of St. Augustine to the Conquest (1066); but the intercourse of England with Normandy was so constant before that time, that there can be no doubt we had already much Norman architecture. It is scarcely less to be doubted that many more ante-Conquest buildings yet remain than are usually accounted Saxon. The characters most relied on to determine Saxon work are the long and short work, triangular headed doors and windows, the splaying of the windows externally as well as internally, and the occurrence of baluster shafts in the windows. These, however, are not constant in well-authenticated Saxon buildings, nor do they invariably indicate a Saxon date.

SAYING AND SINGING. The parts of the service directed to be *said or sung*, or *sung or said*, are, the Venite, the Psalms (in the title-page of the Prayer Book), the Te Deum (and by inference and analogy), the Canticles; the Apostles' Creed, the Litany, the Athanasian Creed, the Easter Anthem, the Nicene Creed, the Sanctus, the Gloria in Excelsis, the psalm in the Matrimonial Service, the introductory sentences and two anthems in the Burial Service, the Communion Service, the Communion Service in the Ordination of Deacons and Priests, and the Veni Creator in the Ordination of Priests and Bishops. These two phrases have no difference in meaning, since the Apostles' Creed is directed to be *sung or said*, in the Morning Service; to be *said or sung*, in the Evening. It appears that the ecclesiastical use of the word *say* is twofold: (1) As a general term, including all methods of recitation, with or without note, or musical inflection. In this sense it is used in our Prayer Book, when employed *alone*. (2) As a more technical and restricted term, used in contradistinction to *singing;* and yet not to *singing* in the general sense, but in one or more of its restricted senses.

For the word *sing*, as is well known, has more than one ecclesiastical sense; since it includes, (1) all that is recited, in whatever way, in a musical tone; in which sense it is used in the Prayer Book; (2) that which is chanted, like the Psalms, Athanasian Creed, and Litany; (3) that which is sung anthemwise, like the Anthems, Canticles, Hymns, and Nicene Creed. In these two last senses it is contradistinguished from *say* in the Prayer Book.

The phrase *sung or said* is applied to those parts of the service only, in which, when *said*, the minister has a distinctive part, whether (1) leading or preceding the people in each clause; or (2) reciting alternate verses with them; or (3) reciting the passage alone; but which, when *sung*, are sung by the minister and people, or choir, all together, without any distinctive part being assigned to him. And it may be added, these parts may be, and usually are, sung to the organ. The phrase never applies to those parts of the service which are always to be repeated by the minister alone in the versicle, and by the people in the response.

The instance given above of the Communion Service in the Ordination of Priests and Bishops, is the only direction to which this rule does not appear exactly applicable. But here, from the nature of the case, the Communion Service is spoken of in a general way; and we are, of course, referred to its special rubrics in their proper places. All that is meant is this, that the service shall be performed chorally or not chorally, according as circumstances may allow or require.

The Apostles' Creed is the only instance in which the permission or injunction of the rubric to sing this part of the service (that is, to sing it anthemwise, or to the organ), has never been acted on. This rubric was altered to its present form at the last review; as before it had merely been directed to be *said*. The words "or sung" seem to have been inserted in order to preserve the analogy between this creed and the Nicene, which it resembles in its construction.

With regard to the Litany, when *said*, it is repeated alternately, as verse and response, by the minister and people. But the choral usage is, in some cathedrals, not that *the minister*, or a priest, but *two* chanters should *sing together* those parts which the minister reads in a parish church, and which in some old choral books are here called *versicles*, as far as the Lord's Prayer exclusive. And this, not with the common intonation and inflection used in prayers and versicles (which have come under the denomination of *singing*), but with the modulation of a regular chant; which in some parts of the Litany (the invocation e.g.) these two chanters sing throughout; while in others they form the first part of the chant, the response of the choir forming the second. This particular service has often been set to artificial music, both before and after the last review. No notice of *Minister* (or *Priest*) and *Answer* are prefixed to the former part of the Litany; while in the latter part, when there are such notices, the suffrages are always recited by one *minister*, and answered by the choir or people (See *Litany*).

Now if in a choir the minister were to read, or simply intone, the versicles of the first part of the Litany, that service would then not be *sung*, but *said*, according to the meaning of the rubric, even though the responses were chanted; the word *singing* including the *whole* portion of the service then specified, not a part only. And this is probably the reason why the ancient harmonized Litanies by various composers are generally set to music in the *former part* only; the supplications, or latter part, being customarily sung in choirs to the ordinary chant.

But the rubrics by no means interfere with, and indeed do not allude to, the chanting of prayers and responses immemorially used in choirs; the singing which the rubrics specify being a different thing from choral or responsional recitation. The responses were, and are still, frequently sung to the organ. But *singing* (as used in the Prayer Book) never has reference to a mere *response*. In fact, the word *answer* is an ecclesiastical term, which in choirs always implies *singing* (in its common and general sense), as reference to the older documents on which our Prayer Book was based will show. [H.]

SCARF (See *Stole*). A piece of silk or other stuff which hangs from the neck, and is worn over the rochet or surplice. It is not mentioned in the rubric of the English ritual, but is worn by our bishops and dignitaries of the Church, and by D.D.'s in the University (see Canon 74). It is used from long custom, and may be referred to the ancient practice of the Church, according to which presbyters and bishops wore a scarf or stole in the administration of the sacraments, and on some other occasions. The stole has been used from the most primitive ages by the Christian clergy. It was fastened on one shoulder of the deacon's alb, and hung down before and behind. The priest had it over both shoulders, and the ends of it hung down in front. Thus simply were the dresses of the priests and deacons distinguished from each other in primitive times. For some years scarfs were supposed to belong to bishops' and peers' chaplains, but for no good reason. They were wider than the now common stole, and may probably be identified with the "black tippet" of the canons (See *Tippet*).

SCEPTICS (From the Greek word *σκέπτομαι, to look about, to deliberate*). This word was applied to an ancient sect of philosophers founded by Pyrrho, who denied the real existence of all qualities in bodies except those which are essential to primary atoms, and referred everything else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times, the word is applied to Deists, and those who deny any revelation (See *Rationalism*).

SCHISM (Lat. *schisma*; Gk. *σχίσμα*, from *σχίζειν*, to divide), in the ecclesiastical sense of the word, is a breaking off from communion with the Church, on account of some disagreement in matters of faith or discipline.

We shall easily learn what the ancients meant by the unity of the Church and schism, if we consider the following particulars:—1. That there were different degrees of unity and schism, according to the proportion of which a man was said to be more or less united to the Church, or divided from it. 2. That they who retained faith and baptism, and the common form of Christian worship, were in those respects at unity with the Church; though, in other respects, in which their schism consisted, they might be divided from her. 3. That to give a man the denomination of a true Catholic Christian, absolutely speaking, it was necessary that he should in all respects, and in every kind of unity, be in perfect and full communion with the Church; but to denominate a man a schismatic, it was sufficient to break the unity of the Church in any one respect; though the malignity of the schism was to be interpreted, more or less, according to the degrees of separation he made from her. Because the Church could not ordinarily judge of men's hearts, or of the motives that engaged them in error and schism, therefore she was forced to proceed by another rule, and judge of their unity with her by their external communion and professions.

And as the Church made a distinction between the degrees of schism, so did she between the censures inflicted on schismatics; for these were proportioned to the quality and heinousness of the offence. Such as absented themselves from church for a short time (which was reckoned the lowest degree of separation) were punished with a few weeks' suspension. Others, who attended only some part of the service, and voluntarily withdrew when the Eucharist was to be administered; these, as greater criminals, were denied the privilege of making any oblations, and excluded for some time from all the other holy offices of the Church. But the third sort of separatists, who are most properly called schismatics, being those who withdrew totally and universally from the communion of the Church, and endeavoured to justify the separation; against these the Church proceeded more severely, using the highest censure, that of excommunication, as against the professed enemies and destroyers of her peace and unity.

Ecclesiastical history presents us with a view of several considerable schisms, in which whole bodies of men separated from the communion of the Catholic Church. Such were, in the fourth century, the schisms of the Donatists, and the many heretics that sprang up in the Church, as the Arians, Photinians, Apollinarians, &c., the schism of the Church of Antioch, occasioned by Lucifer, bishop of Cagliari, in Sardinia; in the fifth century, the schism of the Church of Rome, between Laurentius and Symmachus; in the ninth century, the separation of the Greek Church from the Latin; but, particularly, the grand schism of the popes of Rome and Avignon, in the fourteenth century, which lasted till the end of the Council of Pisa, 1409.—Bingham, bk. xvi. c. 1, 17.

The deprecation in the Litany against heresy and schism was added in 1661 after the many schisms by which the Church was rent during the period of the great Rebellion. The spirit of party within the Church is inchoate schism. It divides the interests of a portion of the Church from those of the whole Church, and so tends to the breach of outward unity. Schism may originate in dissatisfaction with the teaching or with the government of the Church. Its sin lies in its disruption of the *one* body (Eph. iv. 4, 5). Its special dangers lie in wilful abandonment of those means of grace of which the Church is the divinely appointed channel, and in the ever-increasing liability to falling away further and further from orthodox teaching and practice. Heresy leads to schism, and schism, in its turn, has a tendency to encourage heresy. Moreover experience teaches us that schism begets schism. The child naturally manifests the disloyal and unfilial spirit of the parent.—E. Daniel's *P. B.* p. 172.

SCHOOLS. The word was anciently of larger application than at present, and signified places of instruction not only for children, but for those of more advanced age. It was applied generally to what are now called universities. Thus Shakspeare, in "Hamlet," speaks of being at school at Wittenberg, that is, at the university. The places in the universities where exercises for degrees are performed, and lectures read, are still called schools, both in England, and at least in the older universities of Europe: and academical degrees were often called *degrees of school*.

By Canon 77. "No man shall teach either in public school or private house, but such as shall be allowed by the bishop of the diocese, or ordinary of the place, under his hand and seal; being found meet, as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion; and also except he first subscribe simply to the first and third articles in the 36th canon, concerning the king's supremacy, and the Thirty-Nine Articles of Religion, and to the two first clauses of the second article, concerning the Book of Common Prayer, viz. that it containeth nothing contrary to the word of God, and may lawfully be used."

By Canon 78. "In what parish church or chapel soever there is a curate, which is a master of arts, or bachelor of arts, or is otherwise well able to teach youth, and will willingly so do, for the better increase of his living, and training up of children in principles of true religion, we will and ordain that a licence to teach youth of the parish where he serveth be granted to none by the ordinary of that place, but only to the said curate: provided always, that this constitution shall not extend to any parish or chapel in country towns, where there is a public school founded already; in which case we think it not meet to allow any to teach grammar, but only him that is allowed for the said public school."

By Canon 79. "All schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter catechism, heretofore by public authority set forth. And as often as any sermon shall be upon holy and festival days, within the parish where they teach, they shall bring their scholars to the church where such sermons shall be made, and there see them quietly and soberly behave themselves, and shall examine them at times convenient after their return, what they have borne away of such sermons. Upon other days, and at other times, they shall train them up with such sentences of Holy Scriptures, as shall be most expedient to induce them to all godliness. And they shall teach the grammar set forth by King Henry VIII., and continued in the times of King Edward VI. and Queen Elizabeth of noble memory, and none other. And if any schoolmaster, being licenced, and having subscribed as is aforesaid, shall offend in any of the premises, or either speak, write, or teach against anything whereunto he hath formerly subscribed, if upon admonition by the ordinary he do not amend and reform himself, let him be suspended from teaching school any longer."

"The larger or shorter catechism."—The shorter is that in the Book of Common Prayer; the larger was a catechism set forth by King Edward VI., which he by his letters patents commanded to be taught in all schools; which was examined, reviewed, and corrected in the convocation of 1562, and published with those improvements in 1570, to be a guide to the younger clergy in the study of divinity, as containing the sum and substance of our reformed religion.—*Gibson*, 374.

"Shall bring their scholars to the church."—E. 10 & 11 W. *Betcham*, and *Barnardiston*. The chief question was, whether a schoolmaster might be prosecuted in the ecclesiastical court for not bringing his scholars to church, contrary to this canon. And it was the opinion of the court that the schoolmaster, being a layman, was not bound by the canons.

"Grammar."—Compiled and set forth by William Lily and others specially appointed by his Majesty; in the preface to which book it is declared that, "as for the diversity of grammars, it is well and profitably taken away by the king's Majesty's wisdom; who foreseeing the inconvenience, and favourably providing the remedy, caused one kind of grammar by sundry learned men to be diligently drawn, and so to be set out only; everywhere to be taught for the use of learners, and for avoiding the hurt in changing of schoolmasters."

The first elementary Day Schools for the children of the poor in England were founded by the Society for the Promotion of Christian Knowledge in 1698. A clergyman was appointed by the Society to inspect these schools in 1700. Before twenty years had passed Charity Schools had been established in every great centre of population throughout the kingdom.

Sunday Schools originated in the classes held for the instruction of the young by St. Charles Borromeo, and were introduced into England by Mr. Robert Raikes at Gloucester in 1781, at the suggestion of the Rev. Thomas Stock, Master of the Cathedral School.

The following succinct and lucid history of public education for the poor in England during the greater part of the first half of the present century was given by the bishop of Gloucester and Bristol, in his visitation charge of 1847:—

"The system of mutual instruction was first promulgated in this island by Dr. Andrew Bell, exactly half a century from the present time; and that invention, when generally known, drew people's minds to the subject of schools for the children of the poor; for it was thought, that a method by which one person could inspect the instruction of great numbers would reduce so materially the expense, as to render it no longer hopeless to procure some education for all the inhabitants of the country. In the early years of the nineteenth century, this became the subject of earnest disscusion and controversy: and with good reason; for it seemed an obvious consequence, that a machinery by which large numbers could be instructed together, would place in the hands of those who directed that instruction a powerful moral engine to affect the minds of the rising generation. The sectaries were not slow in availing themselves of that engine; and as the religious differences of dissenting parents were, by some, considered a reason against their children using the catechism of the Church, it was maintained by them, that nothing should be taught in those large seminaries except such truths as all Christians, of every complexion and denomination, could agree to accept. Many faithful ministers of the Church felt that they would not be justified before God or man in abdicating one of their most essential functions, that of watching the instruction of their young parishioners, and they recoiled from any proposal of compromising Divine truths; accordingly, they were found strenuously to resist that scheme. With the view of directing the education of the poor in the principles of the National Church, in the year 1812 was established the National Society, an institution which has ever since, by various methods, assisted our schools—by contributions towards their erection—by training teachers—by imparting advice and information—and by maintaining consistency and efficiency in an extensive and rather complicated system. It was, I believe, about thirty years ago that this momentous subject acquired increased importance in the public eye, by the reports of an Education Committee of the House of Commons; and it was then first suggested, that an object of such vast consequence as national education claimed the direct assistance of the State, and that nothing less than aid from the public purse could ever compass the great object of universal instruction. But it was not until the year 1833, that the least assistance was rendered by the government or parliament towards that work. Schools had indeed increased in number, and the public mind had become more and more favourable to the undertaking. But the countenance then first given to popular education by parliament, seems to have originated in political considerations. The population of the country had increased with surprising rapidity; and the vast numbers of poor congregated in towns, particularly in the manufacturing and mining districts, left far behind them all the efforts of private benevolence. At the same time, a fearful increase was observed in the amount of crime; and an examination of the unhappy inmates of prisons proved that a great majority were destitute of every kind of instruction: on the other hand, of the educated part of the poorer classes, very few were discovered in the criminal ranks. Such considerations showed the extreme danger of suffering masses of the people to grow up in ignorance of moral and religious duties, and weighed with parliament to make a grant towards building school-rooms. The amount was indeed trifling compared with the demand, being only £20,000 for England and Wales: but the like sum was repeated for five successive years; and, niggardly as these grants have been generally called, it would be ungrateful not to acknowledge that they did cause a great extent of good throughout the country. The money granted by the Treasury being proportioned to the sums advanced by private subscriptions, was effectual in stimulating a large amount of individual charity, and thus called into being a multitude of schools that could not otherwise have had existence. The Treasury grants being conveyed through the National Society to Church schools, and through the British and Foreign Society to Dissenting schools, to meet the sums respectively subscribed, the result was, that no less than five-sixths of the whole were allotted to the former; thereby giving a signal proof of the greater zeal in the cause of education which animated Churchmen.

"However, the experience of so many years too plainly showed that the education, if such it could be called, which was given to the poor, was inadequate and unsatisfactory. The system of mutual instruction, though to a certain extent useful when judiciously directed, was found not to be capable of those wonderful effects upon which sanguine minds had calculated. Besides, the early age at which children were generally deprived of school instruction, through the necessities or the cupidity of their parents, perpetually disappointed the hopes of their intellectual proficiency. But, above all, the inadequate qualification of the masters and mistresses of National Schools precluded all prospect of such an education as might elevate the mind. The smallness of their salaries, mainly depending upon precarious subscriptions, almost excluded persons of ability and energy from situations in which those qualities are peculiary required. Frequently the instructors of the rising generation were persons who had been unsuccessful in their endeavours to obtain a livelihood in other lines of life, who had never turned their attention to the subject of education, and were destitute of the temper, discernment, and love of the profession, which should be combined in a good teacher; and a few weeks' attendance in the central school (when funds could be found for that purpose) was seldom sufficient to remedy previous inaptitude, or to confer appropriate habits and address. Against these difficulties, the clergy, feeling that upon them the responsibility was cast, long struggled with exemplary zeal and patience; a state of things which still continues. Many are the cases where the whole pecuniary support of a school, beyond the weekly pence of the children, rests with the minister; and whatever is of any value in the teaching, proceeds from himself, or the members of his family.

"From observation of these and other defects in our system, and from a deep sense of the duty of a Christian nation to bring up its people in Christian principles, the National Society promulgated a new and comprehensive plan, the object of which was to establish, in every diocese, training schools for teachers, to combine them with seminaries for the children of the middle classes (who had before been unaccountably overlooked in our schemes of national education), and to give permanence to these institutions by connecting them with the cathedral establishments; while it was hoped, that all Churchmen of influence and education might be interested in the care and promotion of the system, by the formation of diocesan boards of education. This important movement took place in the year 1838; and though the results, as far as it has operated, have been beneficial to the cause of education, yet it must be confessed that the success of the scheme has not equalled the anticipations of its benevolent and enlightened projectors. The pecuniary support which it has met with has not been hitherto sufficient to carry into execution the contemplated objects to the required extent: the effect, however, has, on the whole, been considerable: and the conviction universally produced on the public mind seems to be, that without an appropriate education to be given to the teachers, qualifying them to conduct the moral culture of the youthful mind, all efforts at useful instruction of the poor will be illusory; and that this is an object which must, at all risks and all costs, be kept in view. Nevertheless, no one can fail to see the difficulty which the circumstances of this country cast in the way of any training system: in particular, the acquirements of the pupils being of such a nature as will qualify them for many other employments better remunerated than the mastership of a charity school, it is always to be feared that the best and ablest proficients may be tempted to desert the profession for which they have been educated, to embark in one more lucrative and alluring.

"In the following year the government made an attempt to take into their own hands the guidance of national education. This was to have been effected by various steps, by the establishment of a model school, and of a school for instructors (or *normal school*, as it was termed) under the authority and direction of a Committee of the Privy Council, who were constituted a board of education, with a great latitude of discretion. The former rule of appropriating grants of public money in a just proportion to voluntary donations was to be no longer observed; but a centralized system of government inspection of schools and of the course of instruction was announced. As these measures were proposed by statesmen who had always avowed themselves advocates and supporters of what is termed the British and Foreign system, as they opened a door to the introduction of a course of education *in which religion might have little or no share*, and as they were joyfully hailed by that party in the country which avowed hostility to the Church, there could be little doubt on the mind of anybody as to their tendency. Though the operation might have been gradual, yet no long time would have passed before the Church was deposed from one of its most important functions, and that upon which its ulterior usefulness among the poorer classes mainly depends—the early instruction of their youth. This must be regarded as the great crisis of the education question, in which the sentiments of all who had thought or interested themselves in the matter found expression. The government plan was upheld by those who wished for schools in which instruction might be confined, as in those of France, to secular knowledge—as well as by those who advocated the notion of dividing religious instruction into *general* and *special*, and wished to communicate the former in schools, but to exclude the latter, as bringing into collision conflicting opinions. The prevailing judgment of the public was indicated by petitions to parliament, of which about 3000 were against the proposals, and about 100 in their favour. The measure was only carried in the House of Commons, with all the weight of ministerial influence, by a majority of two, while in the Upper House resolutions condemnatory of it were voted by a majority of no less than 111; and an address was carried up to the throne by the whole House, praying her Majesty not to enforce a system which interfered with the province of the Established Church. It rarely happens that upon any question the preponderance of public opinion throughout all classes has been expressed so decidedly, and at the same time so deliberately. Its first result was of a very remarkable character. The distinguished and eloquent statesman, the founder of the British and Foreign School Society, who had signalized the whole of his public life by a zealous and energetic advocacy of the comprehensive system of education, was so convinced of the hopelessness of overcoming the prevalent feeling in favour of the Church as general instructress, that he published a pamphlet, to persuade those who had co-operated with him for thirty years in that course to acquiesce in the decision which public opinion, as well as parliament, had pronounced against them; and urged, with his usual force of argument, that they would best show themselves the sincere and patriotic advocates for the diffusion of knowledge, by agreeing at once to a 'Church Education Bill.'

"It is gratifying to contemplate the moderation with which the Church used the triumph of opinion declared in her favour, and the substantial proof which she gave of the sincerity of her zeal for intellectual improvement. The deplorable ignorance in which multitudes were suffered to grow up in the populous manufacturing and mining districts, and the inadequacy of any voluntary efforts in their favour, had been used as the great argument for devolving all care of them and their instruction upon the State; accordingly, a special fund was immediately subscribed, and intrusted to the National Society, for maintaining schools in those populous districts, amounting to not less than £150,000, five times the sum voted at the time by parliament for the whole kingdom. A disposition was likewise shown to meet, as far as possible, the views of the government in regard to schools whose erection had been aided by parliamentary grants; it being agreed that they should be open to government inspection, on condition that the inspectors of Church schools were to be persons recommended by the archbishops of the respective provinces.

"During the last seven years the system of inspection has been in progress, and, I think, with singular benefit to the cause of education. The examination of a number of schools by able and intelligent observers (and such qualifications the inspectors eminently display) has thrown much light upon a subject in which there must ever be some practical difficulty. Through a comparison of different cases, it becomes evident what methods are most successful in practice; and it can be satisfactorily ascertained in which instances failure is attributable to the plan, and in which to the execution. The inspectors' reports, comprising a mine of valuable information, will be found in the volumes of the Committee of Council, which also communicate a variety of plans for school-rooms and school-houses, directions useful for building and conducting schools, improvements introduced from time to time, and a large body of economics conducive to the improvement of humble education. Among all the truths which have been established upon this interesting subject, the most important is, that the instructor should himself have received early training, not merely that he may be qualified to conduct the mechanical process of a school, but may have such acquaintance with the tempers and characters of children, and such skill in managing them, as experience alone can confer. Above all, it is necessary that he should himself be thoroughly imbued with religious principles, without which there is little chance of his imparting that tone of Christian discipline which should pervade the whole of his intercourse with the scholars. That there may not be wanting a supply of fit and able persons to fill these stations, it is particularly desirable that, whenever a boy is distinguished in a national school for ability and good disposition, he should be retained beyond the usual age, both for his own improvement and for the service of the school: and if means can be found to constitute him a stipendiary monitor, the real benefits of the monitorial system will be perceived, without the objections to which it has been found liable. Such a pupil may have further instruction after school hours, and, if his manners and conduct correspond with his ability, may become an apprentice teacher; he will then be qualified as a recipient of the higher instruction communicated at a training establishment for schoolmasters, or, as it is the fashion to call it, a normal school."

It will be advantageous to indicate somewhat more in detail the various steps by which State education had advanced.

In 1832 the sum of £20,000 was voted for public education, and placed at the disposal of the Treasury, no separate education department having yet been constituted. This money was applied exclusively in aiding efforts for the erection of schools, on the recommendation of either the National or the British and Foreign School Society. This arrangement continued for six years. It proved highly unsatisfactory, there being no sufficient guarantee that the money would be wisely expended.

In 1839 the annual vote was increased to £30,000, and a special department was created to superintend its expenditure. This department was composed of a special Committee of the Privy Council, aided by inspectors and other officers. The first thing which the department endeavoured to do was to establish a training college for teachers, in which religious instruction was to be upon the combined system, i.e. it was to be given by teachers of the various religious communions to which the students respectively belonged. This proposal was so strongly opposed by the Church, that it had to be speedily abandoned. It has never been revived. The department now resolved to confine its operations to subsidizing voluntary educational agencies, and to the work of inspection. No grant was henceforth to be made to any school not under government inspection. Further minutes required that in all State-aided schools the Bible should be read, and a "conscience clause" recognised.

In 1840 was formed what came to be known as the concordat with the Church, by which the sanction of the primate was necessary for the appointment of an inspector. This conciliated the Church, before alarmed by the Normal School scheme; but it first roused the suspicions of the Nonconformists, although a similar concession was afterwards extended to them by giving a power of veto to the British and Foreign Society in the appointment of the inspectors assigned to their schools (Craik's *State and Education*, p. 22).

By 1843 the annual grant had risen to £40,000. Grants were now made for the first time towards the erection of teacher's houses and training colleges, and towards the provision of school furniture and apparatus.

The publication of the annual reports of the inspectors rendered a vast service to education, by clearly indicating what were the needs of the country, the defects of the existing machinery, and the best ways in which those defects might be remedied. They showed in particular that no real improvement could be effected until competent head-teachers could be found, and that the monitorial system of Bell and Lancaster was radically unsound. How was it possible that children could satisfactorily teach children? A better system was found to obtain in Holland, where promising pupils were apprenticed as teachers at the age of thirteen, and then sent to a training college.

The important minutes of 1846 had for their chief object the improvement of the training of teachers. "Before any annual grant could be made, the inspector was to report as to the fitness of the teacher for the training of apprentices; as to the equipment and organization of the school; and as to the probable continuance of the contribution from local resources. Apprentices were to be recommended by the managers of the school, and must not be under thirteen years of age. They were to be bound by indenture for five years, and at the end of each year were to pass an examination of increasing difficulty. When these conditions were fulfilled, the pupil-teacher was to receive a stipend rising from £10 in the first to £20 in the last year of his apprenticeship. Further, the teacher under whose charge he was placed was to receive a fixed annual payment in return for his training.

This provided the first step in the supply of trained teachers. But the new regulations went further. At the end of their apprenticeship pupil-teachers were to be eligible for what were called Queen's scholarships of £20 or £25 a year at some training college under inspection. They were to be selected by competition; and the training college which received them was to be allowed £20 for each student of the first year, £25 for each student of the second year, and £30 for each student of the third year. By this means not only were the best pupils from the elementary schools encouraged to proceed to a more complete course of training in the practical work of teaching, but the training colleges were to have grants of a substantial amount, which would prevent their having recourse to a less promising class to recruit their ranks... It was further provided that an augmentation grant should be allowed to teachers who had been so trained in proportion to the length of their training. The lowest augmentation grant was £15; the highest £30" (Craik, pp. 36–7).

The pupil-teacher system has obvious disadvantages, but it is economical, and has, on the whole, worked well. Its weakest point is that the pupil-teacher is set to teach when his own education is little in advance of his pupils, and is not allowed sufficient leisure for carrying on his own studies. This defect has been to some extent remedied in the schools of the London School Board by employing the pupil-teachers only half the day in school, and leaving them the other half for self-improvement.

In 1853 *Capitation grants* were offered towards the support of schools in country districts and in small towns, with the object of securing the employment of an efficient and sufficient staff for such schools. In 1855 the same advantages were offered to schools in urban districts. The introduction of capitation grants marks a new departure in the history of elementary education in England. Hitherto the State had merely assisted local efforts; now it largely superseded them.

In 1856 the various branches of our educational system under State control were united and placed under a distinct Education Department, at the head of which was to be the Lord President of the Council assisted by a member of the Privy Council, who was to be called the Vice-President of the Committee of Privy Council on Education.

For some years after this elementary education enjoyed immunity from any serious departmental changes, and advanced with enormous strides. In 1849 the number of certificated teachers was only 681; by 1859 it had reached 6,878. The number of pupil-teachers had increased during the same decade from 3,580 to 15,224. The capitation grants had risen from £22,801, paid in 1854, to £247,691 in 1859.

The rapid growth of the education grants and of the official machinery needed for their administration led, in 1861, to the passing of a revised Code, which was based on the recommendations of the Duke of Newcastle's Commission, appointed to inquire into the state of popular education in England in 1858.

These recommendations were—1. that grants for elementary education should be based on an individual examination of the children; 2. that measures should be taken for aiding districts that had not yet been assisted by parliamentary grants; 3. that the administration of the grants should be simplified.

Under the provisions of the Revised Code, the grants were divided into a capitation payment and a payment on the results of individual examination in reading, writing, and arithmetic. Grants were no longer to be made to teachers holding certificates of merit, or to pupil-teachers, and managers were to be left perfectly free to make their own terms with their teachers.

The effects of the Revised Code were most disastrous. The education given in national schools was immediately and almost universally restricted to reading, writing, and arithmetic, the only subjects for which government grants were made; the curriculum of the training colleges was cut down; head-teachers, finding that the State had broken faith with them by the withdrawal of their certificate allowances, left their profession in great numbers; and the supply of pupil-teachers fell off so rapidly that some of the training colleges were threatened with extinction from lack of students. Even the much-vaunted system of payment by results has proved a questionable good, exposing teachers, as it does, to the temptation to put a dangerous pressure on their pupils.

In 1867 endeavours were made to neutralise some of the mischievous effects of the Revised Code by encouraging the teaching of subjects beyond those specified in the six standards, and by increasing the ratio of pupil-teachers to scholars so as to supply a larger number of candidates for admission into the training colleges.

By 1869 the accommodation in schools under government inspection exceeded 2,000,000 places, and had nearly doubled what it was in 1859. "About 1,300,000 children were educated in State-aided schools; and of the £1,600,000 which their education annually cost, about one-third was defrayed by fees, about one-third by government grants, and about one-third by voluntary subscriptions. The real motive power came from those who gave the voluntary subscriptions. They amounted in all to about 200,000 persons, upon whom the main burden of national education lay; and undoubtedly they had achieved much. But on the other hand they had left large gaps. If there were 1,300,000 children at State-aided schools, there were at least 1,000,000 in schools which received no grant, were not inspected, and against which there was a strong presumption that they were utterly inefficient. The inspected schools, even had they been filled to overflowing, could not hold all these children in addition to their own; but besides this there were not far from 2,000,000 more who ought to be, but were not, at school at all" (Craik's *State and Education*, p. 85).

How to close schools that were not giving an efficient education, and provide schools that voluntary agencies could not supply, were the problems which now called for solution. A league called "The Education League" was started at Birmingham which advocated the establishment of free and unsectarian schools by means of local rates, and the enforcement of the principle of compulsory attendance. To resist these revolutionary proposals, "The Education Union" was formed, which advocated the meeting of the educational needs of the country by measures on the old lines.

The Education Act of 1870 was, to a certain extent, a compromise between the principles advocated by these bodies. Its avowed object was to supplement, not to supplant, existing voluntary schools, or, in Mr. Forster's words, "to complete the voluntary system and to fill up gaps." The whole country was divided into school districts, and each district was required to have a sufficient supply of accommodation for the purposes of elementary education. No school was to be recognised which did not admit all children without requiring attendance at religious instruction or religious worship. An inquiry was instituted for the purpose of ascertaining the school accommodation in each district, and six months of grace were allowed for voluntary agency to supply any deficiency. If at the end of this period the deficiency was not filled up a School Board elected by the ratepayers was to be at once formed. In London the establishment of a School Board was insisted upon at once. A School Board was to hold office for periods of three years, and was to have power to issue a precept calling upon the rating authority to raise such a rate as might be needed for the execution of the task devolving on it. School Boards were also enabled to obtain loans from the Public Works Loan Commissioners on the security of the school fund. All elementary schools were to have a conscience clause which allowed a parent to withdraw his child from any religious instruction of which he might disapprove, and required that the religious instruction should be given either at the beginning or the ending of a school session. School Boards were to be left perfectly free to give or not to give religious instruction; but if such instruction were given, no attempt was to be made to proselytize the children to any religious body, and no formula or catechism, distinctive of any religious body, was to be used in a Board school. The Education Department withdrew altogether from the examination of children, pupil-teachers, and students in training colleges in religious knowledge. The demand of the Education League for universal free education was disregarded. School Boards were to charge fees on a scale approved by the Education Department, but might remit the whole or part of them for certain periods in cases of poverty, and in exceptionally poor neighbourhoods might establish free schools. They were also invested with power to pay the fees of poor children attending voluntary schools—a power which was never largely used, owing to jealousy of the Church, and in 1876 was transferred to the Guardians of the Poor. To secure the regular attendance of children at school, School Boards were empowered to make bye-laws requiring children between the ages of five and thirteen to attend school, and laying down the conditions on which children might be exempted from attendance. The withdrawal of the Department from the examination of elementary schools and training colleges in religious knowledge compelled the Church to make an independent provision for this purpose. Paid inspectors in religious knowledge were appointed in most of the English and Welsh dioceses, and the National Society undertook the cost of the examination in religious knowledge of candidates for admission into the training colleges of students resident in training colleges, and of acting teachers. The administration of the National Society's grants for these purposes is now entrusted to an examining Board of six members, two of whom are elected by the archbishops, two by the Society, and two by the principals of the training colleges. The examiners chosen by the Board are approved by the two archbishops.

The period of grace allowed by the Act for voluntary agencies to overtake the educational needs of the country was largely used. More than 3000 applications for building grants were lodged in 1870. To meet this emergency the National Society and the Society for Promoting Christian Knowledge made very liberal grants, which had the effect of preventing the establishment of School Boards in many places where they would otherwise have been inevitable. Since the passing of the Act of 1870 the former society has granted over £144,000 for building and enlarging schools.

By 1876 the accommodation in elementary schools was sufficient for about 3,500,000, of which more than 2,000,000 school places belonged to the Church of England, 600,000 to British and other Nonconformist managers, 200,000 to Roman Catholic managers, and more than 550,000 to School Boards. "The accommodation had been nearly doubled between 1869 and 1876; more than 1,600,000 places had been added, and of those about two-thirds were due to voluntary agencies. These voluntary agencies had received grants in aid for about one-third of the schools they had built, the grants defraying about one-fifth of the cost of the aided schools. Towards those aided schools these voluntary subscribers had contributed nearly £1,300,000. The cost of the remaining two-thirds of their schools they had defrayed entirely out of their own pockets, without any aid from the State, and at an expense which it is impossible to estimate accurately, but which must certainly have raised the whole expenditure from voluntary subscriptions in those few years to something more than £3,000,000, an item of no little moment when the expediency of retaining or abolishing this element of voluntary effort is under discussion. The cost of the rest of the new schools, affording accommodation for considerably more thon 500,000 children, had been defrayed by School Boards from the loans for which they had received sanction. These amounted to £7,700,000, and would, when fully expended, provide for 621,000 children" (Craik's *State and Education*, p. 109). The contributions towards the maintenance of voluntary schools in 1876 amounted to £750,000.

One thing was yet needed to complete the Act of 1870, and that was to get to school the children for whom accommodation had been provided. In 1876 Lord Sandon brought forward a bill for supplying this defect, and the same year saw the bill added to the Statute Book. The Act of 1876 stated that parents should be bound to provide for their children's receiving elementary education in reading, writing, and arithmetic, under certain penalties, and laid down a certain minimum of requirements below which no bye-laws were to fall. It also provided that, with certain exceptions, no child should be employed under the age of ten, and that no child between ten and fourteen years of age should be employed without a certificate of proficiency or of previous due attendance at school. To extend compulsory attendance in districts not under School Boards, the Act provided that School Attendance Committees should be appointed in such districts with power to frame bye-laws and enforce attendance at school.

The effect of this measure upon school-attendance was soon visible. The average attendance increased in the four years (1876–80) by about 500,000.

In 1880 the framing of bye-laws, which had hitherto been optional on the part of School Boards, was made compulsory on both School Boards and School Attendance Committees. The bye-laws vary according to the circumstances of the neighbourhoods to which they apply, but, in some form or other, compulsory attendance now prevails all over the country.

By 1885 the school accommodation of the country had risen to 5,061,000 places, of which 2,515,000 belong to the Church of England. The average attendance in Church schools was 1,637,000, in Board schools 1,029,000. The voluntary subscriptions towards the maintenance of Church schools amounted to nearly £600,000. The various religious denominations, taken together, contributed nearly three-quarters of a million towards the maintenance of their schools. It is noteworthy that the School Boards levied more than £800,000 the same year to educate less than half of the number of children in the voluntary schools.

During the fourteen years ending 1883 the Church contributed for education in schools connected with the Education Department £8,570,727, as against £2,066,695 from all the other religious bodies combined.

It has been estimated that the total subscriptions towards the mere building of voluntary schools amounted by 1882 to £12,000,000.

An important part of the machinery of elementary education is that which is employed in the training of teachers. In 1835 a grant of £10,000 was made by parliament towards the establishment of normal schools for the training of teachers; but, owing to "the religious difficulty," this sum remained unappropriated for some years. The department soon gave up all hope of establishing a college of its own that would satisfy the religious feelings of the nation, and, at last, determined to confine its efforts in this direction to the subsidizing of colleges founded by private effort or by educational societies. It was not till the Minutes of 1846, that annual grants were systematically made to the training colleges. By these Minutes, as we have seen, the pupil-teacher system was established, and exhibitions were granted to pupil-teachers on examination, to enable them to enter the training colleges; teachers who passed the examinations prescribed for students in training received allowances of money according to the certificate of merit which they succeeded in obtaining. In order that these certificates should represent practical skill as well as attainments, it was decided in 1853 that they should not be granted to students while in training, but only to ex-students who had successfully conducted an elementary school for two years. The certificates were to be annually endorsed by the government inspector according to the teacher's merit, and at the end of five years might be revised.

In 1863, the year after the introduction of the Revised Code, the grants to training colleges were placed on an entirely new basis. They had hitherto been wholly prospective; henceforth they were to be wholly retrospective. "Sums of £100 for a master and £70 for a mistress, were taken to represent the average cost of a two years' training. These amounts were to be paid to the Committee of Council on each teacher trained; but only if he or she obtained a certificate after being at the college two years, and worked in an elementary school satisfactorily for a further period of two years. It was at the same time made a condition that the assistance in any one year was not to exceed 75 per cent. of the cost of the institution during the preceding year;

neither was it to be more than a certain proportion on the number of students in residence at the time it was granted" (*The Schools for the People*, p. 436). Since these important alterations scarcely any change has been made in the conditions on which public grants of money are made to the training colleges.

At the present time the training colleges of the country afford accommodation for 3,297 students. Of this accommodation places for 2,244 students are provided in training colleges belonging to the Church of England. Up to 1884 the voluntary expenditure on the building and maintenance of these colleges amounted to £647,134.

Second only in importance to elementary education, is the education of the middle classes. This has not yet received from the Church of England the attention it deserves, with the inevitable consequence that it is drifting into other hands. Various praiseworthy endeavours have been made to establish Middle Class schools in connexion with the Church of England, notably by Canon Woodard, Canon Holland, and the Church Schools Company.

Canon Woodard's scheme was put forth in 1848, and aimed at the formation of a society of men, who should be united in the same way as the fellows of a college, and should devote themselves to the work of middle-class education. It is intended that the society should have ultimately five central colleges, each under a provost and fellows, and that each of these colleges should embrace a series of schools of different grades. Two of these central colleges, one at Lancing and one at Lichfield, are already in existence. The religious teaching is not restricted by a conscience clause.

Canon Holland's scheme was intended to provide, by means of a limited liability company, for the education of girls in accordance with the principles of the Church of England. It has opened two schools in London.

The Church Schools Company was founded in 1883 under the patronage of the archbishops. Its object is to establish day and boarding schools of various grades for boys and girls above the class attending elementary schools, and to provide, at a moderate cost, a sound education in accordance with the principles of the Church of England, the right of withdrawing a scholar in the day schools from religious instruction being reserved to the parent or guardian. The Company has already started ten schools, and gives promise of meeting a great need in a very satisfactory way. [E. D.]

SCHOOLMEN. The title given to a class of learned theologians who flourished in the middle ages. They derive their name from the schools attached to the cathedrals or universities in which they lectured. Some make Lanfranc (William the Conqueror's Archbishop of Canterbury) the first author of scholastic theology: others, the famous Abelard; others, his master Roscelinus; and others again his pupil Peter Lombard. But the most distinguished of the Schoolmen lived in the next century. The scholastic theology was the first attempt at forming a systematic theology. Their first step towards a systematic theology was to collect the sentences of the Fathers; the next step was to harmonize them by reducing them to principles. This could only be done by the application of philosophy to divinity, for philosophy unfolds the principles of reasoning. The Schoolmen, therefore, had recourse to the reigning philosophy, that of Aristotle; and Thomas Aquinas, in his *Secunda Secundæ*, i.e. the second part of the second division of the "Sum of Theology," has given the best and clearest exposition of Aristotle's Ethics to be met with out of Aristotle himself. The great error of the Schoolmen, which has occasioned the ruin of their theology, was this, that, instead of taking the Bible only for their basis, they took the Church for their first authority, and made the Bible only a part of the Church's teaching.

The doctrine of the Schoolmen, of our deserving grace of congruity, is censured in our 13th Article.

The Schoolmen were:

1. Albertus Magnus, a Dominican friar, born in Suabia. He was educated in the University of Paris, and was Thomas Aquinas's master. Pope Alexander IV. sent for him to Rome, where he officiated as master of the sacred palace; and Urban IV. forced him to accept of the bishopric of Ratisbon. He died at Cologne in the year 1280. Albert wrote a great number of books; and, in those days of ignorance, was accused of magic, and of having a brazen head, which gave him answers.

2. Bonaventure, surnamed the *Seraphic Doctor*, born at Bagnarea, a city of Tuscany, in 1221. He entered into the order of the Minims, in 1233, and followed his studies in the University of Paris, where he afterwards taught divinity, and took his doctor's degree with St. Thomas Aquinas in 1255. Next year he was elected general of his order; and Gregory X. made him a cardinal in 1272. He assisted at the first sessions of the General Council of Lyons, held in 1279, and died before it was ended. His works are very numerous, and equally replete with piety and learning.

3. Thomas Aquinas, surnamed the *Angelical Doctor*, was descended of the kings

of Sicily and Aragon, and was born in the year 1224, in the castle of Aquin, which is in the territory of Laboré in Italy. After having been educated in the monastery of Mount Cassino, he was sent to Naples, where he studied Humanity and Philosophy. In 1244 he went to Cologne to study under Albertus Magnus. From thence he went to Paris, where he took his doctor's degree in 1255. He returned into Italy in 1263; and, after having taught Scholastic Divinity in most of the universities of that country, he settled at last at Naples. In 1274, being sent for by Gregory X., to assist in the Council of Lyons, he fell sick on the road, and died in the monastery of Fossanova, near Terracina. Among the great number of his works, which make seventeen volumes in folio, his *Summa* is the most famous, being a large collection of theological questions.

4. Scotus, or John Duns Scotus, surnamed the *Subtile Doctor*, was a Scotchman by birth, and came to Paris about the year 1300, where he took his degrees, and taught in that city. He particularly taught the immaculate conception of the Blessed Virgin. From Paris he went to Bologna, where he died soon after, in 1308. According to the custom of the times, he wrote many philosophical and theological works, in which he prided himself upon maintaining opinions contrary to those of Thomas Aquinas. This gave rise to the opposite sects of the Scottists and Thomists.

5. William Ockham, surnamed the *Singular Doctor*, was born in a village of that name, in the county of Surrey, in England. He was the head of the sect called the Nominalists. He flourished in the University of Paris in the beginning of the fourteenth century, and wrote a book concerning the power of the Church and of the State, to defend Philip the Fair against Pope Boniface VIII. He was one of the grand adversaries of Pope John XXII., who excommunicated him for taking part with the anti-pope Peter of Corbario. He ended his days at Munich, the court of the Elector of Bavaria, who had received him kindly.

6. Raymond Lully, descended of an illustrious family in Catalonia, was born in the island of Majorca in 1236. He was of the order of the Minims, and had acquired a great knowledge of the Oriental languages. He invented a new method of reasoning, but could not obtain leave from Honorius IV. to teach it at Rome. Then he resolved to execute the design he had long formed of endeavouring the conversion of the Mohammedans. Having gone to Tunis, he had a conference with the Saracens in which he ran the risk of his life, and escaped only upon condition he would go out of Africa. He came to Naples, where he taught his method till the year 1290. At Genoa he wrote several books. From thence he went to Paris, where he taught his art. After several travels and adventures, he returned to Majorca, from whence he went over into Africa, where he was imprisoned by the Saracens, and so ill-treated, that he died of his wounds. He had found out the secret of making a jargon proper to discourse of everything, without learning anything in particular, by ranging certain general terms under different classes.

7. Durandus, surnamed the *Most resolving Doctor*, was of St. Pourçain, a village in the diocese of Clermont, in Auvergne, and flourished in the University of Paris from 1313 to 1318, in which year he was named by the pope bishop of Puy, from whence he was transferred to the bishopric of Meaux, which he governed to the time of his death.

8. To these may be added Giles, archbishop of Bourges, surnamed the *Doctor who had a good Foundation;* Peter Aureolus, archbishop of Aix, styled the *Eloquent Doctor;* Augustin Triumphus, of Ancona, who wrote the *Milleloquium* of St. Augustin; Albert of Padua; Francis Mairon, of Digne in Provence; Robert Holkot, an English divine; Thomas Bradwardine, an Englishman, Archbishop of Canterbury A.D. 1348, surnamed the *Profound Doctor*, author of a treatise *de Causa Dei* against Pelagius; and Gregory of Rimini, author of two commentaries on the First and Second Books of Sentences.—Cave's *Hist. Lit.;* Haureau, *De la Philosophie, Scolastique*, ii.; Milman's *Hist. Lat. Christ.* iv. 410: vi. 261, 273, seq.; Hook's *Archbishops*, ix. 46–54; *Dict. Nat. Biog.* vi.

SCOTLAND (See *Church in Scotland*).

SCREEN (Fr. *écran*). The word is evidently derived from the root of Latin *cerno*, Greek *κρίνω*, to separate. Any separation of one part of a church from another, generally of light construction, tabernacle work, open arcading, or wood tracery. Some screens, however, are large and deep structures, with only a wide door in the middle, and carry, or used to carry, cathedral organs on the top, as, for example, at York Minster and St. Alban's, and musicians are now of opinion again that that is the best place for an organ, though of course it spoils the view through the church, and many had been moved in consequence into aisles and other places. The screen, and indeed both screens in nave and choir, at St. Alban's, have two doors, with the old altar spaces between them. The screens separating side chapels from the chancel, nave, or transept, are usually called parcloses (See *Rood-Loft* and *Reredos*). [H.]

SCRIPTURE (כְּתָב : *γραφή* : *γράμματα* : *Scriptura*). The written word of God.

I. "The Lord said unto Moses, *Write* this for a memorial in a book" (Ex. xvii. 14); and the commandments are said to be the writing of God. But the idea of *the* Scripture as a whole is later, being first mentioned in 2 Chron. xxx. 5, 18 (כַּכָּתוּב, *κατὰ τὴν γραφήν*, LXX.). The Hebrew word however was afterwards changed, and the Mikra (מִקְרָא : Neh. viii. 8) became the equivalent of the collective *γράφαι*. The *Mikra* was the collection of the books which had been preserved during the Babylonish captivity, and brought together by Ezra on the return. Ezra divided the Bible into three parts: 1. The Law, containing the Pentateuch, or five books of Moses; 2. The Prophets, containing thirteen books; and 3. The Hagiographa, four books, making in the whole twenty-two, the number of letters in the Hebrew alphabet, but which the Jews now make twenty-four.

The first (the Law) was divided into fifty-four sections, for the several sabbaths (with the intercalated month), and these sections into verses. The division into chapters, which were originally subdivided by letters, not figures as now, is of late date, and was done to facilitate the use of concordances.

In the New Testament both the singular and plural of the Greek word are used; the former applying generally to some particular passage from the Old Testament (e.g. St. Mark xii. 10; St. John, viii. 38; Rom. ix. 17, &c.); the latter to Scripture collectively. Sometimes simply *αἱ γράφαι* is used, (St. Matt. xxi. 42; 1 Cor. xv. 3, &c.), or *πᾶσαι αἱ γράφαι*; sometimes an epithet is joined with it, as *ἅγιαι* (Rom. i. 2), or *προφητικαί* (Rom, xvi. 26). In the passage in 2 Tim. iii. 15, *τὰ ἱερὰ γράμματα* is translated in our version, "the Holy Scriptures," no doubt rightly, though taken by itself the word might include the whole circle of Rabbinical instruction. But in the very next verse is *πᾶσα γραφὴ θεόπνευστος* (Smith's *Dict. Bible*, 1162).

II. With regard to the *authority* of Scripture, our article (VI.) runs—"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." The list is then given.

"And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine." Then follows the list of apocryphal books. "All the books of the New Testament, as they are commonly received, we do receive, and account them canonical" (See *Scripture, Canon of*).

Some books are cited in the Old Testament which are now lost, unless the same as others, under different names; as, 1. "The Book of Jasher" (Josh. x. 13; 2 Sam. i. 18); 2. "The Book of the Wars of the Lord" (Numb. xxi. 14); 3. "The Book of Chronicles or Days," containing the annals of the kingdoms of Israel and Judah, frequently cited in the Books of Kings and Chronicles; 4. The remainder of Solomon's "three thousand proverbs," and "a thousand and five songs," and the whole of his writings on natural history, "of trees," "of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 32, 33); and 5. Probably the Lamentations of Jeremiah on the death of Josiah, as this subject seems not included in the book now extant. Some think that the first, the Book of Jasher, is the same as the second; others, the Books of Moses; and others think the first three are the same, and were public records deposited in the house of God. It is very probable that the references to these books, from the sense of them, were subsequent introductions. For an account of the language, the translations, &c., of Holy Scripture, see *Bible*; *Peshito*. [H.]

SCRIPTURE, CANON OF. The original meaning of *κανών*, canon (connected with קָנֶה, *κάνη*, *κάννα*, canna [channel], cane, cannon), is a straight rod, as a ruler; and then comes the idea of keeping anything straight: and afterwards of testing straightness. In its literal sense the word occurs in Job xxxviii. 5, for a measuring line (קָו, *σπαρτίον*, linea), and in Judith xiii–6, for the rod at the head of a couch. In the New Testament it is used in two passages of St. Paul's Epistles (Gal. vi. 16; 2 Cor. x. 13–16), and there, as in later Christian writers, the metaphorical use of the word is clearly shown. The *Rule*, the *Canon*, is frequently spoken of, but not necessarily the Canon of Scripture. The Rule of the Church, the Rule of Truth, the Rule of Faith—to these the appeal was made by the early Fathers in their controversy with heretics, from the time of Irenæus. In the "Clementine Homilies" the word is frequently used in this way, and though it may not directly be applied to Holy Scripture, yet Scripture would be included in the Rule of Faith (Clem. *Hom.* ii. 15, 18: Clem. *ad Jac.* 1).

There can be no doubt that the Canon of Scripture was fixed gradually. In the first age of the Christian Church the words of the apostles and their immediate successors were sufficient. These, together with the Old Testament, were all that was required. But soon a change took place, and when the immediate disciples of the Apostles had passed away, it was felt that their traditional teaching had lost its direct authority. Heretics arose who claimed to be possessed of other traditionary rules derived in succession from St. Peter or St. Paul (Clem. Alex. *Strom.* vii. 17), and it was only possible to try their authority by documents beyond the reach of corruption. The appeal to the written word of the Apostles became natural and necessary. A fixed literature, and a fixed canon or rule with regard to the authorised Scriptures was essential. Here, however, there was a difficulty. Many books were received which were not of apostolical authority. The *Epistle of Barnabas*, for instance, was still read among the "Apocryphal Scriptures" in the time of Jerome, and other spurious epistles were subjoined to the orthodox books, and were used and quoted from by the early writers. But though this may seem astonishing, we may regard their use of those books in the same way as the Church of England regards the books of the Apocrypha of the Old Testament. They are allowed to have an ecclesiastical use, but not a canonical authority. They are profitable for instruction—for elementary teaching (*στοιχείωσις εἰσαγωγική*), as it is said of the *Shepherd* of Hermas (Euseb. *H. E.* iii. 31). It was in this spirit that Apocrypha of the New Testament were admitted, with reserve, in many Christian Churches. Notwithstanding this, and other difficulties from the close of the second century, the history of the Canon is simple and its proof clear. It is allowed even by those who have reduced the genuine Apostolic works to the narrowest limits, that from the time of Irenæus the New Testament was composed essentially of the same books which we receive at present, and that they were regarded with the same reverence as is now shown to them. The history of the formation of the Canon of the New Testament may be divided into three periods: (1) that extending to the time of Hegesippus, A.D. 70–170; (2) to the persecution of Diocletian, A.D. 170–303; (3) to the third Council of Chalcedon, A.D. 303–397. Each of these periods marks some real step in the progress of the work. The first includes the era of the separate circulation, and gradual collection of the Sacred Writings: the second completes the history of their separation from the other ecclesiastical literature: the third comprises the formal ratification of the current belief by the authority of councils (Westcott's *Canon of the New Test.* p. 6 seq. and Append. A, and Dr. Salmon's *Introduction to the New Testament*, 2nd edition, which discusses those apocryphal writings).

II. At the Council of Trent, fourth session, 1546, at which, besides cardinals, there were present no more than four archbishops and thirty-three bishops, of which number all but eight were Italians, the books of the Apocrypha were inserted in the canon. Here we may quote the words of Bishop Cosin:

"The question is," he says, "whether ever any Church or ancient author, during these first ages, can be showed to have professedly made such a catalogue of the true and authentic books of Scripture, as the Council of Trent hath lately addressed and obtruded upon the world: which will never be done. In the meanwhile they all speak so perspicuously for our Church Canon, that there can be no denial of their agreement herein with us."

The Apostolical Constitutions, which some writers erroneously assign to Clement, bishop of Rome, but which were undoubtedly written in the 4th century, do not admit in the canon those books which we call apocryphal. In the second century, we find that Justin Martyr never cites them for Scripture. Origen and Tertullian, in the third century, agree in rejecting them. In the fourth, we have a multitude of the greatest writers, who are clearly against this point; such as Athanasius, Cyril of Jerusalem, Hilary, Epiphanius, Basil, Gregory Nazianzen, Chrysostom, and Jerome; besides the Council of Nice at the beginning of the century, and towards the close of it the Council of Laodicea, whose canons were incorporated among those of the universal Church. The great Churches of Jerusalem and Alexandria, of Antioch and Constantinople, pronounced on the same side; and even in the Roman Church itself we have the same testimony from Gregory I., as well as of many others who are held to be its chief authorities. Cardinal Caietan, who died only a few years before the meeting of the Council of Trent, following St. Jerome, maintained the distinction between the canonical and apocryphal books, and the influence of his opinion was very considerable, even at Trent. But the use of the Apocrypha was well known to be indispensable to Roman theologians, and if it were not admitted to form part of Scripture, no Divine sanction could be pleaded for purgatory, the canonization of saints, or the worship of images and relics. In this, as well as many other instances, the Roman Church has not scrupled to violate primitive tradition, in order to maintain its own doctrines and practices. [H.]

SCRIPTURES, INSPIRATION OF (See *Bible; Revelation*). "All Scripture," we are told, "is given by inspiration of God," 2 Tim. iii. 16. (The other version of that text, though adopted by the Revisers, seems extremely improbable, as critics have pointed out.) Tertullian, the first theological writer who employed the Latin language, uses the word "inspiratio," to express the Holy Ghost's agency in the composition of Scripture. The Divine inspiration, or the supernatural influence of God upon the mind, to form it for intellectual improvement, may be, 1. An inspiration of *superintendency*, by which God preserves a writer commissioned by him to communicate His will, from error in those points *which relate to his commission.* It does not follow that the writer shall be preserved from error in what relates to grammar, or natural philosophy; but he is preserved from error in all that God has commissioned him to reveal. 2. An inspiration of *suggestion*, which precedes the former, and takes place when God does, as it were, speak directly to the mind of the inspired person, making such discoveries to it as it could not but by miracle obtain. This has been done in various ways, by immediate impression on the mind, by dreams and visions represented to the imagination; at other times by sounds formed in the air, or by visible appearances. 3. Verbal inspiration; for which there is no authority or assertion by the writers of Scripture. And it is clearly contradicted by slightly different versions of our Lord's words being given by the evangelists, exactly as persons substantially accurate in their recollections would do.

The New Testament was written by a *superintendent* inspiration. The Apostles were, according to Christ's promise, furnished with all necessary powers for the discharge of their office, by an extraordinary effusion of the Holy Spirit upon them at the day of Pentecost (Acts ii. 4, &c.); and a second time (Acts iv. 31). We may assure ourselves that they were hereby competently furnished for all those services which were of great importance for the spread and edification of the Church, and of so great difficulty as to need supernatural assistance.

Considering how uncertain a thing *oral tradition* is, and how soon the most public and notorious facts are corrupted by it, it was impossible that the Christian religion could be preserved in any tolerable degree of purity, without a *written* account of the facts and doctrines preached by the apostles; and yet, on the other hand, we can hardly suppose that God would suffer a doctrine introduced in so extraordinary a manner to be corrupted and lost. Many of the doctrines which the apostles delivered in their writings were so sublime and so new, that, as they could not have been known at first otherwise than by an inspiration of *suggestion*, so they would need an inspiration of superintendency in delivering an accurate account of them.

There is no reason to doubt, from the promise of Christ, that such parts of the New Testament as were written by the apostles and evangelists (for St. Mark wrote his gospel instructed by St. Peter, and St. Luke instructed by St. Paul) were written by an inspiration of superintendency. What they wrote cannot but be the Word of Him who invested them with miraculous powers (See Palmer's *Hist. of Church*, ii. 6).

It is not to be thought that persons, so eminent for humility, piety, humanity, and other virtues, as the apostles were, would have spoken of their writings as the *words* and the *commands of the* Lord as the *test of truth and falsehood*, and gloried so much in being under the direction of the Spirit, if they had not certainly known themselves to be so in their writings, as well as in their preaching; and the force of this argument is greatly illustrated, by recollecting the extraordinary miraculous powers with which they were honoured, while making exhortations and pretensions of this kind. The internal evidence all points to the same.

There has been in the Christian Church, from its earliest ages, a constant tradition, that these books were written by the extraordinary assistance of the Spirit, which must at least amount to superintendent inspiration. With respect to the Old Testament, the books we have inherited from the Jews were always regarded by them as authentic and inspired. And our Blessed Lord and His apostles were so far from accusing the Jews of superstition, in the regard which they paid to the writings of the Old Testament, or from charging the scribes and Pharisees (whom Christ, on all proper occasions, censured so freely) with having introduced into the sacred volume mere human compositions, that, on the contrary, they not only recommend the diligent and constant perusal of them, as of the greatest importance to men's eternal happiness, but speak of them as Divine oracles, and as written by an extraordinary influence of the Divine Spirit upon the minds of the authors (Vide St. John v. 39: x. 35; St. Mark xii. 24; St. Matt. iv. 4, 7, 10: v. 17, 38: xxi. 42: xxii. 29, 31, 43: xxiv. 15: xxvi. 54, 56; St. Luke i. 67, 69, 70: x. 26, 27: xvi. 31; Acts iv. 25: xvii. 11:

xviii. 24–28; Rom. iii. 2: xv. 4: xvi. 26; Gal. iii. 8; 1 Tim. v. 17, 18; 2 Tim. iii. 14–17; St. James ii. 8: iv. 5; 1 St. Pet. i. 10–12; 2 St. Pet. i. 19–21). To this list may be added many other places,—on the whole, more than five hundred,—in which the sacred writers of the New Testament quote and argue from those of the Old, in such a manner as they would surely not have done, if they had apprehended there were room to allege that it contained at least a mixture of what was spurious and of no authority.—*Lowth on Inspiration; Tillotson's Sermons; Lee on Inspiration.*

SEA, FORMS OF PRAYER TO BE USED AT. These were added to the Prayer Book in 1661, and were probably written or compiled by Bishop Sanderson; but they were committed for revision by convocation to Stern, bishop of Carlisle. In the Preface they are mentioned as one of the additions it was thought expedient to make, but there is nothing said of their origin. The Long Parliament had previously published "A Supply of Prayers for the ships that want ministers to pray with them, agreeable to the Directory established by Parliament" (see *Directory*); but this was intended to supersede the use of the Prayer Book, which seems to have been retained on ships, or else no prayer at all to have been offered. The form was not designed for a complete office, and by the rubric at the head of the forms the ordinary daily service is directed to be used, and the first of the "Articles of War" runs, "Officers are to cause Public Worship according to the Liturgy of the Church of England to be solemnly performed in their ships, and to take care that prayers and preaching by the chaplains be performed diligently, and that the Lord's Day be observed."—Wheatly's *P. B.* p. 517; Procter, 432; Blunt's *Annot. P. B.* 527. [H.]

SEAL, the, or sealing; a title given to confirmation in the Oriental Church, in accordance with the expression frequently used by St. Paul (Eph. i. 13, 14: iv. 30; 2 Cor. 1. 21).

SEALED BOOKS. By the Act 13 & 14 Car. II. (which ratified the last revision of the Prayer Book), c. 4, sect. 28, it was enacted that the dean and chapter of every cathedral and collegiate church should obtain under the great seal of England a true and perfect printed copy of the above-mentioned Act and Prayer Book, to be kept by them in safety for ever, and to be produced in any court of record when required; and that like copies should be delivered into the respective courts of Westminster, and the Tower of London: which books so to be exemplified under the great seal, were to be examined by persons appointed by the king, and compared with the original book annexed to the Act: these persons having power to correct and amend in writing any error; certifying the examination and collation under their hands and seals: "which said books, and every one of them, shall be taken, adjudged, and expounded to be good, and available in the law to all intents and purposes whatsoever, and shall be accounted as good records as this book itself heretofore annexed," &c.

Mr. Stephens, in his edition of the Common Prayer Book, with notes, has given a facsimile text of the original black-letter Prayer Books, published after the last Review, with all the corrections of the commissioners carefully marked. The sealed books which he collated for this purpose, are those for the Chancery, Queen's Bench, Common Pleas, Exchequer, St. Paul's, Christ Church Oxford, Ely, and the Tower of London. An engraving from a photograph of the copy belonging to Durham is given in the frontispiece of the 2nd vol. of Blunt's *Annot. P. B.*

SECONDARIES. A general name for the inferior members of cathedrals, as vicars choral, &c.: the *clerici secundæ formæ*, that is, of the second or lower range of stalls, called the *bas chœur* in France. The priest vicars and minor canons were sometimes included in the superior form. At Chichester the secondary sang the daily Mass of Requiem in the Lady-chapel. Some of the lay singers at Exeter are so called. Sometimes the term was applied to the assistant priest in course, even though not of the second form. At Hereford the second vicar who assists in chanting the Litany is the "*secondary.*"

SECRET OF THE MASS. A prayer in the Canon of the Mass before the Preface, since the tenth century, said "secretly" in a low voice by the celebrant.

SECT (from *seco*, Lat., to cut; being analogous to the word *schism*, derived from the Greek *σχίζω*, which has the same meaning). A religious community following some particular master, instead of adhering to the teaching of the Catholic Church. Thus Calvinists are the sect following Calvin; Wesleyans the sect following Wesley. We are to remember that we are expressly forbidden in Scripture thus to call any man master: one is our Master, Jesus Christ, the righteous. There are about 270 sects in England, some rejoicing in very strange names, as the "Hallelujah Band," "Recreative Religionists," &c. (See *Whitaker's Almanack*, 1886).

SECULAR CLERGY. The clergy attached to monasteries are called *Regulars*, as living under a "rule" (regula); the other clergy are styled *Seculars*, as living more in the world (sæculum). In our Church, before the Reformation, the number of Regulars was very great; but, since the Reformation, we have only had Secular clergy. The canons of such cathedrals as were not monastic were called Secular.

SEDILIA. Seats near an altar, almost universally on the south side, for the ministers officiating at the holy Eucharist. They are generally three in number, for the celebrant, epistoler, and gospeller, but vary from one to five.

SEE (Latin, *sedes*). The seat of episcopal dignity and jurisdiction, where the bishop has his throne, or *cathedra*.

SELAH (סֶלָה). An untranslated Hebrew word, recurring seventy-one times in the Psalms, and three times in Habakkuk, on the meaning of which there are many opinions. The Rabbinical writers generally adopt the interpretation of "for ever and ever," or "continually"; but this is purely traditional and based on no etymology. It is probably a direction to raise the voice, or make some change in the instrumental performance at certain passages, and is merely a musical notation, connected however, as all proper musical expressions must be, with the sense. But with regard to the different views of this hopeless question see Smith's *Dict. Bib.* [H.]

SEMI-ARIANS. The Arian sect was divided into two principal parties; the one of which adhering more closely to the opinion of their master, maintained that the Son of God was unlike the Father, **'Ανόμοιος**, and of this party was Eunomius: the other party refused to receive the word consubstantial, yet acknowledged the Son of God 'Ομοιούσιος, of a like substance or essence with the Father, and therefore were called Semi-Arians, that is, half Arians; this party made the majority in the Councils of Rimini and Seleucia (See *Arians*).—Newman's *Hist. of Arians;* Stubbs' Mosheim, i. 397.

SEMI-PELAGIANS, or MASSILIENSES. A sect of heretics, who endeavoured to find a medium betwixt the Pelagians and the orthodox; they had their origin about 430 in France (hence the name *Massiliens*, from Massilia, now Marseilles). Their principal favourers were Cassianus, a disciple of Chrysostom; Faustus, abbot of Lirinum; Vincentius, a Gallic writer, whom St. Prosper answered, &c. Their agreement with the Pelagians was in the power of free-will, at least as to the beginning of faith and conversion, and to the co-operation of God and man, grace and nature, as to predestination, from foreknowledge and universal grace, and the possibility of the apostasy of the saints. Some of them also would modify those opinions, and maintained only the predestination of infants from a foreknowledge of the life they would lead. The great opposers of this heresy were St. Augustine, Fulgentius, &c. The original of the *predestinarian* heresy in this age is denied by Jansenius and others, as well as Protestants, and looked upon as a fiction of the Semi-Pelagians.—Newman's Fleury, **xxvi.** 24; Stubbs' Mosheim, i. 494.

SEMINARIES (from Lat. ***semen***, seed). Certain colleges, appointed for the instruction and education of young persons, destined for the sacred ministry. The first institution of such places is ascribed to St. Augustine. And the Council of Trent decrees that children exceeding twelve years of age shall be brought up and instructed in common, to qualify them for the ecclesiastical state; and that there shall be a seminary of such belonging to each cathedral, under the direction of the bishop.

In the reign of Queen Elizabeth, the Roman Catholics projected the founding English seminaries abroad, that from thence they might be furnished with missionaries to perpetuate and increase their communion. Accordingly the college of Douay was founded in 1569, at the expense of Philip II., king of Spain; and Dr. William Allen, an Englishman, was made head of it. In the year 1579, a college was founded at Rome for the same purpose, by Gregory XIII., who settled 4000 crowns *per annum* for the subsistence of the society. The famous Robert Parsons, an English Jesuit, was rector of this college. King Philip founded another of these nurseries at Valladolid in the year 1589, and one at Seville in 1593. The same prince founded St. Omers in Artois, A.D. 1596. In the next century more seminaries were established, at Madrid, Louvain, Liége, and Ghent.

The two colleges of Douay and Rome received such great encouragement, that some hundreds of priests were sent off from thence into England. As a still further encouragement, Pope Pius V. sent his brief to the students of these colleges, for undertaking the mission into England. And that they might act without clashing, and with the better harmony, he put them all under the direction of Dr. Allen, afterwards Cardinal.

By a statute of Queen Elizabeth it is made a præmunire to contribute to the maintenance of a Popish seminary. And by one of King James I., no persons are to go, or be sent, to Popish seminaries, to be instructed or educated, under divers penalties and disabilities mentioned in the statute.

The houses of the society *De Propaganda*

Fide, established for the preparing ecclesiastics for missionaries among infidels and heretics, are also called seminaries. The principal of these is that at Rome, called the Apostolic College or Seminary, or the seminary *De Propagandâ Fide*.

SENTENCES, THE. Passages of Scripture read at the beginning of the service. These with the exhortation, confession, and absolution were added in 1552, the first Prayer Book of Edward VI. beginning with the Lord's Prayer. Nothing was more common in the ancient offices of the Western Churches than the use of verses or small portions of Scripture in various parts of the public service of the Church; and before compline a verse was read certainly as early as A.D. 820, for it is mentioned by Amalarius (*De Ecc. Offic.* lib. iv. c. 8). The nocturnal office in the Gallican Church also began with a lesson, and the matins and nocturns have for many ages been accounted one office (Mabillon, *Liturg. Gall.* p. 399). The sentences in the Holy Communion office (see *Comfortable Words*) are peculiar to the English Church.—Palmer's *Orig. Liturg.* i. 210 : ii. 110. [H.]

SEPTUAGESIMA. The Sunday which in round numbers is 70 days before Easter: hence the name. There being exactly 50 days between the Sunday next before Lent and Easter day inclusive, that Sunday is termed Quinquagesima, i.e. the 50th. And the two immediately preceding are called from the next round numbers, Sexagesima and Septuagesima, 60th and 70th. Septuagesima is really the 63rd day before Easter. The observance of these days and the weeks following, appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter, as a season of humiliation and fasting, though the ordinary custom was to commence fasting on Ash-Wednesday (See *Lent*). The titles of these days are all to be found in the Lectionary of St. Jerome and in the Sacramentaries. The collect we now use is from the Sacramentary of Gregory.

SEPTUAGINT (the LXX.: see *Bible*). The Greek version of Scripture, which was received both by the Jews and the primitive Christians. The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain. The subject will be found fully discussed in the article by Professor Selwyn in Smith's *Dict. of Bible.* All that we can satisfactorily say of the Septuagint is, that the Mosaic books were translated into Greek about 285 years before Christ, to which the other books were added from time to time, especially when, on occasion of the prohibition by Antiochus Epiphanes to read the law, the prophets used to be read publicly in the synagogues, and on the restoration of the law became "a second lesson." It is generally admitted that the work was completed in the main parts prior to the middle of the second century, before the birth of our Saviour; that it was used as a sort of authorised version by the Jews of Alexandria, and by the Hellenistic Jews in general; and that as such it is expressly quoted nearly eighty times in the writings of the New Testament, being indirectly referred to much more frequently. Dr. Lightfoot (not the Bishop of Durham) says "the greatest authority of this translation appeareth in that the holy Greek of the New Testament doth so much follow it. For as God useth this translation as a harbinger to to the fetching in of the Gentiles, so when it was grown into authority by the time of Christ's coming, it seemed good to His infinite wisdom to add to its authority Himself, the better to forward the building of the Church. And admirable it is to see with what sweetness and harmony the New Testament doth follow this translation sometimes beside the Old, to show that He who gave the Old can and may best expound it in the New" (*Works*, iv. 32). But not all the quotations of the Old Testament in the New Testament agree with the Septuagint; and so this argument must not be carried too far.—See Owen *on the Septuagint: Hodius de Bib. Textibus Originalibus.*

In the article above referred to it is stated, "The version is not minutely accurate in details" (many instances are given); "and it may be laid down as a principle *never to build any argument on words or phrases of the Septuagint without comparing them with the Hebrew.* The Greek may be right; but very often its variations are wrong." At the same time the writer urges the study of the Septuagint: "the student of Scripture can scarcely read a chapter without some benefit, especially if he be a student of Hebrew, and able even in a very humble way to compare the version with the original." [H.]

SEPTUM. The enclosure of the holy table, made by the altar rails.

SEPULCHRE—often called the Easter Sepulchre. A niche, generally at the north side of the altar, used in the scenic representations of our Saviour's burial and resurrection, on Good Friday and Easter, before the Reformation, and representing our Lord's tomb, is called the Holy Sepulchre. It is sometimes quite plain, sometimes gorgeously adorned; the general subjects, where it is much decorated, being the Roman soldiers sleeping on the base, and angels censing at the top. There is a remarkably fine series of these in the churches of Lincolnshire, and in Lincoln cathedral, perhaps the most beautiful in the kingdom. [H.]

SEQUENCE (See *Prosa*).

SEQUESTRATION. This is a separating the thing in controversy from the possession of both the contending parties.

When a living becomes void by the death of an incumbent or otherwise, the ordinary is to send out his sequestration, to have the cure supplied, and to preserve the profits (after the expenses deducted) for the use of the successor. Sometimes a benefice is left under sequestration for many years together, namely, when it is of so small value that no clergyman, fit to serve the cure, will be at the charge of taking it by institution: in this case, the sequestration is committed sometimes to the curate only, sometimes to the curate and churchwardens jointly.

Sometimes the profits of a living are sequestered for neglect of duty: but that kind of sequestration most generally known and understood, because applicable to civil affairs, is upon the Queen's writ to the bishop to satisfy the debts of the incumbent.

This is where a judgment has been obtained in the law courts against a clergyman; and upon a *fieri facias* directed to the sheriff to levy the debt and damages, he makes his return that the defendant is a clerk beneficed, having no lay fee. Whereupon a *levari facias* is directed to the bishop to levy the same on his ecclesiastical goods, and by virtue thereof the property of the benefice shall be sequestered. In this case, the bishop may name the sequestrators himself, or may grant the sequestration to such persons as shall be named by the party who obtained the writ.

There are several other circumstances mentioned in books of ecclesiastical law, under which sequestration may take place; but it may be stated generally that, for any damages to which an incumbent may be made liable by civil action, the property of the benefice may also be made answerable by the process of sequestration. But it seems that the bishop is the party through whom this confiscation for the benefit of the creditor must take place. The sequestration is his act, to which he is bound by the Queen's writ; and it has been held that a bill filed in equity against sequestrators only was insufficient for want of parties. The bishop should be a party, for the sequestrator is accountable to him for what he receives.—Stephen's *Commentaries* (Blackstone), vii. 4, 659.

SERAPHIM (שְׂרָפִים, *Σεραφείμ*) denotes an order of angels who surround the throne of the Lord. The meaning of the word is extremely doubtful (See *Angels*).

SERMONS (Latin *sermones*, from the same root as *serere*, to sow or propagate; Gk. *ὁμιλίαι*). Discourses delivered in public by ministers appointed thereto for the purpose of religious instruction, and usually grounded upon some text or passage of Scripture.

I. In the ancient Church, immediately after the reading of the psalms and lessons out of the Scriptures, before the catechumens were dismissed, followed the sermon, which the bishop, or some other appointed by him, made to the people. This, being done in the presence of the catechumens, was therefore reckoned a part of the *Missa Catechumenorum* or ante-communion service. Such discourses were commonly termed *homilies*, from the Greek *ὁμιλιαι*, which signifies indifferently any discourse or instruction to the people. Among the Latins they were frequently called *tractatus*, and the preachers *tractatores*.

When the bishop was present he was always the preacher, but in his absence a presbyter, by his permission, was allowed to preach. Sometimes several bishops and presbyters gave sermons in succession, the bishop, or if more than one was present, the chief bishop speaking last (*τελευταῖος πάντων ὁ ἐπίσκοπος*, *Apost. Const.* ii. 57). But in the Roman Church there seems to have been either great laxity or a different rule, for Sozomen says that there were no sermons delivered in that Church during the 5th century (*H. E.* vii. 19). This statement however must be received with caution (see Bingham, xiv. iv. 3), as sermons by Leo, bishop of Rome A.D. 440, are extant, in one of which he speaks of his duty in this respect—ut nostri nihil desit officii, &c. (*Serm.* 3, *de Epiphania*).

II. The bishop generally delivered his sermon or exhortation from the steps of the altar; presbyters preached from the pulpit or ambon. The sermons were mostly delivered sitting, a custom which exists at the present day in some continental churches, where the preacher, if a bishop, sits until he comes to some important point in his discourse, or is summing up, when he often springs to his feet with action and energy. But there was not, and never has been, any general rule, and the preacher stood or sat in the place where he could be best heard by the people. The catechumens, and even infidels, were allowed to hear the sermons. It was only when the more solemn part of the service was about to be commenced, that these were dismissed (See *Catechumens*).

III. According to the ancient practice of the Church of England, the instructions of the preacher may be divided into four parts: (1) the announcement of feasts and holydays, and Holy Communion; (2) the publication of excommunications (now obsolete) and other ecclesiastical acts (see *Excommunication*); (3) the prayer preparatory to the sermon (see *Bidding Prayer*); and (4) the exposition or homily itself. The latter, probably from the inefficiency of the preachers, became unpopular in the middle ages, and in the thirteenth century preaching seems to have been generally omitted (Palmer, *Orig. Liturg.* ii. 65). In A.D. 1281, Peckham, archbishop of Canterbury, in his Constitutions, "found it necessary to insist on four sermons in the year, during the time of the Communion Service. It does not appear that any great alteration took place for some time afterwards. Archbishop Arundell, in his Constitutions, had to give a similar order. In a book called the *Liber Festivalis*, published in the reign of Henry VIII., we find a series of homilies for all the holy-days of the year, followed by the "quatuor sermones," as directed by Archbishop Peckham. They are all in the English language, but they do not appear to have been much used. After the Reformation, sermons were preached at most of the services, and, indeed, preaching soon became elevated beyond its proper sphere, and was considered by the Puritans as an especial means of grace. Very lengthy discourses were given; those of our own divines, such as Bishop Andrewes, Laud, J. Taylor, Bull, &c., were such as must have taken over an hour, an hour and a half, or even longer, in delivery. These sermons are elaborate essays, and we should imagine, not such as would gain the ear of the people. This elaborate and formal style of preaching existed till Wesley and Whitefield caused a revolution; and whatever may be said of their tenets, it is certain that from that time greater energy, if not carefulness and thought, has been given by ministers to their sermons.

IV. The frequency of sermons is a matter of much consideration. A bishop of our Church said that "if he preached twice in a week, he prated once." Two sermons in the week, according to his idea, was above a minister's capability. Yet clergymen without curates can now be compelled by the bishop to preach twice every Sunday; but there is no law as to the length or the quality or the originality of their sermons. And the bishop may even order a third service and sermon if he thinks the church too small for the parishioners.—58 G. III. c. 45, and 1 & 2 Vict. c. 106. On this point we may give a note written by Dean Hook, in the "Lives of the Archbishops of Canterbury," which is very characteristic: "The homilies are not read now, but the principle of reading homilies is recommended by the Spectator, when he advises the younger clergy to read printed sermons from the pulpit. This is not advisable when there is ability to deliver extempore or to write a sermon. But as the object of preaching is to do good, it may be recommended when a pastor finds a sermon written by another calculated to explain a truth better than he could do it himself. When we look at the House of Commons, and see, out of five (or six) hundred, how many, as a blessing to the country, are 'dumb dogs'; when we read the foolish speeches that are made, which would be unreadable unless they were 'cooked' for publication by the reporter; when even of public men, who are obliged to speak, the number is small who are really eloquent, we ought not to expect that among eighteen thousand clergy every one should have the ability to compose and deliver more than a hundred original sermons in a year. It is remarkable, rather, that on the average so many good sermons are delivered. When printed sermons are used by a preacher, he is using a homily, the difference between the practice of the sixteenth and nineteenth centuries being, that the choice of the homily is left to the preacher. One of the most eloquent assailants of preaching in a Liberal journal, when called upon to address a public meeting, failed so miserably that he told the writer 'he should, as an honest man, cease to ridicule the clergy'" (*Lives of the Archbishops*, vii. 212).

V. *Charity Sermons.* These were not known till the Revolution, before which time the custom of making public collections at the church doors, or otherwise than in the offertory, was seldom, if ever, resorted to. At that time the Dissenters commenced the system of charity sermons. It was at first regarded as an invasion of the Royal prerogative; but when the authorities did not interfere with the new system, the Church gradually followed the example, until at length charity sermons have become an institution, and in many places a burden hard to bear (*Archbishops*, ix. 273).

The sermon in the Church of England is enjoined after the Nicene Creed, according to ancient custom; but nowhere else; although it is mentioned as discretionary in the Marriage service, for which an exhortation, there given, may be substituted. But evening sermons have been customary time out of mind in most churches. The sermon in Queen Elizabeth's time was preached at the Chapel Royal in the afternoon, in order that it might not interfere with St. Paul's Cross sermon. By the Act of Uniformity Amendment Act, 1872 (the short services Act), sermons may be preached after the short service thereby authorised, or preceded only by a collect or the Bidding Prayer and Lord's Prayer. Formerly they could not except in certain places, such as the University churches.—Strype, *Annals*, *Pref.* bk. i. ch. xxiii., Anno 1561 (See *Extemporary Preaching*; *Preaching*). [H.]

SERVICE. I. "The common prayers of the Church, commonly called *Divine service.*" —*Preface to the Book of Common Prayer.* All Divine offices celebrated in the church constitute part of the Divine *service;* that is, the outward worship which all God's servants render him. II. The term is also used in a technical sense peculiar to the English Church, to signify those stated parts of the Liturgy which are set to music, as distinguished from those anthems the words of which are not a matter of settled regulation. The term is now generally restricted to the Te Deum, and other canticles in morning and evening prayer; and all the parts of the Communion Service appointed to be sung, including also the responses to the Commandments. The early Church musicians, however, set the whole service to music (and hence the term); that is, the pieces (or versicles before the Psalms), the Venite, one or more chants for the Psalms, the Te Deum and canticles, the versicles and responses after the Creed, the Amens, the Litany, and the Communion Office: also the Magnificat, Nunc Dimittis, &c. The first perfect service, in the enlarged and proper sense, which exists in the Church of England, is Tallis's, published in Dr. Boyce's Cathedral Music, and since republished and corrected by a second edition. Services are as old as the Reformation, and have ever constituted an integral part of the choral system as observed in cathedral churches and colleges.—Jebb, *Chor. Serv.* 20, 161.

SEVEN SACRAMENTS (See *Sacraments*).

SEXAGESIMA. The Sunday but one before Lent, so-called as being *about* sixty days before Easter.• It is really the fifty-sixth day before the great festival (See *Septuagesima*).

SEXTON; from *Sacristan.* The sexton was originally regarded as the keeper of the holy things devoted to Divine worship: he is appointed by the minister or churchwardens according to custom; and his salary is according to the custom of each parish, or is settled by the parish vestry. In the case of *Olive* v. *Ingram* it was held, that a woman is as capable of being elected to this office as a man, and that women may have a voice in the election. The duty of a sexton is to keep the church and pews cleanly swept and sufficiently aired; to make graves, and open vaults for the burial of the dead; to provide (under the churchwardens' direction) candles, &c., for lighting the church; bread and wine, and other necessaries, for the communion, and also water for baptisms; to attend the church during Divine service, in order to open the pew doors for the parishioners, keep out dogs, and prevent disturbances, &c. It has been held that if a sexton be removed without sufficient cause, a mandamus will lie for his restitution. But where it appeared that the office was held only during pleasure, and not for life, the court refused to interfere. The salary, however, generally depends on the annual vote of the parishioners.

SHAFT. The portion of a pillar between the base and the capital, whether a single one or a large central one surrounded by smaller shafts, as was common in fine Early English pillars (See *Pillar*).

SHAKERS. A party of enthusiasts left England for America in 1774, and settled in the province of New York, where the society soon increased, and received the ludicrous denomination of *Shakers*, from the practice of shaking and dancing. They affected to consider themselves as forming the only true Church, and their preachers as possessed of the apostolic gift: the wicked, they thought, would only be punished for a time, except those who should be so incorrigibly depraved as to fall from *their* Church. They disowned Baptism and the Eucharist, not as in themselves wrong, but as unnecessary in the new dispensation, which they declared was opening upon mankind: and this was the *Millennium*, in which, however, they expected that Christ would appear personally only to His saints. Their leader was Anna Leese, whom they believed to be the woman mentioned in the Apocalypse, as clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The successors of this *elect body* have been, they say, as perfect as she was, and have possessed, like her, unreserved intercourse with angels and departed spirits, and the power of imparting spiritual gifts (See Blunt's *Dict. Sects*, 558).

SHECHINAH (in Aramaic and Neo-Hebrew שְׁחִינָה). The glory of God, *præsentia Dei.* It is not the cloud, or the pillar of fire, or the glory displayed in the Tabernacle and in the Temple. But it signifies majesty of the Godhead, of which the burning bush, the cloud of glory, the tongues of fire, &c., were the external symbols. A distinction must thus be made between the Shechinah, or presence of the Spirit of God in man, and the Shechinah glory, or the manifestation of that presence (See *Dict. of Bible*, 1241).—Blunt's *Dict. Doct. Theol.* 696. [H.]

SHEWBREAD. The name given to those loaves of bread which the Hebrew priests placed, every Sabbath day, upon the golden table in the sanctuary. The Hebrew literally signifies *bread of faces* (לחם פנים), these loaves being square, and having, as it were, four faces, or four sides. They are called *shewbread* by the Greek and Latin interpreters, because they were exposed to public view before the ark. The table on which they were placed was called *the table of shewbread* (See *Dict. of Bible*).

The shewbread consisted of twelve loaves, according to the number of the tribes. These were served up hot on the Sabbath day, and at the same time the stale ones, which had been exposed during the whole week, were taken away. It was not lawful for any one to eat of these loaves, but the priests only. David, indeed, compelled by urgent necessity, broke through this restriction. This offering was accompanied with salt and frankincense, which was burnt upon the table at the time when they set on fresh loaves.

Perhaps the offering of "oblations" may be traced to this Jewish custom.

SHRINE (Sax. *scrin;* Fr. *écrin;* Ger. *schrein*, from Lat. *scrinium*, a wooden case for keeping books, &c.). The place where something sacred, or a relic, is deposited. Shrines were either moveable or fixed. The former were on certain occasions carried in religious processions about the church or round the town, and were often made of the most splendid and costly material, and enriched with jewelry. Several are still in existence; one of the 12th century and three of the 13th are in the British Museum; another of the 13th century in the Museum of the Society of Antiquaries of London; another of a little earlier date, with plates of enamelled copper, and engraved with the rood, at Shipley, Sussex; and St. Ethelbert's at Hereford ornamented with the Acts of Becket. On the Continent they are frequent, notably those at Aachen (Aix-la-Chapelle), one of the 9th century, and the "Notre Dame" of the 12th, the gift of Barbarossa; and the shrine of the three Kings (the Magi) in Cologne Cathedral, probably the most sumptuous ever made, the value of the jewels with which it is ornamented being estimated at £240,000. Fixed shrines were substantial erections, generally the tombs of saints, as those of Edward the Confessor in Westminster Abbey, St. Thomas at Canterbury, St. Richard's at Chichester, St. Edmund's at Bury, St. Chad's at Lichfield, St. Paulinus at Rochester, St. Osmund's at Salisbury, &c. The word shrine is sometimes, but erroneously, applied to the chapel in which the real shrine is deposited (*Archæol.* i. 26: iv. 57; x. 469; Parker's *Gloss. Arch.* i. 426; Walcott's *Sac. Arch.* 538). [H.]

SHRIVE (From Sax. *scrifan*, borrowed from Latin *scribere*). (i.) To enjoin or impose a penance; (ii.) to hear a confession.

SHROVE TUESDAY. The day before Ash-Wednesday, so called in the Church of England from the old Saxon word *scrifan* (see *Shrive*); it being our duty to confess our sins to God on that day, in order to receive the blessed sacrament of the Eucharist, and thereby qualify ourselves for a more religious observance of the holy time of Lent immediately ensuing. Before the Reformation all people were obliged to confess their sins one by one to their parish priests, after which they dined on pancakes or fritters. The latter part of the custom still remains, and this Tuesday is in many places called "Pancake Tuesday."

SICK, COMMUNION OF (See *Communion of the Sick*).

SICK, VISITATION OF. By Canon 76, "When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known, or probably suspected, to be infectious), to instruct and comfort them in their distress, according to the order of the communion book if he be no preacher, or if he be a preacher, then as he shall think most needful and convenient." And by the rubric, before the office for the Visitation of the Sick, "When any person is sick, notice shall be given thereof to the minister of the parish, who shall go to the sick person's house, and use the office there appointed. And the minister shall examine the sick person whether he repent him truly of his sins, and be in charity with all the world, exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he may make amends to the utmost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts what he oweth, and what is owing to him, for the better discharge of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates while they are in health. And the minister should not omit earnestly to move such sick persons, as are of ability, to be liberal to the poor" (See *Absolution, Communion of Sick, Visitation of Sick*).

SIDESMEN (Old English, *sithesmen*, or *sithcundmen*). It was usual for bishops in their visitations to summon some credible persons out of every parish, whom they examined on oath concerning the condition of the church. and other affairs relating to it. Afterwards these persons became standing officers in several places, especially in great cities ; and when personal visitations were a little disused, and when it became a custom for the parishioners to repair the body of the church, which began about the fifteenth century, these officers were still more necessary, and then they were called *Testes Synodales* or *Juratores Synodi;* some called them synodsmen. and now they are corruptly called *sidesmen.* They are chosen every year, according to the custom of the place, and their business is to assist the churchwardens in inquiring into things relating to the church, and making presentment of such matters as are punishable by the ecclesiastical laws. Hence they are also called *Questmen ;* but now the whole office, for the most part, is devolved upon the churchwardens, though not universally (See *Churchwardens*).

SIGNIFICAVIT. The writ *de excommunicato capiendo* was called a *significavit* from the word at the beginning of the writ: *Rex vicecomiti L. salutem.* SIGNIFICAVIT *nobis venerabilis Pater, H. L. Episcopus, &c.* It is under this writ that imprisonment for contumacy is obtained by all ecclesiastical courts from the civil.

SIGN OF THE CROSS (See *Cross*).

SILVESTER, ST., BISHOP AND CONFESSOR, commemorated on December 31. He was made Bishop of Rome in 314, and was summoned to attend the Council of Arles in that year, and later the Council of Nicæa, but was prevented by ill-health. He was a man of great piety, and is said to have been the author of several rites, ceremonies, and ornaments of the Roman Church, as of matins, palls, mitres, &c. He died 335. [H.]

ST. SIMON AND ST. JUDE'S DAY. A holy-day appointed by the Church for the commemoration of these saints, observed in our Church on the 28th October.

St. Simon is surnamed the Cananite and Zelotes, the latter term (ζηλώτης), peculiar to St. Luke, being equivalent to the Aramaic (קַנְאָן) *Cananite,* preserved by SS. Matthew and Mark. The Zealots were fanatics conspicuous for their fierce advocacy of the Mosaic ritual. Perhaps St. Simon, before his call, was one of these, or else gained the title from some fire or impetuosity in his temper. He is not to be confounded with Simon "the brother of Jesus" (Euseb. *H. E.* iii. 11), nor with Symon, the second bishop of Jerusalem, as sometimes stated.

St. Jude was likewise one of the twelve apostles, and St. James's brother. He had two surnames, viz. Thaddeus and Lebbeus, but there is considerable difficulty about the interpretation of these names. Jerome translates the former "hearty," as from לֵב, *cor.* Thaddeus and Judas have been supposed to have the same derivation as from הוֹדָה, to praise (Wordsworth, *Greek Test.* St. Matt. x. 3; *Speaker's Commentary,* ibid.). St. Simon is supposed to have been crucified in Judæa in the time of Domitian ; St. Jude to have died a natural death at Edessa (Nicephorus, *H. E.* ii. 40; Burton's *Lectures,* i. 333). Other traditions affirm that they both suffered death in Trajan's reign (See *Dict. of Bible*).

SIMONY. The corrupt presentation of any one to an ecclesiastical benefice for money, gift, or reward. It is so called from the sin of Simon Magus, who thought to have purchased the power of conferring the gift of the Holy Ghost for money (Acts viii. 19); though the purchasing holy orders seemed to approach nearer to his offence. It is by the canon law a very grievous offence, and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury, for the presentee is sworn to have committed no simony.

Canon 40, "to avoid the detestable sin of simony," provides this declaration upon oath, to be taken by every person on being instituted to a benefice: "I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring or obtaining of this ecclesiastical place, preferment, office, or living, nor will I at any time hereafter perform or satisfy any such kind of payment, contract, or promise, made by any other without my knowledge or consent: so help me God through Jesus Christ."

By statute 31 Eliz. c. 6, for the avoiding of simony and corruption, it is provided that all presentations made for such consideration as is described in the above-quoted canon shall be utterly void; and any person or body politic or corporate, presenting to a benefice for such consideration, shall forfeit two years' value or profits of the benefice, and the person procuring himself to be so presented shall be for ever disabled from holding that benefice; and any person who shall take any reward, other than the usual fees for admitting or inducting to a benefice, shall forfeit two years' profits of such benefice; and the admission or induction shall be void, and the patron may present again as if the person so inducted or admitted were naturally dead. Any bargain for the benefit of the patron, or any of the patrons, even a covenant to marry a relative of the patron, or to forbear a lawsuit, or tithes, is simony.

By statute 12 Anne, st. 2, c. 12. any

person for money or reward, or promise of such, shall procure in his own name, or the name of any other, the next presentation to any living ecclesiastical, and shall be presented thereupon, this is declared to be a simoniacal contract, and the party is subject to all the ecclesiastic penalties of simony. Upon these statutes many questions have arisen; the following points seem settled: (1) That the sale of an advowson is not simoniacal, unless connected with a corrupt contract or design as to the next presentation. (2) That to purchase a next presentation, the living being actually vacant, is open simony (*Baker* v. *Rogers*, Cro. Eliz. 788; Moor, 914, S.C.). (3) That for a *clerk* to bargain for the next presentation, the incumbent being sick and about to die, and (by the statute of Queen Anne) to purchase in his own name or another's the next presentation, is simony (*Winchcombe* v. *Bp. of Winchester*, Rob. 165). (4) That, on the other hand, a bargain by *any other* person for the next presentation (even if the incumbent is *in extremis*), if without the privity of the particular clerk afterwards presented, is not simony (*Fox* v. *Bp. of Chester*, 6 Bingham, 1; 3 Bligh, N. S. 123, S.C.). It is also considered law that if an incumbent is presented to another living or is otherwise certain to vacate one but is not instituted, the prior living may be sold. (5) That if a simoniacal contract be made with the patron, the clerk presented not being privy thereto, the presentation for that turn shall devolve to the Crown; but the clerk, being innocent, does not otherwise incur disability (*Whish* v. *Hesse*, 3 Hagg. 659; *R.* v. *Bp. of Norwich*, Cro. Jac. 385).

By Act 9 Geo. IV. c. 94, bonds of resignation in certain cases are rendered legally valid (See *Resignation Bonds*).—Stephen's *Comm. on Blackstone*, iii. 76.

SINGING (See *Music*, *Hymn*, *Saying*).

SIN, DEADLY SIN, AND SIN AGAINST THE HOLY GHOST (From Anglo-Saxon *syn*, which meant a writ of error, thus, error of judgment. It is a word of very wide signification, including, רשׁע, *ἁμαρτία*, forensic failure; שׁגגה, *παράβασις*, transgression of the boundary of right and wrong; and other expressions of evil, especially עור, *ἀποστασία*, revolt). I. Our sixteenth Article, headed "Of Sin after Baptism," runs thus: "Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost, and unpardonable; wherefore the grant of repentance is not to be denied to such as fall into sin, after baptism. After we have received the Holy Ghost we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives; and therefore they are to be condemned that say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

This Article is levelled against the doctrine of the Novatians, who held every sin committed after baptism to be unpardonable. This doctrine was revived by some of the Anabaptists, or other enthusiasts, who sprang up at the beginning of the Reformation, and it is not improbable that the compilers of the Articles had an eye likewise upon their expressed views. For, as the anti-Reformers were wont to impute the wild doctrines of all the several sorts of enthusiasts to all Protestants, so it was thought here convenient to defend our Church against the imputation of any such opinion.

By "deadly sin" in this Article we are not to understand such sins as are called "mortal" in the Church of Rome, in opposition to others that are "venial": as if some sins, though offences against God, and violations of His law, could be of their own nature such slight things that they deserved only temporal punishment, and were to be expiated by some piece of penance or devotion, or the communication of the merits of others. The Scripture nowhere teaches us to think so slightly of the Majesty of God, or of His law. There is a "curse" upon every one "that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10); and the same curse must have been on us all, if Christ had not redeemed us from it: "the wages of sin is death." And St. James asserts that there is such a complication of all the precepts of the law of God, both with one another, and with the authority of the Lawgiver, that "he who offends in one point is guilty of all" (St. James ii. 10, 11). So since God has in His word given us such dreadful apprehensions of His wrath, and of the guilt of sin, we dare not soften these to a degree below the majesty of the eternal God, and the dignity of His most holy laws. But after all, we are far from the conceit of the Stoics, who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace; which is either quite destroyed, or at least much eclipsed and clouded, by other sins, that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word "deadly sin" is to be understood in the Article; for though in the strictness of justice every sin is "deadly," yet in the dispensation of the gospel those sins only are "deadly" that do deeply wound the conscience, and that drive away grace. The "seven deadly sins," according to dogmatic theology, are Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth.

II. With regard to the sin against the Holy Ghost St. Jerome says, that "they only are guilty, who, though in miracles they see the very work of God, yet slander them, and say that they are done by the devil; and ascribe to the operation of that evil spirit, and not to the Divine power, all those mighty signs and wonders which were wrought for the confirmation of the gospel." In relation to all other sins, we are, as Clement of Rome observes, "to fix our eyes on the blood of Christ, which was shed for our salvation, and hath obtained the grace of repentance for the whole world."

III. Between mortal and venial sins, referred to above as the especial teaching of the Church of Rome, the distinction is that *mortal* sin is that sin which is in its nature gross, and is committed knowingly, wilfully, deliberately; and *venial* sin is that under which head are classed all sins of ignorance and negligence, and such as are considered small in their nature.

It is difficult to distinguish, in some instances, between mortal sins and venial sins. But they form two distinct classes of sin, differing not merely in degree, but in genus or kind.

Mortal sins render the transgressors children of wrath and enemies of God; but it is in regard to venial sins that the error or heresy is propounded. It is stated that in this mortal life even holy and justified persons fall into daily venial sins, which, nevertheless, do not in any way affect or detract from their holy character, "and which do not exclude the transgressor from the grace of God."

It is here to be observed that we do not deny that a distinction is to be made between sins of greater or less enormity. But the error of the Romanist is this—that he makes the two classes of sin to differ not only in enormity and degree, which we admit to be the case, but also in their nature and kind. No amount of venial sins, according to Bellarmine, would ever make a mortal sin.

We also make a distinction of sins: we call some sins deadly, and others infirmities; we consider the commission of some sins as not inconsistent with a state of grace, whereas by others the Holy Spirit may be grieved, done despite unto, and quenched, so that the sinner shall be spiritually dead: he shall die a second death.

But here is the difference between us and the Romanists: although we speak of some sins as of less, and of others as of greater enormity, we consider every sin to be in its nature mortal; that by many little sins a man may be damned, even as a ship may be sunk by a weight of sand as well as by a weight of lead; and that they are not damnable to *us*, only from the constant intercession of Christ. Whereas negligences and ignorances, and sins of lesser enormity, are by the Romanists not regarded as sins at all, in the proper sense of the word.

Hence *we* are for ever relying directly upon Christ for pardon and for mercy, while they rely upon their own merits. They appeal to the justice of God; we knowing that by His justice we must be condemned, confide in His mercy. *They* say that venial sin is not in itself mortal; *we* regard all sin as mortal in itself, but rejoice to know that "if any man sin" (any man in a state of justification, and, on that account, not sinning habitually and wilfully) "we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

The doctrine of the Church of England leads men to Christ, and nails them prostrate to the foot of the cross; whereas the Romish doctrine, though taking men to Christ in the first instance, soon removes them from the only rock of salvation, and induces them to rely upon an arm of flesh. Our doctrine lays low in the dust all human pride, it annihilates every notion of human merit, and exalts the Saviour as our all in all; the Romish doctrine, establishing the idea of human merit and supererogatory works, drives some to despair, and inflames others with spiritual pride, while it terminates in practical idolatry. Our doctrine is primitive, catholic, and scriptural, as well as Protestant, ever reminding us that "there is one God, and one Mediator between God and men, the man Christ Jesus;" while their doctrine is mediæval, scholastic, heretical, and opposed to the truth as it is in Jesus.—J. Grimm, *Stud. u. Krit.* iii.

SI QUIS (See *Orders*, *Ordination*). In the Church of England, before a person is admitted to holy orders, a notice called the "*Si quis*" (from the Latin of the words *if any person*, occurring in the form) used to be, but is no longer, published in the church of the parish where the candidate usually resides, in the following form: "Notice is hereby given, that A. B., now resident in this parish, intends to offer himself a candidate for the holy office of a deacon [or priest] at the ensuing ordination of the Lord Bishop of ——; and if any person knows any just cause or impediment, for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop."

In the case of a bishop, the *Si quis* is affixed by an officer of the Arches on the door of Bow Church, and he then also makes three proclamations for opposers to appear, &c. (See *Confirmation of Bishops*).

SISTERHOOD. A body of women in the English branch of the Catholic Church, associated for the purpose of seeking a high degree of spiritual perfection. The motive of each member of the body is obedience to a special call of God, calling her to glorify Him by aiming at a specially high standard of inner life. No one can deny that God may call a person now, as He called the apostles, and again a select number of the apostolic band, to a special intimacy with Him.

The outward life of a sisterhood is adjusted with the view of promoting this high aim of a perfect inner life. It is essentially a life in a community as contrasted with life (either single or married) in a natural family. And the call to the inner life is taken to include a call to this means of living that inner life. It is conceived to represent for women the call to the practical waiting upon the promise that "every one that hath left houses, or brethren or sisters, or father or mother, or children or lands for My name's sake, shall receive a hundred fold, and shall inherit eternal life."

Such a call must be very sacred and secret. Of its reality in each case where it is professed, none but the individual herself can judge. No man can pretend to know what God hath spoken in the soul of another. Undoubtedly mistakes are made, and a call is imagined which has not been given, but the failure of the life, in any case, to promote perfection is not decisive against the reality of the call.

The special name usually given to a sister's call is "vocation." It has a somewhat pedantic sound, and it probably originated from the foreign associations surrounding the sisterhood life when revived in England.

A life which is to replace the ordinary family life, and its discipline in forming the saintly character, is necessary under special discipline, and its outward features are intended to exhibit the three principles of celibacy, poverty, and obedience. These three conditions of life are regarded as signal helps to humility, and to mortification of the natural man, and as being recommended by the Word of God for that purpose. They are technically called "counsels of perfection," as being voluntary, not obligatory, and contrasted with precepts of perfection, such as almsgiving, prayer, and fasting. At the same time it is not to be supposed that those who, like Abraham, the friend of God, or Moses, the meekest of men, are called to matrimony, riches, or command, are thereby called away from perfection; seeing that the very highest of all possible perfections, that of being "perfect as our heavenly Father is perfect," is expressly proposed by our Lord as the hope and aim of every Christian.

These leading principles of the outer life of a sisterhood, celibacy, poverty, and obedience, are adopted by members of some English sisterhoods in some manner. That they are professed by lifelong vows is generally denied, and that on the highest authority, but the denial is not always accepted.

They are carried out in detail by a Rule of Life, and compliance with this is essential, as long as a woman remains a member of the body.

The state of life governed by the rule is technically called the "religious" life, in imitation of the mediæval phraseology of the old convents. The term is unfortunate, as it is technically inapplicable to any communities except those having as an essential element of their rule the life vows which the English sisterhoods repudiate.

It is, moreover, likely to be misunderstood, and to be regarded as implying a pharisaical monopoly of religion.

The members of a sisterhood alone have a right to the title of sisters. This exclusive right is frequently infringed by other women, who call themselves "sisters" merely because they do some work like that done by sisters. But the word denotes a state of life, not the performance of certain work, just as the word "deaconess" denotes an order and office in the Church, not a state of life, nor a special occupation (see art. *Deaconess*). Another expression sometimes applied to members of a sisterhood is that of "Brides of Christ," and the outward symbol of the married state, viz., the ring, is generally assumed by them. This title, given in Scripture only to the Church collectively, was conceded to individual women devoting themselves to the love of God, by enthusiastic admirers of their devotion, from a very early period. Their use of it has been justified in modern times, as expressing a theory that sisters specially represent that view of the whole Church which the title expresses. It will not easily be admitted that sisters alone have a right to this privilege of representing the whole Church in its highest relation to its head, to the exclusion of the great company of female saints who win their crowns by the more arduous path of ordinary family life, and to the absolute exclusion of all male saints whatever.

It seems moreover to put forward in unpleasant prominence a feminine ambition of engrossing individual affection, and imperils the communion and co-operation of sisterhoods with those whom they regard as "in the world," and not so attached to our Lord.

The gathering of women, professing such exalted aims of inner life, into communities, dates from the 4th century. The aims existed before, and were nobly pursued, so that family life is not incompatible with entire devotion to the service of the Lord; but a rule of community life appears to be, in most cases, almost indispensable as an outward support to the inner life. During many centuries the communities of women multiplied in Christendom, and were a most important and valuable part of the Church's life. The history of the mediæval convents is a literature in itself. After their downfall in England during the convulsions of the Reformation in the 16th century, the idea lay dormant in the English Church until the revival of Catholic principles in the 19th century. Then the sisterhood principle also revived. The first modern English sisterhood was the Society of the Holy Trinity, founded at Devonport in 1847. Then followed the Sisters of St. Mary the Virgin, at Wantage, in 1849; the Sisters of the Poor, at All Saints, Margaret Street, in 1850; the Society of St. John Baptist, at Clewer, in 1854; the Nursing Sisters of St. Margaret, East Grinstead, in 1855; the sisterhood of St. Peter, at Kilburn, in 1861; and many others since.

The English sisterhoods have not found the rule of any one of the ancient orders of nuns entirely adapted to their requirements. They have tentatively worked out provisional systems in their various communities, but cannot be said to have consolidated as yet (1886) complete rules.

The chief points in the constitution of sisterhoods have been stated as follows:—

The sisters should have their voice in the appointment of the Superior; they should hold their chapters to determine internal matters of business; they should manage their own funds; they should have a settled rule, and should be governed according to this rule, not by the mere personal will of the Superior—the Superior herself acting according to rule as well as the sisters. Sisterhoods have thus a constitutional, not an absolute, government. A supervision should be vested in the bishops, and the rule of a sisterhood should be sanctioned and guarded by the bishop of the diocese. To these may be added that they should be protected against arbitrary action of the bishop.

An essential condition of healthy outer life in a sisterhood is active work for God, especially in penitentiaries, hospitals, in teaching children, in caring for God's house. Like all other members of Christ, for whom He prayed before His passion, they must be in the world, though not of the world.

They claim no exemption from work, but give themselves heartily to it, with excellent results. The sisterhood will be no home of peace and unselfishness without activity. Nothing else redeems them from the charge of selfishly leaving to others their share of the cares of life in the flesh. Their good work is not an end in itself, but rather is the outcome of their love to God, and done in the hope of being well pleasing to Him. All English sisterhoods are working orders. The cloistered life is woefully deficient in the chief element of Christlikeness—viz., the going about doing good.

Indeed the decadence of the conventual system at the period of the Reformation was principally owing to the growing deficiency of this element in their outer life. St. Augustine bears witness to the same necessity of making work an invariable factor of the monastic profession, notably on the ground that persons, who come from the lower ranks of society, are spiritually injured by being raised into a grade viewed with more general respect than that from which they had sprung, unless this elevation were counteracted by the burden of diligent work. The praise of the world is more fatal than its frowns.

The spiritual food of a sisterhood must be abundant, and of the highest order. Prayer, instruction, communion, and confession must be provided without stint. One of the great difficulties of sisterhoods is the obtaining chaplains competent to administer their spiritual sustenance. The protection which solemn vows afford to female instability is unquestionable. But they require to be very carefully guarded. In no case should they be administered except by the bishop of the diocese in person, and that openly. They should contain an express proviso for their possible revocation by him or his successors. They should be definite and thoroughly intelligible; terms, such as poverty and obedience, which admit of vague interpretation, should be explained, so that their limits are distinct.

Sisters have no office in the Church. They are private institutions. Their discipline would probably be improved by the synodical construction of a general rule of sisterhood life, which should have canonical force, and which might be supplemented, but not superseded, by the authority of the bishop of the diocese, for individual sisterhoods. As a part of the general canonical rule, they might receive official recognition by receiving an ecclesiastical order.

The apostolic order of deaconess is ready to hand, and has the advantage of an antiquity of 1800 years. [B. C.]

SITTING. This posture is allowed in our Church at the reading of the lessons in the Morning and Evening Prayer, and also of the first lesson or Epistle in the Communion Service, but at no other time except during the sermon. Even thus we have somewhat relaxed the rule of the primitive Church, in which the people stood, even to hear sermons. Some ultra-Protestant sects have irreverently used sitting as the posture of receiving the Lord's supper, which ought to be accounted the act of deepest devotion. Some Arians in Poland have done this even for a worse reason: i.e. to show that they do not believe Christ to be God, but only their fellow-creature.

SLYPE. The name given to the passage lying between the south transept and the chapter-house in some of the oldest cathedrals, as Winchester and St. Alban's; and occasionally to similar passages in other parts. At Gloucester there is one between the cathedral and the deanery. [G.]

SOCIETIES, CHURCH. The Church itself is the proper channel for the circulation of the Bible and Prayer Book, for the establishment of missions, and the erection of sanctuaries; the Church acting under her bishops, and by her representatives in synod. In the times when not only convocations, but diocesan synods were suspended, it was found necessary to establish societies to carry on the work. Now that convocation is revived, and there are diocesan conferences in almost every diocese, as they have no practical means of acting, and no funds, these societies or associations still exist, and increase, for their necessity is very evident. They collect funds and arrange details, which it would be impossible for committees of convocation to undertake, unless they were enabled by special subscription. It must be observed that these are distinctly Church societies, managed by and confined exclusively to members of the Church of England.

The oldest is:—

I. The Society for Promoting Christian Knowledge was founded in 1698, chiefly by the energy of Dr. Thomas Bray, who had been appointed in 1696 commissary of the bishop of London (Dr. Compton) for Maryland. Four laymen, Lord Guilford, Sir H. Mackworth, Mr. Justice Hook, and Colonel Colchester, together with Dr. Bray, attended the first meeting held on March 8, 1698. These were soon afterwards joined by many others, eminent for piety and zeal. Their objects were (1) the education of the poor; (2) the care of the colonies; (3) the printing and circulating books of sound Christian doctrine. These objects have always been kept before the society. Schools have been established and are supported in most parts of the country. In 1884–5 assistance was given to the amount of £1855 towards Sunday-school buildings giving accommodation for 5,640 children. In consequence of the Education Acts of 1870 and 1874, the Society made a grant of £15,000 to obviate the necessity of the establishment of the merely secular system of the Board Schools in 467 parishes. The Society built in 1880, and supports, St. Katherine's Training College for 100 students, besides giving grants to other training colleges, and prizes to students.

The Society laboured as a Missionary Society among the colonies till 1824, when the Society for the Propagation of the Gospel took that branch entirely off its hands. But it still supports missionary work and gives grants as far as its funds will allow. For instance, in 1885 £500 was given to the Tukudh Mission, for a native clergy; £2000 to the Clergy Fund in Colombo; £1000 towards the bishopric of St. John's, Kaffraria; £1000 towards the bishopric of Pretoria; £500 to that of North Queensland, &c., &c. Help has been given in sending out 14 missionaries, and grants made towards candidates for orders, readers, &c.

The publications of the Society are very numerous, and during 1885 the sales amounted to £81,685; 1605 separate grants of books were made; Bibles, prayer-books, and hymn-books, &c., to the value of £2,400 have been given to churches, mission-rooms, Sunday and day schools, and public institutions [*Official Year-book*, 1886; *Addresses at the opening of the Societies' new house*, 1879; *Sewell's "Short Account"* (*S.P.C.K.*), 1885].

II. Society for Propagating the Gospel in Foreign Parts.—Dr. Bray on his return from Maryland, whither he had gone as commissary for the bishop of London (see preceding section I.), immediately set to work to form a distinct branch of the Society, to which the care of the missionary work should be committed. After much difficulty, Dr. Bray and his friends, backed by the powerful aid of Archbishop Tenison, Bishop Compton and other bishops, and of the lower house of the Convocation of Canterbury, succeeded in procuring, on June 15, 1701, a charter under the seal of William III. constituting ninety-six persons the first members of a corporate *Society for the Propagation* of the Gospel in foreign parts. Work at once commenced, and it consisted of three great branches (1) the care and instruction of our own people settled in the colonies; (2) the conversion of the Indian natives; (3) the conversion of the negro slaves. The first missionaries, the Revs. George Keith and Patrick Gordon, sailed from England on April 24, 1702, and landed at Boston on June 11. Since that time great activity has been displayed on the part of the Society, not only for the spiritual welfare of our colonists, but for spreading the gospel among the heathen. On April 6, 1882, the old charter having been found insufficient for the present wants, Her Majesty was graciously pleased to grant a supplemental charter, which will simplify the Society's operations, and by representation will give to all its members a share in the administration of its affairs. It is asserted by some that the S.P.G. simply sends missionaries to our colonists without regard to converting the heathen; the extent and character of the work as given in the different reports from missionaries is a sufficient answer to such an error.

III. **The Church Missionary Society** was instituted April 12, 1799. Its object is to promote the spread of the gospel among the heathen; and it has done great work side by side with the elder sister Society. The earliest mission of this Society was to West Africa, a field of labour naturally chosen, as Wilberforce and others of the founders of the C.M.S. took so deep an interest in suppressing the slave trade, and raising the liberated slaves from their misery and darkness. The first two missionaries went out in 1804. They were .Germans, the reason assigned why Englishmen had not been obtained for the work being "that our countrymen were not then alive to their duty." Considering the readiness of Englishmen for any foreign enterprise, this seems extraordinary, and probably there were other reasons. At all events, many followed with varying success till 1818, when a great spiritual uprousing took place the effects of which on the African Church have been permanent. The Native Church in 1862 was recognised on an independent basis, and undertook the support of its own churches, clergy, &c. The Church Missionary Society, like the elder sister Society, sends missionaries to all parts of the world, and largely supports native clergy and teachers.—[Report, 1886; Official Year-book, 1886, p. 201.]

IV. **The National Society** was founded in 1811. Its main object, as expressed in the words of the charter, is to secure "that the poorer members of the Church shall have their children daily instructed in suitable learning, and the principles of the Christian religion according to the Established Church." The Society has endeavoured to carry out this object in two chief ways (1) by multiplying the number of properly constructed school buildings; (2) by promoting the most approved system of instruction by the establishment of training institutions for teachers; also by supplying at a reduced cost lesson books, apparatus, &c., and by the occasional inspection of schools. Since the passing of the Education Act, 1870, followed by those of 1873, 1876, and 1880, the Society has endeavoured to watch and protect the interests of the Church under the working of the new Acts, and to maintain as far as possible the distinctive religious character of Church schools. Chiefly by the exertions of the National Society the new code of 1882 was considerably modified.

V. **Church Pastoral Aid Society**: founded in 1836 for the evangelization of the home population by means of the parochial organization of the Church of England. In 1885 the grant made to poor parishes and districts amounted to 761, of which 609 are for the clergy, 152 for lay agents.

VI. **Society for Promoting the Employment of Additional Curates**: founded in 1837, principally through the exertions of the Bishop of London (Dr. Blomfield), Mr. Joshua Watson, and Mr. Benjamin Harrison. According to the first report (1838), "the object of this Society is to increase the means of pastoral instruction, and superintendence at present possessed by the Church; and, in order thereto, to provide a fund for contributing to the maintenance of *additional* clergymen in those parishes within the several dioceses of England and Wales where their services are most required." Many missionaries are by this Society sent to labour among the increasing masses in our great towns; 717 additional clergy are by its means supported; and the population benefited is estimated at 6,000,000. [H.]

VII. **Church Defence Institution**: founded in 1859, chiefly by the exertions of Mr. Henry Hoare. Its full title is the "Church Institution, an Association of Clergy and Laity for Defensive and General Purposes," and the following were the first two rules adopted by its promoters:—

1. That the objects of the Institution shall be—to combine, as far as possible, Churchmen of every shade of political and religious opinion in the maintenance and support of the Established Church, and its rights and privileges in relation to the State,—particularly as regards all questions affecting its welfare likely to become the subject of legislative action: and generally to encourage the co-operation of clergy and laity, in their several districts, for the promotion of measures conducive to the welfare of the Church.

2. That no question touching Doctrine shall be entertained at any meeting.

In 1871, after the disestablishment of the Irish Church, the Institution, which had hitherto been exclusively under lay management, was reconstituted as "the Church Defence Institution," the Archbishop of Canterbury accepted the office of president, and the Archbishop of York with nearly all the bishops joined the society as vice-presidents. At the same time the Rev. Dr. Alfred T. Lee was appointed secretary, and from that time until his death in 1883 contributed very largely to the development and progress of the Institution. While the work of the committee has been mainly directed to the defence of the Church against assailants from without, against those, that is, who would deprive her, and through her, the country, of the position, endowments, and buildings which she holds for the service of Almighty God, every assistance has been given to movements which have had for their object the strengthening and increased efficiency of the Church. Among such may be specially mentioned the increase of the Episcopate. The Institution publishes a monthly paper, *The National Church*, and issues a large number of pamphlets and leaflets on the Church and State question for widespread distribution. The income of the Institution for the year 1884 was £4,570 14*s.* 3*d.* [H. G. D.]

There are many other societies, of a few of which only mention can be made, as—

VIII. Society for Promoting Christianity among the Jews: founded 1809.

IX. Incorporated Church Building Society: founded 1818, incorporated by Royal Charter, July 1826.

X. Colonial and Continental Society: sprung from the Newfoundland School Society (1823), and the Colonial Church Society (1835), which were amalgamated (1851); and took present name 1861. Its work is carried on in 28 colonial dioceses.

XI. Church Sunday School Institute (1843).

XII. Church Scripture Readers Association (1844).

XIII. Church of England Temperance Society.

XIV. Curates' Augmentation Fund.

XV. Church Penitentiary Association.

XVI. Missions to Seamen.

Besides these few mentioned, there are a great number of Institutions, Funds, Missions, Charitable Associations, &c., many springing from the above, connected with the Church of England. The Religious Tract Society is conducted by a committee composed of an equal number of Churchmen and Nonconformists, and so is the Bible Society—a very large one. A list of societies is given in the Church of England Official Year-book of 1886, and fuller accounts of the history of some of them in that of 1883. Each society also publishes an annual report. [H.]

SOCINIANS (See *Unitarians*). A sect of heretics, so called from their founder, Faustus Socinus, a native of Siena in Italy, born in 1539. Their tenets are—

1. That the eternal Father was the one only God; that the Word was no more than an expression of the Godhead, and had not existed from all eternity; and that Jesus Christ was God, no otherwise than by His superiority above all creatures, who were put in subjection to Him by the Father.

2. That Jesus Christ was not a mediator between God and men, but sent into the world to serve as a pattern of their conduct: and that He ascended up to heaven only, as it were, to take a journey thither.

3. That the punishment of hell will last but for a certain time, after which both body and soul will be destroyed. And,

4. That it is not lawful for princes to make war. But many Socinians hold the first two doctrines alone.

These four tenets were what Socinus defended with the greatest zeal: in other matters, he was a Lutheran, or a Calvinist. The truth is, he did but refine upon the errors of all the Anti-Trinitarians who had gone before him.

The Socinians spread extremely in Poland, Lithuania, and Transylvania. Their chief school was at Racow, and there all their first books were published. Their sentiments are explained at large in their catechism, printed several times, under the title of *Catechesis Ecclesiarum Polonicarum unum Deum patrem, illiusque filium unigenitum, uno cum Sancto Spiritu, ex sacra scriptura confitentium.* They were exterminated out of Poland in 1655; since which time they have been chiefly sheltered in Holland; where, though their public meetings have been prohibited, they find means to conceal themselves under the names of Arminians and Anabaptists.—Stubbs' Mosheim, iii. pp. 460, 462, 532; Bullinger's *Orig. Letters*; Parker's *Soc.* ii. p. 700.

SOFFIT (Fr. *soffite*, from Lat. *sub-facere*). The under-surface of an arch. In the nomenclature of mouldings, the *soffit-plane* is the plane at right angles with the face of the wall, which is the direction of the soffit in its simplest form. Courses of mouldings occupying the *soffit-plane* and the *wall-plane*, to the exclusion of the *chamfer-plane*, indicate Norman or Early English work. In mathematics it is called the *intrados*, and the top of the arch the *extrados*

SOLEMN LEAGUE AND COVENANT (See *Covenant*).

SOLFIDIANS (Lat. *Sola fides*). Those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be Christ's because they believe they are.—Bull, *Harm. Apost. Diss. Post.* xvii. 5.

SOMPNOUR (*Chaucer*). A summoner; an officer employed to summon delinquents to appear in ecclesiastical courts; now called an apparitor.

SON OF GOD (See *Jesus*, *Lord*). "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very Man; Who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men."—*Article* II. He is the true, proper, and only Son of God; begotten "from the beginning;" "before the foundation of the world" (1 St. Pet. i. 20; 1 St. John i. 1); as He "came down from heaven" (St. John vi. 38), where He had "glory with the Father," "before the world was" (St. John xvii. 5); as He is himself called God, "one" with the "Father" (St. John x. 30), being of the same Divine essence communicated to Him (St. Matt. xi. 27; St. John v. 26: xiii. 3: xvi. 15; Rom. xiv. 9), and exercising a power above that of all created beings (Eph. i. 21; Heb. i. 2, 13; 1 St. Pet. iii. 22). By Him the world and "all things were made" (St. John i. 3, 10; Col. i. 16; Heb. i. 2, 10), "by Whom are all things" (1 Cor. viii. 6), for "He is before all things, and by Him all things consist" (Col. i. 17). "All things are put in subjection under His feet," and "nothing is left that is not put under Him" (Heb. ii. 8; Ps. viii. 6; 1 Cor. xv. 27; Eph. i. 22). Of the manner and nature of this generation we are ignorant, and must not endeavour to be wise above what is written. We find our Lord declared by prophecy to be a "Son begotten" (Ps. ii. 7), and acknowledged, by inspiration, as "the only begotten Son" (St. John i. 14: iii. 16; 1 St. John iv. 9). That He is "the image of the invisible God, the first-born of (or before) every creature, for by Him were all things created" (Col. i. 15, 16); and Who thus "being in the form of God," "the brightness of His glory, and the express image of His person" (Heb. i. 3), was without "robbery equal to God" (Phil. ii. 6). That He "is in the bosom of the Father' (St. John i. 18), and is "one" with Him (St. John x. 30). Many similes were imagined by the ancients to elucidate this: as the sun producing light—a fountain its streams, &c.; but these are all mere figures of speech, and no real explanations of a mystery which we can only speak of in the words revealed to us.

He was foretold in Scripture as "the Son of God" (St. Luke i. 35), and acknowledged on earth—by men inspired (St. Matt. xvi. 16; St. John i. 34: xx. 31; Acts ix. 20);—by devils (St. Matt. viii. 29; St. Mark iii. 11; St. Luke iv. 41);—and by the world (St. Matt. xiv. 33; St. John i. 49: xi. 27), as He shall be in heaven (Rev. ii. 18). Therefore He addresses God as His "Father" (St. Mark xiv. 36, &c.), and claims to Himself the title from men (St. John v. 18, 22-25: ix. 35 with 37,) though for this He was accused, by the Jews, of blasphemy (St. John x. 36: xix. 7).

SONG (Sax. *sing*; Ger. *sang*). As applied to sacred subjects, it is one of the classes of vocal praise mentioned in Scripture: according to the enumeration of the apostle (Eph. v. 19), *ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς* (Psalms, and hymns, and spiritual songs, or odes). Wolfius, in his note on Eph. v. 14, quotes an opinion of *Heumannus*, in his *Pœcile* (ii. lib. iii. frag. 390), that this verse of the apostle's, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life," is a fragment of an ancient Christian hymn or spiritual song: and remarks that there is a netural rhythm in the original:

ἔγειραι ὁ καθεύδων,
καὶ ἀνάστα ἐκ τῶν νεκρῶν,
καὶ ἐπιφαύσει σοι ὁ χριστός.

Recent discoveries of early Christian hymns in the Syriac may throw light on this subject; and here Dr. Burgess's translation of the hymns of Ephrem Syrus may be consulted with advantage. The Evening Hymn of the first or second century, preserved by St. Basil, and given in Routh's *Reliquiæ Sacræ*, is an interesting illustration of the ancient Christian songs.

The word *song* in the old Testament is in the Hebrew *Shir* שיר. Many of the Psalms are so denominated (See Smith's *Dict. Bible*). The word appears by comparison of different passages of Scripture to mean anything sung to instrumental music, as these instruments are called in Scripture instruments of *Shir*, i.e. accompanying vocal music. See 2 Chron. v. 13 (See *Hymns*). [H.]

SONGS OF DEGREES (See *Degrees*, and *Psalms*).

SORTES. A method of divination borrowed by some superstitious Christians from the heathen, and condemned by several councils. The heathen, opening Homer, or Virgil at hazard, took the first words they found as indicating future events, and this they called *Sortes Homericæ*, or *Sortes Virgilianæ*. The imitators of this custom used the Bible in the same way, and called their divinations *Sortes Biblicæ* (See *Bath-Kol.*).

SOUTHCOTTIANS. The deluded followers of one Johanna Southcot, a servant girl at Exeter, who, towards the close of the last century, gave herself out as the woman in the wilderness, mentioned in the Apocalypse, and declared that she held converse with spirits, good and bad, and with the Holy Ghost himself. She gave sealed papers, which were called her "seals," to her followers, which were to protect them from all evil of this life and the next. In 1814, having fallen, from indulgence and want of exercise, into a habit of body which gave her the appearance of pregnancy, she announced herself the mother of the approaching Shiloh. The influence she exercised was evidently great, for being visited by Dr. Reece, a physician of some eminence, she persuaded him that she was indeed pregnant, though he was convinced she was a virgin. She died, however, and her body was opened, revealing the real cause of her appearance; but her death and burial did not undeceive her followers, though no resurrection of their leader has yet taken place.—Reece's *Correct Statement*, 1815.

SPANDRIL. The triangular portion of wall between two arches, or an arch and the adjoining wall; or between the side of an arch and the square panel in which it is set. The latter is a remarkable feature in perpendicular doorways, being often richly ornamented with figures, foliage, or heraldic shields.

SPIRE (Gk. σπεῖρα, anything wound, twisted; Lat. *spira*). A body that shoots up to a point. In architecture, the high pyramidal capping or roof of a tower. The earliest spires still existing in England are Early English; and in this style, as well as in the next, or Geometric, it is generally of the form called a broach. In the Decorated, the broach and the parapeted spire occur indifferently; in the Perpendicular, the latter almost exclusively, though there is a large portion of Leicestershire and Northamptonshire in which Perpendicular broaches are not uncommon. Many of our loftiest spires were formerly of timber covered with lead: such was the spire of old St. Paul's cathedral, the highest in the kingdom (527 feet); such is still the remarkable twisted spire of Chesterfield. Several smaller spires of this kind remain in the southern counties, but the perishableness of the material has led to the destruction of by far the greater number of them. The spire of Salisbury cathedral is 404 feet high; St. Michael's, Coventry, 320; Norwich, 313; Louth, 294; Chichester, 271. There are loftier spires on the Continent, as Cologne, two of 510 feet; Strasburg, 463; Hamburg, 485; Vienna, 440; Reims and Amiens, 422; but our proportions are on the whole much better (See *Church Architecture*). [G.]

SPLAY. The slanting expansion inwards of windows, for the wider diffusion of light. This usually appears very great in Norman windows, where the external aperture is small; but the general rule both in that and others is about 45°: never more open than that, but sometimes less.

SPONSORS. In the administration of baptism, these have from time immemorial held a distinguished and important place. Various titles have been given them indicative of the position they hold, and the duties to which they are pledged. Thus they are called *sponsors*, because in infant baptism they *respond* or answer for the baptized. They are *sureties*, in virtue of the security given through them to the Church, that the baptized shall be "virtuously brought up to lead a godly and a Christian life." And from the spiritual affinity here created, by which a responsibility almost parental is undertaken by the sureties, in the future training of the baptized, the terms *godfather* and *godmother* have taken their rise (See *God-parents*).

SQUINCH. Also absurdly called by persons who like fine words, *Pendentive;* which suggests an entirely wrong idea of it. It is clearly related to squint, and means almost any diagonal construction across a corner, and chiefly a small arch thrown across the angle of a square tower, to receive one of the sides of an octagonal spire or lantern. [G.]

SQUINT (See *Hagioscope*).

STALLS. In a cathedral or collegiate church, and often in parish churches, certain seats constructed for the clergy and other members of the Church, and intended for their exclusive use. These stalls are placed in that portion of the building called the *choir*, or the part in which Divine service is usually performed.

In ancient times, all members of the cathedral, including lay clerks or vicars, had their stalls: though the inferior members had not always fixed stalls appropriated to each individual. Unless when the community was very small, there was an upper and lower range of stalls, called the *prima et secunda forma* (or gradus), the upper appropriated to the canons or prebendaries (and sometimes the priest-vicars or minor canons), the lower to the other members. The designation of the respective dignitaries and canons were written on their stalls; in some few instances, those of the minor canons or priest-vicars also. They generally were enclosed at the back, and had highly decorated canopies over them. The finest old ones remaining are at Winchester and Norwich. At Canterbury, Prior d'Estria's fine Decorated stone screen, now glazed, takes the place of the backs and canopies, but the stalls themselves are destroyed. In many cathedrals they have been well reproduced after destruction.

The same word is also used to signify the preferment, which gives the person holding it a seat, or stall, in a cathedral or collegiate church.

STANDING. The posture, from the earliest times, at the reading of the gospel, and during psalmody (Aug. *Serm.* 3, *in Ps.* xxxvi.; see *Gospel*). It was the general custom to stand in prayer on the Lord's day, and the fifty days between Easter and Pentecost. This may be traced as far back as Irenæus, who derives it from apostolical authority; Tertullian and St. Cyprian both speak of it, as also do later writers, such as SS. Hilary, Jerome, Augustine, and Chrysostom (Bingham, viii. xiii. 3). Sermons also were in some places heard standing, as appears from many passages in St. Augustine. Occasionally the Holy Eucharist was received standing, and indeed this has been claimed as the primitive custom; "Stantes, non ut hodie genibus flexis, accipiebant" (Vales. *in loc.*; see Bona, *Rer. Liturg.* lib. ii. 17). In the Church of England the rubrics generally order, or custom allows, standing in praise and song; kneeling in prayer and supplication; sitting in listening. In American churches the general thanksgiving is repeated by all the congregation standing. [H.]

STATE PRAYERS. This name is given to the special prayers issued by the Primate of all England from time to time by royal authority, and sometimes without it, to be used in churches either on an appointed feast or fast or for some considerable time; and also formerly on January 30, the execution of Charles I.; May 29, the restoration of Charles II. and his escape from Cromwell's soldiers in the oak; November 5, Gunpowder Plot and the arrival of William III. and the Sovereign's accession. These were under no Acts of Parliament, but a royal order for them was issued at the beginning of every reign. In 1859 another order discontinued all but the Accession service, as may be seen in Prayer Books, and an Act was passed repealing the previous Acts for observing the first three days as holidays—quite different from the three modern "bank holidays," under an Act of very questionable benefit to working people, as they generally both lose and spend from one to three days' wages at each of them, and many are forced to be idle who would rather not. The Accession service has still no statutable force, though it would doubtless be held lawful under the common law of the Church established by long usage. It is not literally covered by the new rubric of 1870, which gives absolute precedence to the services of the four great Sunday feasts, and leaves the conflict between other saints' days with proper lessons and the usual Sunday ones to "the discretion of the minister." The ordinary has only power to allow and not to order any alteration of the regular lessons or psalms. There can be no objection to reading the additional prayers in that service, like any ordinary "state prayers," whenever the Accession day occurs on Sunday or any holyday. [G.]

STATIONS. The weekly fasts of Wednesday and Friday. I. Not long after Justin Martyr's time, the Church observed the custom of meeting solemnly for Divine worship on Wednesdays and Fridays, which days are commonly called the *stationary days*, because they continued their assemblies on those days to a great length, i.e. till three o'clock in the afternoon: for which reason they had also the name of *semi-jejunia*, or half fasts, in opposition to the Lent fasts, which were always held till evening.—Bingham, bk. xiii. ix. 2. II. *Stations*, in the Romish Church, denote certain churches in which indulgences are granted on certain days. The ceremony of the clergy going out of the choir and singing before the tomb of a martyr, or some "station" or object hallowed in their minds, has also this name. III. In modern times the word is used to imply devotions in front of pictures or sculptures representing the leading incidents of our Lord's Passion, and placed at intervals in the church, and sometimes in other places. These were greatly promoted by Benedict XIV. (fifteenth century), and are, (1) the condemnation of our Lord; (2) bearing the cross; (3) falling under the cross; (4) our Lord meeting the Virgin; (5) the Cyrenian bearing the cross; (6) the Veronica wiping our Lord's face; (7) our Lord falling; (8) consoles the daughters of Jerusalem; (9) falling again; (10) stripped; (11) crucified; (12) dies; (13) taken down from the cross; (14) laid in the grave. These have been declared illegal in the Church of England. [H.]

STEEPLE (Sax. *stepel*, stypel). The tower of a church with all its appendages, if any, as turret, octagon, and spire. It is often incorrectly confounded with the spire.

STEPHEN'S, ST., DAY. A festival of the Christian Church, observed on the 26th of December, in honour of the proto-martyr, St. Stephen.

STIPENDIARIES. Members of collegiate choirs, who do not possess an independent estate, but are paid stipends.

STOLE, or ORARIUM (στόλη, ὠράριον). A tippet or narrow scarf. The Council of Laodicea has two canons (22, 23) concerning the use of the orarium, which might be used by presbyters and deacons but not by the inferior orders. Other councils give directions as to its use (*Conc. Brac.* i. c. 27: iii. c. 3; *Tolet.* iv. 28, &c.), and many writers refer to it. The word "stole" did not come in till later. The στόλη (lit. an equipment) meant any dress, but in Latin (stola) implied in the first instance the dress of a Roman matron. How it came to mean the vestment the word afterwards was used for, is a matter of conjecture (Durand. *Rat. Div. Off.* iii. 5; Marriott, *Vest. Christ.* p. 215). It came to be a narrow scarf with fringed extremities, that crossed the breast to the girdle, and thence descended in front on both sides as low as the knees. The deacon wore it over the left shoulder, and in the Latin Church joined under the right arm, but in the Greek Church with its two extremities, one in front and the other hanging down his back. The word ἅγιος was sometimes thrice embroidered on it instead of crosses. It is one of the most ancient vestments used by the Christian clergy, and in its mystical signification represented the yoke of Christ. Coloured stoles in the Church of England have been pronounced by the Privy Council to be illegal, though black ones have not, being supposed, perhaps, to represent the "tippet of black" of the canons, which Bishop Grindal spoke of as *stola ab utroque humero pendula ad talos* (See *Tippet; Vestments*).—Bingham, xiii. viii. 2; Palmer's *Orig. Liturg.* ii. 316; *Dict. Christ. Antiq.*; Robertson *on the Liturgy.* [H.]

STOUP (Sax. *Stoppa*). A basin to receive holy water, often remaining in porches, or in some other place near the entrance of the church, and towards the right hand of a person entering.

SUBCHANTER (See *Succentor*).

SUBDEACONS. An inferior order of clergy in the early Christian Church, so called from their being employed in subordination to the deacons.

The first notice we have of this order in any writers, is about the middle of the third century, when Cyprian lived, who speaks of subdeacons as settled in the Church in his time. The author of the "Constitutions" refers them to an apostolical institution, and brings in St. Thomas the apostle, giving directions to bishops for their ordination. But in this he is singular, it being the general opinion that subdeacons are merely of ecclesiastical institution.

Their office was to fit and prepare the sacred vessels and utensils of the altar, and deliver them to the deacons in the time of Divine service; but they were not allowed to minister as deacons at the altar; not even so much as to come within the rails of it, to set a paten or cup, or the oblations of the people, thereon. Another of their offices was, to attend the doors of the church during the Communion Service. Besides which offices in the church, they had another out of the church, which was, to carry the bishop's letters or messages to foreign Churches. Their ordination was performed without imposition of hands; and the ceremony consisted in their receiving an empty paten and cup from the hands of the bishop, and an ewer and towel from the archdeacon.

The office of subdeacon does not subsist in the Church of England. It is, however, mentioned in the statutes of Henry VIII.'s foundations, and is considered to be identical with *Epistoler.* The four subdeacons at Hereford are lay clerks.

SUBDEAN. An officer in some cathedrals, who assists the dean in maintaining the discipline of the Church. In some cathedrals of the old foundation he is a permanent dignitary and canon residentiary; in others an ordinary canon; at York a mere official, though founded in 1228; in others, a minor canon or vicar choral, and then his jurisdiction was merely over the inferior members (See *Vice Dean*).

SUBINTRODUCTÆ (See *Agapetæ*).

SUBLAPSARIANS. Those who hold that God permitted the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination (See *Supralapsarians*).

SUBSTANCE. In relation to the Godhead, that which forms the Divine essence or being—that in which the Divine attributes inhere. In the language of the Church, and agreeably with holy writ, Christ is said to be of the same *substance* with the Father, being *begotten*, and therefore partaking of the Divine essence; not *made*, as was the opinion of some of the early heretics (See *Homoousion*, *Person*, and *Trinity*).

SUCCENTOR. The precentor's deputy in cathedral churches. Sometimes this officer was a dignitary, as at York still, and formerly at Glasgow, Aberdeen, Paris, &c.; and at York he is called *Succentor Canonicorum*, to distinguish him from the other subchanter, who is a vicar choral. In most churches however the subchanter is a vicar or minor canon, as at St. Paul's, Hereford, Lichfield, St. Patrick's, Dublin, &c.

SUCCESSION, APOSTOLICAL, or UNINTERRUPTED. The doctrine, or rather the fact, of a regular and continued transmission of ministerial authority in the succession of bishops, from the apostles to any subsequent period (See *Apostolic Succession*).

SUFFRAGANS. The word properly signifies all the provincial bishops who are under a metropolitan, and they are called his suffragans, because he has power to call them to his provincial synods to give their *suffrages* there.

The name is also used to denote a class resembling the *chorepiscopi*, or country bishops, of the ancient Church (See *Chorepiscopus*).

In the very beginning of the Reformation here, an Act passed, 26 Henry VIII. c. 14, to restore this order of men under the name of *suffragan bishops*. The preamble recites, that good laws had been made for electing and consecrating archbishops and bishops, but no provision was made for suffragans, which had been accustomed here for the more speedy administration of the sacraments, and other devout things, &c.; therefore it was enacted that the places following should be the sees of bishops suffragans: Bedford, Berwick, Bridgewater, Bristol, Cambridge, Colchester, Dover, St. Germain, Guildford, Gloucester, Grantham, Hull, Huntingdon, Isle of Wight, Ipswich, Leicester, Marlborough, Moulton, Nottingham, Penrith, Southampton, Shaftsbury, Shrewsbury, Taunton, Thetford. The bishop of each diocese shall by petition present two persons to the king, whereof he shall allow one to be the suffragan, and thereupon direct his mandate to the archbishop to consecrate him, which was to be done after this manner: first it recites that the bishop, having informed the king that he wanted a suffragan, had therefore presented two persons to him who were qualified for that office, praying that the king would nominate one of them; thereupon he nominated P. S., being one of the persons presented, to be suffragan of the see of Ipswich, requiring the archbishop to consecrate him. The bishop thus consecrated was to have no greater authority than what was limited to him by commission from the bishop of the diocese, and was to last no longer. This Act was repealed by 1 & 2 Philip & Mary, cap. 8; but revived by 1 Elizabeth, and during the reign of that sovereign we find notices of suffragans at Dover and elsewhere. Bishop Gibson mentions Dr. Stean, suffragan of Colchester about 1606, as among the last of these suffragans.

Suffragan bishops have been revived of late. There are now suffragans, named from various places in the Act of Henry VIII., for the dioceses of Canterbury, London, Lincoln, and St. Alban's. They have no powers however, except such as are given by commission from and during the life and pleasure of the diocesan. And it may happen that a new and able-bodied bishop may have no use for the suffragan who was appointed and commissioned to assist his predecessor. They have no salaries as such, but may also be incumbents, canons or archdeacons. They are quite different from *coadjutor bishops*, who may be, but never have been, appointed under the Bishops' Resignation Act, 1869, and who have the right to succeed the diocesan who has not resigned, but has been duly certified to be incapacitated. Suffragans have no such right, nor have ever in fact been appointed to succeed any diocesan. The only effect of the Act is therefore to generate bishops who may be commissioned as above, but no consent of the Crown is requisite for commissioning ex-colonial bishops here in just the same way, which has in fact been done several times. A bishop cannot lawfully be consecrated in England without royal authority. [G.]

SUFFRAGE. A vote, token of assent and approbation, or, as in public worship, the united voice and consent of the people in the petitions offered.

The term is also used in the Prayer Book to designate a short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops, we read that in the Litany as then used, after the words, "That it may please thee to illuminate all bishops," &c., the proper *suffrage* shall be, "That it may please thee to bless this our brother elected," &c. The versicles immediately after the Creed, in Morning and Evening Prayer, are also denominated suffrages, as in the instance quoted by Johnson, "The *suffrages* next after the Creed shall stand thus. *Common Prayer, Form of Thanksgiving for May* 29" (See *Versicle*).

The Litany in "the Ordering of Deacons" is headed *the Litany and Suffrages*. By suffrages here seems to be meant the latter part of the Litany, called the supplication (See Wheatly *in loc.* and *Supplications*). In some old choral books these are called the *second suffrages*.

SUNDAY (See *Lord's Day*). The ancients retained the name Sunday, or *Dies Solis*, in compliance with the ordinary forms of speech; the first day of the week being so called by the Romans, because it was dedicated to the worship of the sun. Thus Justin Martyr, describing the worship of the Christians, speaks of the day which is called *that of the sun* (*Apol.* i. 67). Tertullian also uses a similar term (*Apol.* xvi., *ad Nation.* i. 13).

Besides the most solemn parts of Christian worship, which were always performed on Sundays, this day was distinguished by a peculiar reverence and respect expressed towards it in the observation of some special laws and customs. The imperial (Christian) laws forbad all proceedings at law on this day, excepting such as were absolutely necessary; all secular and servile employments also were superseded on this day, though Constantine allowed works of husbandry, as earing and harvest, to be done on Sundays. Sports or games of the lower sort might not be followed on this day. There are two famous laws of the two Emperors Theodosius to this purpose, forbidding the exercises of gladiators, stage-plays, and horse-races in the circus, to be exhibited to the Christians. And by the ecclesiastical laws diversions of this kind were universally forbidden to all Christians, on account of the extravagances and blasphemies that were committed in them. But all such recreations and refreshments as tended to preservation or conveniency of the life of man were allowed on the Lord's day. And therefore Sunday was always a day of feasting, and it was never allowable to fast thereon, not even in Lent.

In the Roman Breviary and other offices, we meet with a distinction of Sundays into those of the first and second class. Sundays of the first class are, Palm Sunday, Easter Day, Advent, Whitsunday, &c. Those of the second class are the common Sundays of the year.—Bingham, xx. ii. 2. In like manner, by the Lectionary Act of 1870, Advent, Easter, Trinity, and Whitsunday are always to prevail over accidental holydays concurring therewith. For a complete history of Sunday, and discussion of all the questions connected with the observance of it, see Archdeacon Hessey's *Bampton Lectures*, 1860. [H.]

SUPER-ALTAR. I. A small portable slab, generally of costly material, formerly used at certain times to consecrate upon, being laid upon the mensa, or slab of stone or wood forming the top of the Lord's Table (See *Mensa*). It was probably in the first place used when the altar itself was in a bad condition, and was taken about, as it was also called *Altare viaticum*, *Altare portabile*, and *Altare itinerarium*. It is the supertable of Cranmer.

II. It has been of late years taken to mean a kind of step or shelf at the back of a Communion Table; which has been decided to be illegal, whether actually upon or very near the table. [H.]

SUPER-FRONTAL. I. Originally a decoration attached to the wall behind and above the altar.

II. It now is taken to mean the decorative hanging which overlaps the frontal, hanging over it for about six or eight inches.

SUPEREROGATION. The doctrine of Supererogation was a perversion of that of the communion of saints. It is this:—The many members of one body being joined together in one communion and fellowship, have sympathy in each other's joys and sorrows, and the merit of good works done by one member belongs, not to him, but to the whole body. A certain amount of good works must be offered up by the Church before the Lord's second coming, and the deficiencies of one may be made up by the good works of another. It is easy to see how this could be adopted as a means of gaining power and authority. The many saints who had been holy and blameless in their lives, who had given up all for their Lord, had fought and died for the Faith, have done more than was required for their own salvation. These constitute an inexhaustible fund, on which the Pope has the power of drawing at pleasure, for the relief of the Church, by the application of some portion of this superabundant merit, to meet a deficiency in the spiritual worth of any of its members. It was from this that the idea of "indulgences" was taken, which was the kindling spark to the Reformation.

On this doctrine of the Church of Rome our Church thus speaks in the fourteenth Article:—"Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas Christ saith plainly, 'When ye have done all that are commanded to you, say, We are unprofitable servants.'"

The works here mentioned are called in the Romish Church likewise by the name of "counsels," and "evangelical perfections." They are defined by their writers to be "good works, not commanded by Christ, but recommended;" rules which do not oblige all men to follow them, under the pain of sin; but yet are useful to carry them on to a sublimer degree of perfection than is necessary in order to their salvation. But there are no such counsels of perfection in the gospel, and the whole theory is subversive of that humility which is the sign of a true Christian, and leads him as a sinner to Christ, confessing his sins, not as a saint boasting his goodness.—Beveridge *on Thirty-ninth Art.*; Bishop Harold Browne, *ibid.*

SUPPLICATIONS (Lat. *supplicatio; sub* and *plico*). A humble entreaty. Thus used in the prayer of St. Chrysostom, "our common supplications."

In the Litany the petitions or supplications begin with the words, "We sinners do beseech Thee to hear us" (Blunt's *Annot. P. B.* i. 53), but properly perhaps the supplications are the two offered just before the versicles and prayers, 33 and 34, one for material blessings, and the other for spiritual (E. Daniel's *P. B.* 163). According to Wheatly, however, the part following the Lord's Prayer is called the *Supplications*, "which were first collected and put into this form, when the barbarous nations first began to overrun the empire about six hundred years after Christ; but, considering the troubles of the Church militant, and the many enemies it always hath in this world, this part of the Litany is no less suitable than the former at all times whatsoever."—*Wheatly* (See *Litany* and *Suffrage*). In many choirs, and at the universities, this latter part of the Litany is performed by a different minister from the former: in apparent compliance with the rubric, which before the Lord's Prayer directs that the *Priest* shall say it. And when the Litany is sung to the organ, it is often the custom to sing the responses in the supplications without that accompaniment. [H.]

SUPRALAPSARIANS. A sect of Calvinists. The way in which they understood the Divine decrees has produced two distinctions of Calvinists, viz. Sublapsarians and Supralapsarians. The former term is derived from two Latin words, *sub*, below or after, and *lapsus*, the fall; and the latter from *supra*, above, and *lapsus*. The Sublapsarians assert that God had only permitted the first man to fall into transgression, without absolutely predetermining his fall; their system of decrees concerning election and reprobation being, as it were, subsequent to that event. On the other hand, the Supralapsarians maintained that God had, from all eternity, decreed the transgression of man. The Supralapsarian and Sublapsarian schemes agree in asserting the doctrine of predestination, but with this difference—that the former supposes that God intended to glorify His justice in the condemnation of some, as well as His mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation. The latter scheme supposes that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.—Stubbs' Mosheim, iii. 354.

SUPREMACY OF THE CROWN means, and always has meant, the ultimate jurisdiction or coercive power (without which, Sir Matthew Hale said, jurisdiction has no meaning) of the Crown or the State in Parliament and the courts of law, whether the king's temporal law or "the king's ecclesiastical law," over the clergy. The king or the State has at one time or another given to the ecclesiastical courts, and in some cases to the bishops personally, whatever coercive power they have, or ever had legally. In old times the royal supremacy had chiefly to be asserted, and was asserted by continual Acts of Parliament, against the Pope as a continual aggressor, and occasionally against bishops and convocations; but as they were practically subject to the Pope until the Reformation, and his struggle for supremacy either lasted or was feared till long afterwards—in fact, so long as there was a Popish pretender to the crown, the oaths of supremacy were maintained in the original form of denying that any foreign prince or potentate has any authority here, which has now been dropped, and a simple oath of allegiance established, of which the final form, for the present, is that given by the Promissory Oaths Act, 1868, altering the Clerical Subscription Act, 1865: "I do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors according to law, so help me God." There are slightly varied forms for the "judicial and official oaths," and all others are abolished, and nobody is required to take any except under the Clerical Subscription Act and this Act. It is not worth while to go through the various forms prescribed from time to time previously.

Another fact is that the Church of England has never had any means of speaking or legislating for itself as a whole except through Parliament, simply because it was never considered as anything but the whole nation. For a long time persons who dissented from the national religious doctrines were not "tolerated," as the saying is; and for long after they were tolerated, the national religion of the State was not affected thereby, especially as they were excluded from Parliament by tests. Therefore when it is called an anomaly or an usurpation that the State should legislate for the Church, it has only become so since the legislature has ceased to be identical with the Church. Clergymen were only legislated out of the House of Commons in 1780, and the bishops have always been an estate of the realm, as "the Lords Spiritual." And as we are now considering the matter historically, it is not so much the case that the State, which can only speak through Parliament, was supreme over the Church, as that it was the Church in Parliament, which was the only legislature that the Church as a whole ever had. The two convocations never were its legislature. Indeed, the fact that they are not national bodies, but provincial, would be decisive on that, if it had not been decided over and over again that they have no jurisdiction except over the clergy, so far as the whole Church, i.e. the State, has from time to time allowed, and from time to time enacted, overruling a multitude of canons.

Undoubtedly it is a great anomaly—but much easier to confess than to cure—that the only effective legislature of the Church of England may now comprise any number of persons who are hostile to it; but that has nothing to do with the legal history of the Supremacy, and it certainly never will be cured by constituting the clergy the legislature of the Church, or giving them any supremacy therein. Returning to the history of it, which has been much discussed of late, especially in and in connexion with the report of the Commission on Ecclesiastical Courts in 1883, we are not aware that the separate report of Lord Penzance, the Dean of Arches, on the legal history of the Supremacy has been questioned or contradicted by the much more prolix one of two non-legal members of the Commission. Without quoting the whole of Lord Penzance's history, it is in substance this: "Until the Conquest, whatever ecclesiastical jurisdiction was exercised through the medium of a court as distinct from the personal power and control of the bishops, was exercised in the temporal courts of the country, the bishop sitting by the side of the temporal judges" (which has also been kept up in every one of the four Acts of Uniformity, though practically disused). "This is stated by all historians of repute. The existing ecclesiastical courts first existed by and under a charter of William the Conqueror, which professes to be made *communi concilio* of the bishops and abbots *et omnium principum regni mei* . . . It was the king therefore who created, as the charter says, *regni auctoritate*, a separate set of tribunals for the treatment of ecclesiastical law and the practical exercise of purely spiritual jurisdiction . . . It appears to me that what the sovereign, with the advice of his council in Parliament, set up and created, the sovereign, with the advice of Parliament, may alter and amend. And as a matter of fact and history, the sovereign, with the advice of Parliament, has never hesitated to do so . . . and by that authority alone."

Not a single instance could be found by that Commission, or its witnesses, of any convocation or other clerical body being consulted or allowed to interfere in any legislation about ecclesiastical courts, though they generally were about the Prayer Book and Articles (See *Clergy*).

"There is no doubt that before the Conquest the bishops did exercise authority and control over both clergy and laity; but that was a judicial authority inherent in the person of the bishop rather than the court, and might be exercised in synod, in visitation, *in camerâ* or *in itinere*. But the erection of constituted courts *with a coercive jurisdiction*, to be enforced if need be by the civil power, was a different matter. It could only be done *regiâ auctoritate* with the advice of Parliament. The older law books are not silent on this subject;" and then he quotes several of the highest authority to the same effect as his own statements; and proceeds, "I come therefore to the conclusion that there is no warrant to be found in the history of this country for the proposition that there have existed at any time since the Conquest, or indeed before it, spiritual courts deriving their original authority from the Church independent of the sovereign or the state."

All this has since received a remarkable confirmation and extension from a MS. treatise of Sir Matthew Hale's in Lincoln's Inn Library, which was published in the *Record* of 28th November, 1884. It is much too long to copy here, and difficult to do justice to by short extracts. Probably no civil judge has ever combined such a knowledge of law and divinity or ecclesiology as that great Lord Chief Justice; and his treatise is enriched with a multitude of references, showing that he was not writing mere opinions or recollections of his own. We must be content with giving these principal conclusions, adding only one other:—

"That the true foundation of most if not all the power ecclesiastical was in the civil magistrate.

"The consequence is that an Act of Parliament may take away from the clergy, or abridge or alter that jurisdiction ecclesiastical (which he said they had gradually usurped) and re-annex it to the Crown; because it was, even in its greatest height, only a subordinate derivative power." He then points out the effect of some of the Reformation statutes, about which there can be no doubt, but the treatise ends abruptly.

The Act 1 Eliz. c. 1, again restored the royal supremacy after Mary, and established the oath of supremacy acknowledging "the Queen (s. 9) as supreme governor of this realm and all her dominions as well in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince or potentate shall use, enjoy or exercise any jurisdiction," &c. It also authorised her to create the High Commission Court for ecclesiastical causes with coercive jurisdiction in itself, i.e. without "signifying contempts to the Queen in Chancery;" which was abolished by 16 Car. I. c. 11, and illegally set up again by James II. and declared illegal by 1 W. & M. sess. 2, cap. 2.

In like manner the 37th Article, which every incumbent has to read openly and declare his assent to, and all clergymen are bound by, says that "the Queen's majesty hath the chief power in this realm of England and other her dominions; unto whom the chief government of all estates of this realm whether ecclesiastical or civil in all causes doth appertain . . . but that prerogative which we see to have been given to all godly princes in the Holy Scriptures by God himself is that they should rule all estates and degrees committed to their charge by God whether ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers." The 3rd and 26th canons are to the same effect. The clergy do not promise obedience to the canons as they do to the articles. Yet it is material to notice the assent of the Convocations by canon 3 to the proposition that jurisdiction in ecclesiastical causes had been "*restored* to the Crown" by the Reformation statutes, and specially the one which made the supreme court to consist of delegates appointed by the Crown from time to time (See *Delegates*).

The only attempt that was ever openly made by the clergy to deny or qualify the royal supremacy over them was the temporary and short-lived one, just a year before their celebrated submission, viz. in May 1531, when in granting money to Henry VIII. they called him *ecclesiæ et cleri Anglicani supremum dominum, et, quantum per Christi legem licet, etiam supremum caput;* on which it must be observed, 1. that the qualification, whatever it was worth, was only of the word "*caput*" and not of "*dominus ecclesiæ et cleri,*" which are very different things; 2. that it was of no consequence to the king whether such a qualification was introduced or not in a mere grant of money; 3. that nothing of the kind appears in the really important document, the Submission of the clergy by the two convocations in May 1532, by which they promised *in verbo sacerdotii* to make no more canons without royal authority and assent, and agreed that all the existing ones should be revised by a royal commission of which half the members were to be laymen; which they did to avoid the præmunire with which they were threatened for having done so before; 4. that the Act of Parliament, called the Act of Submission, of the following year, recited that the king was the supreme head of the Church of England, and so is recognised by the clergy in their convocations, as he had been. Even if the above qualification had been allowed, it had nothing to do with the jurisdiction of any court, as the unqualified "*dominus ecclesiæ et cleri*" had; 5. the Act contained other clauses besides those about the canons, viz. those establishing the delegates for ecclesiastical appeals, which the convocations did not attempt to meddle with, as they never did with any other legislation of that kind. The Ecc. Rep. p. xxx. adds that before the Act of Supremacy in 1534, "the king had also exacted from the clergy individually," i.e. they had all thought proper to give, "a recognition of the supremacy in which the words "so far as is allowed by the law of Christianity" were omitted, and then the Act enacts it expressly, and its title is "An Act concerning the King's Highness to be supreme head of the Church of England, and to have authority to reform and redress all errors, heresies, and abuses in the same."

That vague title of "supreme head" was given up by Elizabeth in favour of "the only supreme governor in all spiritual or ecclesiastical things or causes as well as temporal;" and therefore the dispute about the qualifying words of the convocation subsidy in 1531 is really all about nothing; for on one hand they were never agreed to by the king, and the clergy were obliged to abandon them collectively and individually afterwards, and the title was later still given up for a better by Elizabeth and her Parliament, and would have meant whatever anybody chose to mean by it, whereas the other words "dominus" and "supreme governor" are unmistakable on the question of supremacy of the king's courts, and the never-disputed right of Parliament to alter them or set up new ones, which is an entirely different thing from professing to alter the doctrines of the Church. In this respect all the sects are on the same footing as the Church. They have all at some time or other settled their own standards of faith, by trust deeds or other documents; and it has been decided over and over again that if one of their ministers preaches or acts contrary to their standard of faith the courts of law will eject him from his office and chapel, if applied to; and they might on the same day deprive one minister for preaching Unitarianism in certain chapels, and another minister for preaching against it in others. And that would be the condition of the clergy if the Church were disestablished and the ecclesiastical courts abolished. Practically now clerical and dissenting complaints of that kind are heard in the last resort by substantially the same judges, and at any rate by the same class of judges, as may be seen by reference to *Judicial Committee*.

It may be observed too that, whether the convocations in the time of Henry VIII. were consulted or not (and they were not), and assented or not either tacitly or otherwise to the establishment of the royal delegates instead of the Pope as the final court of appeal, the clergy cannot possibly have been prejudiced by the limitation of the delegates in 1833, who might up to that time be packed for any given case, the Crown being unrestricted in selecting them *pro hâc vice*, to a fixed court of the highest and most experienced judges. If the change had been the other way the clergy might well have complained that Parliament was depriving them of known judges and of such a court, and giving to some unknown Crown official the power of summoning a packed jury of anybody that he pleased. No minister of the Crown now directs who shall be summoned to sit on any case. For a time it was otherwise, and that was very reasonably objected to and stopped, and the judges arrange it among themselves, every one of them being at liberty to sit if he likes.

It was considered doubtful in the Ecclesiastical Courts Commission how far the bishops themselves had retained liberty to sit in their own diocesan courts instead of their official principals or chancellors. In some dioceses there were records of the bishops sitting themselves occasionally, but in very few; nor does it seem of much consequence, because they were both equally subject to appeal to the metropolitan court in which no archbishop has ever sat as judge. And the same power, viz. the State, which gave the bishops their coercive jurisdiction, originally took it away in all the most important cases by the Clergy Discipline Act of 1840; only giving them instead a modified kind of jurisdiction with assessors, which soon became practically obsolete for reasons not necessary to explain here.

The usurpation by the Crown of the power of approving, and therefore disapproving, the appointment by the two primates of their official principal or joint Dean of Arches and judge of the Chancery Court of York (who is not the chancellor) under the Public Worship Regulation Act, was strangely allowed to pass without notice. It appears doubtful whether it was perceived by those whom it chiefly concerned, from some questions put in the Ecc. Courts Commission (see p. 263, Ev.). Nobody gave any real objection to the archbishops being required to appoint the same judge, and there are some obvious advantages in it; and if they ever could not agree, which is unlikely, it might be necessary for the Crown to act as arbiter, but not to take their place; but certainly no more. It is by no means impossible that the principal ecclesiastical judge of all England may some day be a person whom it is an insult to the Church, and to any Church or sect, to appoint. Indeed there is absolutely nothing now to prevent an atheistical Prime Minister from appointing an atheistic Dean of Arches, and representative of both archbishops, if he chooses to say he is a member of the Church of England, which nobody could disprove; for there is no test, and such a man could still less be proved to belong to any other Church or sect. Such is ecclesiastical legislation nowadays, in an Act brought in and carried ostentatiously by bishops and strong Churchmen (See *Ecclesiastical Courts*). [G.]

SUPREMACY, PAPAL. The authority claimed by the Bishop of Rome by virtue of his supposed succession to the prerogatives of St. Peter. This authority is of three kinds, viz.: 1. the purely ecclesiastical, whereby the Pope claims to be supreme governor of the Church; 2. temporal dominion, whereby he claims to rule a portion of Italy; and 3. the universal sovereignty which he claims over all the nations of the world in civil as well as in ecclesiastical affairs. This authority was gradually claimed from the fifth century onwards, each claim that was admitted forming the basis of a new and more extravagant one. At last the supremacy was claimed in the widest terms by Pope Boniface VIII. in the famous Bull called "Unam Sanctam," issued Nov. 18, 1302, in which the following passages occur: "Therefore both the spiritual and material sword are in the power of the Church; but the latter is to be exercised on behalf of the former by the Church; the former by the hand of the priest, the latter by that of kings and soldiers, but at the bidding and by the sufferance of the priest. But as sword should be under sword, so should the temporal authority be subordinated to the spiritual . Moreover we declare, assert, define and pronounce that it is altogether necessary to salvation that every human creature should be subject to the Roman Pontiff." This Bull is still part of the law of the Church of Rome; and in the Creed of Pope Pius IV. (A.D. 1564), to which every convert to Romanism has to subscribe, the following sentence occurs:—"I recognise the holy Catholic and Apostolic

Roman Church as the mother and mistress of all Churches; and I promise and vow true obedience to the Roman Pontiff, the successor of blessed Peter the prince of the Apostles, and vicar of Jesus Christ."

Before sketching the means by which the vast fabric of Papal Supremacy was built up, it will be well to examine shortly the theory of the primacy of St. Peter, upon which the whole claim rests. It is worthy of note that this theory does not appear in the earliest ages of the Church, but was put forward when it was found that history and reason were not on the side of the Papal claims. It cannot be too clearly understood that these claims are now rested solely on the supposed fact of St. Peter's supremacy, and that if that fact turns out to be groundless the whole fabric must fall. This theory involves three suppositions; first, that supremacy over the Church was committed to St. Peter; secondly, that that apostle was bishop of Rome; and thirdly, that his powers, whatever they were, extend to his successors in that see. Now of these suppositions the first is extremely doubtful, resting as it does upon two passages, viz. St. Matthew xvi. 18, 19, and St. John xxi. 15–17. But in the first of these passages it is by no means certain whether "the rock" referred to is St. Peter, the expression having been variously interpreted of the whole body of the apostles and of our Lord Himself. But even assuming "the rock" to be St. Peter, the verse gives no hint of supremacy. A more likely interpretation is that the zeal of St. Peter was a foundation on which the Church would be built—a view fully borne out by subsequent events. In the second passage, "Feed my sheep" conveys no hint of such a supremacy as the Pope claims, even taking into consideration the fact that ποίμαινε carries with it a sense of ruling which the English "feed" does not. It is also said that the prominence always given to St. Peter's name by the sacred writers proves that he was considered the leader of the apostles. It doubtless does point to a primacy of honour or precedence, which may have been given to him because he was the eldest, or for some other reason. In so far as any one had the presidency of the Apostolic College, it was St. James, the Lord's brother, not St. Peter, who held that office. The second supposition, that St. Peter was bishop of Rome, is almost certainly false. His having held such a position would have been inconsistent with the position of St. Paul at Rome, and with the omission of St. Peter's name from the salutations in Rom. xvi. It is far more likely that St. Peter was bishop of Antioch, in which case, on the Romanist theory, the patriarch of that city ought to be the sovereign of the Church. But in point of fact, it is not likely that local diocesan episcopacy was established at all during the Apostolic age. Since neither of the first two suppositions which the Petrine claim involves can be established, the third—that St. Peter's powers extended to his successors—clearly falls to the ground. Nor is there the smallest evidence in Scripture or elsewhere that any pre-eminence which may have been allowed to St. Peter was intended to extend beyond himself.

Though the theory of St. Peter's supremacy has been for centuries the avowed basis of the Papal claims, the power of the Popes was really built on a very different foundation. The growth of that power—one of the most interesting facts in human history—will now be briefly traced, under the three heads before referred to.

I. The ecclesiastical sovereignty of the Pope is due to a variety of causes. Foremost amongst these is the civil position of Rome during the first three centuries of our era. It was the regular practice of the Church to establish metropolitan sees in the civil metropolis of each district (see *Metropolitan*), and Rome was thus not only *a* metropolitan, but *the* metropolitan see of the world. A certain primacy of honour was therefore accorded to its bishop, and this was ratified by two, at least, of the great General Councils (*Conc. Constant.* can. iii.; *Conc. Chalced.* can. xxviii.). Another cause of the respect in which Rome was held in primitive times was the unswerving orthodoxy of her Church: while the East was eaten up by Arianism and every other form of heresy, Rome remained firm in the orthodox faith. These two causes combined to render the Roman Church, and therefore the Roman bishop, an important factor in early Christendom. But still there was no authority conceded to the bishop of Rome beyond that possessed by other primates. The first step in the direction of Papal Supremacy was taken by the Council of Sardica (A.D. 347). The third, fourth, and fifth canons of that council provide that if any bishop, deposed by the judgment of his comprovincial bishops, shall appeal to Rome, the bishop of Rome may, if he thinks fit, remit the cause for a new hearing, or appoint delegates to hear it. Now it is to be observed, first, that the canons of this Council of Sardica are of doubtful authenticity, and were never acknowledged in the East; secondly, that the "placet" with which canons usually conclude is wanting to two of them; and that, thirdly, assuming their genuineness and authority, they in no way sanction the extravagant pretensions of the Pope. It afterwards suited the Pope to claim these canons as canons of the great

Council of Nicæa, and also greatly to exaggerate the powers which they gave to him. During the pontificate of Leo I. (P. 440–455) the Emperor Valentinian III. confirmed the appealed jurisdiction of the bishop of Rome.

The fall of the Western Empire (A.D. 476) and the consequent nominal subjection of Rome to Constantinople was another element in the growth of the Pope's ecclesiastical supremacy. He retained all the prestige derived from the majesty of the Roman name, while he was set free from the constant check afforded by imperial supervision and control. During the fifth and sixth centuries the Papal power was silently but surely growing. It is to this period that we must ascribe the foundation of three great pillars of Papal authority—the Decretals, the institution of Papal legates, and the grant of the pallium to metropolitans.

(i.) Papal decrees had their origin during the pontificate of Siricius (A.D. 385–398). The archbishop of Arragon had asked the advice of Damasus, Siricius' immediate predecessor. Siricius, who sent the answer after Damasus' death, referred to the "Decreta" of Liberius (P. 352–356). The same Pope sent decrees of his own to the African Church, and somewhat later, Innocent I. wrote a letter to the bishop of Gubbio, in which he declared that all Western Churches must follow the rule of Rome. From this time onwards Papal decrees were a recognised part of the law of Christendom. There was an authorised collection of them by Dionysius, to which was added that of the authentic councils, under the name of Isidore of Seville. But after the lapse of five centuries, during the pontificate of Nicholas I. (P. 858–867) a new collection made its appearance, purporting to consist of the decrees of the twenty oldest Popes, and the acts of several unauthentic councils. This collection is now universally acknowledged to have been forged. Nicholas I. for his own purposes admitted the genuineness of the Decretals, which thenceforward were a recognised part of the law of the Church. These Decretals not only supplied precedents for Papal action, but, by their very existence, proclaimed the Pope the supreme legislative, as well as administrative, authority. They were ultimately codified and promulgated anew by Gregory IX. (P. 1227–1241) as the statute law of Christendom.

(ii.) Vicars apostolic were first appointed by Pope Damasus (A.D. 380) when Illyria was ceded to the jurisdiction of the Western Empire. Pope Leo I. sent legates to the Council of Chalcedon (A.D. 451) who took precedence of all other bishops. Until the tenth century special legates called legates "a latere" were sent only on great occasions. The legatine commission was as a rule entrusted to some great metropolitan of the nation in which it was exercised; thus the archbishop of Canterbury was perpetual legate in England and was thence called "legatus natus." But after the tenth century the legate "a latere" became a more frequent visitor, and was generally very unpopular, as he lived at the expense of the bishops of the province, of whom he took precedence, although he might be, and not unfrequently was, only in deacon's orders. It is clear that the legatine system, in both its forms, was highly favourable to the development of Papal power.

(iii.) One very great barrier to the advance of Papal authority was the power wielded by metropolitans (vid. *Metropolitan*). These great prelates often offered an effectual resistance to Papal interference. In order to rivet the Papal authority on the necks of metropolitans, the Popes devised the plan of granting the pallium to these prelates. This was a vestment resembling a modern stole, but hanging down both behind and before. It was originally conferred by the *emperors* on the patriarchs about the end of the fourth century. About A.D. 500, Pope Symmachus gave it to his legate Cæsarius of Arles. After this time, it was given occasionally, as a matter of high favour, to vicars apostolic. In A.D. 743 Pope Zacharias conferred it on all the metropolitans of Gaul. But they were obliged to solicit earnestly for it, and, for a long time, it was never conferred except upon those metropolitans who went to Rome to ask for it, and promised to obey the Pope. Gregory VII. forbad metropolitans to ordain until they had received the pallium, and some of his successors made it a means of raising money.

These three causes, all originating about the fifth century, contributed to increase the power of the Popes. This power was also materially helped in later times by the monastic system. That system had indeed grown up independently of the Papacy; but, as Milman says, "monasticism ascended the Papal throne in the person of Gregory the Great" (A.D. 590–604). In the monastic orders the Popes saw an organization which they might turn to their own advantage. For a long time (until about the twelfth century), monks, like other clergy, were under the control of their bishop. But about that time the Pope exempted them from episcopal supervision, and made them subject to himself alone. In the thirteenth century, the mendicant orders arose, and formed a vast spiritual police, independent of, and sometimes hostile to, the parochial clergy, and acknowledging the Pope as its head.

II. The *temporal power* of the Pope belongs rather to political than to ecclesiastical history; but as it has had a considerable share in determining the Pope's ecclesiastical position, it is not irrelevant briefly to sketch its growth.

In the earliest ages the bishop of Rome had no more temporal power than was possessed by any other bishop. But after the fall of the Western Empire, he was naturally looked to as the defender of Italy against the barbarian invaders. While nominally subject to the Emperor at Constantinople—whose authority was explicitly recognised by more than one Pope—the real power exercised by that monarch in Italy was small. During the sixth century, the conquests of Belisarius restored Italy to Justinian, the Gothic monarchy was overthrown, and an exarch ruled at Ravenna in the name of the Eastern Emperor. He for a short time ruled the whole of Italy, but the conquest of the Lombards soon set limits to his dominions, which were finally restricted to the territory afterwards known as the "Patrimony of St. Peter," and in more modern times as the "States of the Church." This exarchate continued for two centuries, subject to the Emperor at Constantinople: but the advancing power of Mohammedanism rendered it increasingly difficult for that prince to govern or defend his distant dependency. Things were therefore ripe for a separation, when the pretext was supplied by the opposition offered by Leo the Isaurian (Emp. 717–741) to the worship of images. This caused Pope Gregory II. (A.D. 715–731) to throw off for ever the yoke of Constantinople. His policy was continued by his successor, Gregory III. (A.D. 731–741), and under these two Popes the Republic of Rome was revived. This is the real date of the foundation of the temporal power of the Pope. The so-called "Donation of Constantine," by which the patrimony of St. Peter was granted to the bishop of Rome, is a forgery of later times.

The Popes, however, soon found that they had exchanged a distant master for one at their gates. The power of the Lombards was a standing menace to their newly-founded state. Under these circumstances they found it necessary to invoke the aid of the Franks. Charles Martel, the deliverer of Christendom from the Saracens, was unable to help Gregory III. But his son, Pepin, made two expeditions into Italy, chastised the Lombards, and secured Rome, at the request of Pope Stephen III. (A.D. 753–757). Pope Zacharias (A.D. 741–752) had already paid for the material assistance of the Franks by his decision in favour of the transference of the kingly title from the feeble Childeric III. to the famous founder of the Carlovingian House. As Gibbon well observes, "The mutual obligations of the Popes and the Carlovingian family form the important link of ancient and modern, of civil and ecclesiastical history." Charlemagne, Pepin's still more famous son, conquered the Lombards in A.D. 774, and confirmed the donation of his father to the Holy See. The title of Patrician of Rome was conferred on Charlemagne, and for twenty-six years he governed Italy. During this time the revolt from the Eastern Empire was consummated. But on Christmas Day, A.D. 800, when Charlemagne was in Rome, he was suddenly crowned as Emperor by Pope Leo III. In the minds of all the actors this transaction was more than the revival of the Western Empire, which had been in abeyance for more than four centuries. It was the transference of the imperial power from Constantinople to Rome, and from the person of the Empress Irene to Charlemagne. This transference was effected by Papal authority, and it is easy to see the enormous value of the transaction to the Pope. It gave colour to all his subsequent claims to the disposal of the thrones of the world. For more than four centuries and a half the Holy Roman Empire was the greatest power of the Western World. The election to that empire was, indeed, from the time of Otho I. (A.D. 963) vested in certain German princes, but the authority of the Emperor depended upon his coronation by the Pope. This gave the Pope ample opportunity for interfering in the affairs of Europe, and this temporal power, in its turn, enabled him to augment his ecclesiastical authority.

III. This brings us to the third sort of supremacy claimed by the Pope, viz., supremacy over the princes of the world. The idea of this supremacy was first broached by Gelasius I. (A.D. 492), who, two years before, had recognised the Emperor Anastasius as his sovereign, and had said that the ecclesiastical and civil powers ought not to interfere with each other. A similar acknowledgment was made a century later by Gregory I. The deposition of Childeric III. by Zacharias has been mentioned, but in it the Pope seems only to have acted when requested to arbitrate. The right to dispose of temporal sovereignties was claimed by Nicholas II. (A.D. 1059), when he confirmed the Duke of Sicily in his dominions, and received his oath of fealty. A few years earlier (A.D. 1054) Leo IX. had asserted the independence of the Pope of any earthly power. It is worth noticing that, just ninety years before, Leo VIII., a creature of the Emperor Otho I., had for ever vested the right of approving the Pope in the Emperor. It is for Romanists to decide which of these Pontiffs was infallible. Gregory VII. claimed the right of deposing the Emperor on his own sole authority, a right which he himself exercised in the famous case of Henry IV. (A.D. 1075). From this time onwards these depositions were not infrequent, among the most celebrated instances being the depositions of Otho IV. by Innocent III. (A.D. 1212), and of Frederick II. by Innocent IV. (A.D. 1245).

This feudal supremacy was strengthened by the Crusades, which, originating in really heroic and religious feelings, soon degenerated into a mere engine of Papal tyranny. They are responsible for the beginning of the system of pardons and indulgences. These were promised by Pope Urban II. at the Council of Clermont (A.D. 1095). Innocent III. claimed the power of remitting all sins. This pretended control of the keys of heaven was one of the chief supports of the tyranny which the Popes for centuries exercised over the minds of men.

Such was, in outline, the growth of the Papal Supremacy. It would carry us far beyond the limits of an article were we to attempt to trace all its development. It is enough to say that it grew steadily by successive encroachments of the kind indicated, throughout the eighth and ninth centuries. During the end of the ninth, the tenth, and the first half of the eleventh centuries (with the exception of a short period of revival under the Othos, A.D. 963–1008), it suffered an eclipse. But it rose from its temporary obscurity into greater power than ever from the middle of the eleventh century, and from the pontificate of Gregory VII. (1073–1085) for more than two centuries, the Papacy was the dominant influence in the Western world. The zenith of Papal power extends from the accession of Innocent III. (A.D. 1198) to the death of Boniface VIII. (A.D. 1303). With the fall of the latter Pontiff comes the beginning of the end of Papal greatness. The reason is to be found in the fact that during this period the idea of national independence took the place of that of an empire extending, in theory at least, over the world. When the Popes hunted the house of Hohenstaufen off the face of the earth, they little thought that they were cutting away the mainstay of their own power. With the blameless Conradin (ob. 1268) the Holy Roman Empire, as a political power, not as a name, came virtually to an end. The theory of the two lights—spiritual and political—illuminating the world gave way to the fact of independent nations administering their own civil and ecclesiastical affairs. It was the resistance of Philip the Fair (A.D. 1285–1314) to Boniface VIII. that first really shook the Papal power to its centre. But it might have survived even that shock had it not been for the disastrous policy, initiated by Clement V. (A.D. 1305–1314), of removing the seat of the Papacy to Avignon. There it remained, practically under the control of the King of France, until Gregory XI. (A.D. 1370–1378) returned to Rome. His death was succeeded by the great schism of the West, which lasted thirty-eight years, during which there were always two Popes, one at Avignon, the other at Rome. At length the Council of Pisa (A.D. 1409) declared both the claimants of the Papacy improperly elected, and proceeded to elect a new Pope, John XXIII. Thus, as neither of the deposed prelates accepted the sentence, there were three Popes. The Council of Constance (A.D. 1416) deposed John XXIII., and put an end to the schism. By electing a man of high character and ability as Martin V., it for a time retrieved the credit of the Papacy; but it had proclaimed to all the world that a Pope, even if canonically elected, could be deposed by a council. By this act the Western Church formally repudiated the supremacy of the Pope, and it only remained for a considerable part of the Roman Church, a century and a half later, to throw off his authority altogether.

[Authorities. The chief authority for the history of the Popes to the Council of Constance is Milman's *Latin Christianity.* Barrow's *Treatise on the Pope's Supremacy* is an exhaustive examination of the theological part of the controversy. Much useful information may also be gathered from Hussey's *Rise of the Papal Power;* Bryce's *Holy Roman Empire;* Hallam's *Middle Ages*, chap. vii.; Gibbon's *Decline and Fall of the Roman Empire*, chap. xlix.; and Palmer's *Treatise on the Church*, Part vii.] [B. R. V. M.]

SURCINGLE. The belt by which the cassock is fastened round the waist.

SURETY (See *Sponsors*).

SURPLICE. A white linen garment, worn by the Christian clergy and other persons specially engaged in the celebration of Divine services, and also, on certain days, by members of colleges, whether clerical or lay. It is, in Latin, *superpelliceum*, a name which Cardinal Bona says was not older than 600 years before his time (the middle of the seventeenth century), and was so called from the white garment which was placed by ecclesiastics, *super pelles*, over the garments of dressed skins worn by the Northern nations.—Bona, *Rer. Liturg.* lib. i. c. xxiv. It may be called the uniform of the Church in Divine service.

This habit seems to have been originally copied from the vestments of the Jewish priests, who, by God's own appointment, were to put on a white linen ephod at the time of public service. And its antiquity in the Christian Church may be seen from Gregory Nazianzen, who advised the priests to cultivate purity, because a little spot is soon seen in a white garment; but more expressly from St. Jerome, who, reproving the needless scruples of such as opposed the use of it, says, "what offence can it be to God, for a bishop or priest to proceed to the communion in a white garment?"

It is by no means improbable that the surplice was in very ancient times not different from the albe (See *Albe*). In fact, it only varies from that garment, even now, in having wider sleeves. The inferior clergy were accustomed to wear the albe at Divine service, as we find by the Council of Narbonne, A.D. 589, which forbad them to take it off until the liturgy was ended. Probably in after ages it was thought advisable to make a distinction between the dresses which the superior and inferior orders of clergy wore at the liturgy; and then a difference was made in the sleeves.—Palmer's *Orig. Liturg.* ii. 319.

The short surplice adopted in the Roman Church is a corruption, as Cardinal Bona confesses (*Rer. Liturg.* u. s.). He says that Stephen of Tournay, who lived A.D. 1180, shows that the surplice formerly reached to the feet; and so likewise "Honorius de Vestibus Clericorum:" and that in the course of time it was shortened, as it appears from the Council of Basle, sess. 21, which commanded the clergy to have surplices reaching below the middle of the leg. He adds that they are now so much shortened as scarcely to reach to the knee.

A fashion of wearing such short surplices, and even if not short, as scanty and free from folds as possible, has lately come into vogue among some of the clergy in England. It is clearly contrary to the ancient use in the Church of England, not only since, but before the Reformation, as is evident from old brasses, and from various episcopal injunctions for a long and full surplice, with long sleeves. The long English surplice, reaching to the ground, with flowing sleeves, is acknowledged even by the Roman ritualists (*vide* Goar and Dr. Rock) to be more primitive than the short sleeveless garment of Rome (Jebb's *Choral Service*, p. 219). By the 58th canon, "every minister saying the public prayers or ministering the sacraments or other rites of the Church shall wear a comely and decent surplice with sleeves; and the matter, decency, and comeliness of the surplice shall be decided by the bishop."

Wearing a gown instead of a surplice in the pulpit has become a nearly obsolete badge of what an article in the *Quarterly Review* of Jan. 1881, on "The Ritualists and the Law," called Low Church ritualism, although it came to the conclusion that the Privy Council would probably hold that there was no absolute prohibition of it in any rubric or canon, having regard also to usage. But for that usage, without repeating the arguments here, the case seems legally clear in favour of the surplice, unless it can be made out that preaching is not covered by the words "in all times of their ministration," which would be rather difficult, especially as there is no provision in the rubrics or canons for any other vestment in preaching. The 74th canon has no reference to "decency of apparel" in church. However, the question is gradually settling itself, and the gown-wearing ritualists are fast dying out. In many country churches, before all these recent changes, the gown had never got into the pulpit at all; and though its use was in one sense common, it never had been general, nor ever seen at all in cathedrals or collegiate churches, which are the natural depositaries and constant witnesses of ancient usage, while the practice in parish churches depends on each new incumbent (See *Advertisements* and *Ornaments*). [G.]

SURPLICE DAYS. According to the 17th canon, "all masters and fellows of colleges or halls, and all the scholars and students in either of the universities, shall in their churches and chapels, upon all Sundays, holy-days, and their eves, at the time of Divine service, wear surplices according to the order of the Church of England; and such as are graduates shall agreeably wear with their surplices such hoods as do severally appertain unto their degrees." Saturday evening, it is to be observed, as the eve of Sunday, has always been considered as coming within this rule. The colleges in the universities of Cambridge and Dublin construe this rule as applying to all their members; those of Oxford, Christ Church excepted, to the foundation members only; and at Cambridge too noblemen do not wear surplices. By the 25th canon, the use of the surplice is prescribed daily to the deans, masters, heads of collegiate churches, canons, and prebendaries.

SURROGATE (from Lat. *sub*, under, and *rogare*, to ask for and so to elect or appoint under). Surrogate is one who is substituted or appointed in the room of another. Thus the office of granting licences for marriage in lieu of banns, being in the bishop of the diocese by his chancellor, the inconvenience of a journey to the seat of episcopal jurisdiction is obviated by the appointment of clergymen in the principal towns of the diocese as surrogates, with the power of granting such licences.

By the statute of the 26 Geo. II. c. 33, No surrogate, deputed by any ecclesiastical judge, who hath power to grant licences of marriage, shall grant any such licence before he hath taken an oath before the said judge, faithfully to execute his office according to law, to the best of his knowledge; and hath given security by his bond in the sum of £100 to the bishop of the diocese, for the due and faithful execution of his office. All ecclesiastical judges may appoint surrogates to act for them in cases of necessity (*Ecc. Courts Rep.* 1738). "Letters of request cite the party to appear before you (Dean of Arches) or your surrogate."

SURSUM CORDA (*Lift up your hearts*). St. Cyprian, in the third century, attests the use of the form "Lift up your hearts," and its response, in the liturgy of Africa (Cyp. *de Orat. Dom.* p. 152. Oper. ed. Fell). St. Augustine, at the beginning of the fifth century, speaks of these words as being used in *all* churches (*de Rer. Relig.* c. 3). And accordingly we find them placed at the beginning of the Anaphora, or canon (or solemn prayers), in the liturgies of Antioch and Cæsarea, Constantinople and Rome, Africa, Gaul, and Spain. How long these introductory sentences have been used in England it would be in vain to inquire: we have no reason, however, to doubt that they are as old as Christianity itself in these countries. The Gallican and Italian Churches used them, and Christianity with its liturgy probably came to the British Isles from the former of those Churches. We may be certain, at all events, that they have been used in the English liturgy ever since the time of Augustine, archbishop of Canterbury, in 595.

It appears that these sentences were preceded by a salutation or benediction in the ancient liturgies. According to Theodoret, the beginning of the mystical liturgy or most solemn prayers, was that apostolic benediction, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." The same was also alluded to by Chrysostom, when he was a presbyter of the Church of Antioch. We find that this benediction, with the response of the people, "And with thy spirit," has all along preserved its place in the East; for in the liturgies of Cæsarea, Constantinople, Antioch, and Jerusalem, it is uniformly placed at the beginning of the *Anaphora*, just before the form, "Lift up your hearts." In Egypt, Africa, and Italy, the apostolic benediction was not used at this place, but instead of it the priest said, "The Lord be with you," and the people replied, "And with thy spirit." In Spain, and probably Gaul, as now in England, there was no salutation before the introductory sentences.

Priest. Lift up your hearts.	*Sacerdos.* Sursum corda.
Answer. We lift them up unto the Lord.	*Respons.* Habemus ad Dominum.
Priest. Let us give thanks unto our Lord God.	*Sacerdos.* Gratias agamus Domino Deo nostro.
Answer. It is meet and right so to do.	*Respons.* Dignum et justum est.

Palmer, *Orig. Liturg.* ii. 111.

SUSANNAH, THE HISTORY OF. An apocryphal book now struck out of our Calendar of Lessons. It has generally been esteemed a fable. Origen, however, wrote expressly in defence of it. The Church of Rome allows it to be of equal authority with the Book of Daniel.

SUSPENSION. In the laws of the Church we read of two sorts of suspension; one relating solely to the clergy, the other extending also to the laity. That which relates solely to the clergy is suspension from office and benefice jointly, or from office or benefice singly; and may be called a temporary degradation, or deprivation of both. And the penalty upon a clergyman officiating after suspension, if he shall persist therein after a reproof from the bishop (by the ancient canon law), that he shall be excommunicated all manner of ways. The penalty now is signification for contempt, which means imprisonment. The other sort of suspension, which extends also to the laity, is suspension *ab ingressu ecclesiæ*, or from the hearing of Divine service, and receiving the Holy Communion; which may therefore be called a temporary excommunication.

SWEDENBORGIANS. This body of Christians claims to possess an entirely new dispensation of doctrinal truth, derived from the theological writings of Emanuel Swedenborg; and, as the name imports, they refuse to be numbered with the sects of which the general body of Christendom is at present composed.

Emanuel Baron Swedenborg was born at Stockholm in 1688, and died in London in 1772. He was a person of great intellectual attainments, a member of several of the learned societies of Europe, and the author of very voluminous philosophical treatises. In 1745 he separated himself from all secular pursuits, relinquished his official labours in the Swedish State, and commenced the career which led to a religious movement. In that year, and thenceforth, he was favoured, he reports, with continual communications from the spiritual world, being oftentimes admitted into heaven itself, and there indulged with splendid visions of angelic glory and felicity.

The power was given him to converse with these celestial residents; and from their revelations, sometimes made directly to himself and sometimes gathered by him from the course of their deliberations, he obtained the most important of his doctrines. In a letter to a friend he asserts that the Lord had opened his sight in the year 1745, and given him to speak with angels and spirits, and that he published what was thus revealed to him concerning heaven and hell, the state of man after death, true Divine worship, and other things of the highest importance, conducive to salvation and wisdom.

The general result of these communications was to convince the baron that the sacred writings have two senses—one their natural, the other their spiritual, sense; the latter of which it was his high commission to unfold. The natural sense is that which is alone received by other Christian Churches—the words of Scripture being understood to have the same signification (and no other) which they bear in ordinary human intercourse; the spiritual sense is that which, in the judgment of the New Church, is concealed within the natural sense of these same words, each word or phrase possessing in addition to its ordinary meaning, an interior significance corresponding with some spiritual truth.

The principal tenets he deduced from this interior meaning of the Holy Word, and which his followers still maintain, are these: That the last judgment has already been accomplished (viz. in 1757); that the former "heaven and earth" are passed away; that the "New Jerusalem," mentioned in the Apocalypse, has already descended, in the form of the "New Church"; and that, consequently, the second advent of the Lord has even now been realized, in a spiritual sense, by the exhibition of his power and glory in the New Church thus established.

The usual doctrine of the Trinity is not received; the belief of the New Church being, "that the Father, Son, and Holy Spirit are one in the person of our Lord Jesus Christ, comparatively as soul, body, and operative energy are one in every individual man."

The New Church also rejects the doctrine of justification by faith alone, and the imputed righteousness of Christ: salvation cannot be obtained except by the combination of good works with faith. "To fear God, and to work righteousness, is to have charity; and whoever has charity, whatever his religious sentiments may be, will be saved."

The resurrection will not be that of the material body, but of a spiritual body (which indeed St. Paul says expressly in 1 Cor. xv.). But (quite contrary to St. Paul) this will not immediately pass into a final state of being, but be subjected to a kind of purgatory, where those who are interiorly good will receive truth corresponding with their state of goodness, and thus be fitted for heaven: while those who are interiorly evil will reject all truth, and thus be among the lost.

The sacraments of baptism and the Lord's supper are administered in the New Church. The former is believed to be "a sign and a medium, attended with a Divine influence of introduction into the Lord's Church; and it means that the Lord will purify our minds from wicked desires and bad thoughts, if we are obedient to his Holy word." The latter is believed to be "a sign and a medium, attended with a Divine influence, for introducing the Lord's true children, as to their spirits, into heaven; and it means that the Lord feeds their souls with His Divine goodness and truth."

The mode of worship adopted by the followers of Swedenborg resembles in its general form that of most other Christian bodies; the distribution of subjects in their liturgy, and the composition of their hymns and prayers, being, of course, special; but no particular form is considered to be binding on each society.

The general affairs of the New Church (which is the name assumed by the Swedenborgian sect) are managed by a conference, which meets yearly, composed of ministers and laymen in conjunction; the proportion of the latter being determined by the size of the respective congregations which they represent: a society of from 12 to 50 members sending one representative, and societies of from 50 to 100 members, and those of upwards of 100 members sending each two and three representatives respectively. There is nothing, however, in Swedenborg's writings to sanction any particular form of Church government.—*Registrar-General's Report*; Hindmarsh's *New Christian Religion.*

In England, as in Germany, a few clergymen and many laymen, have adopted many of Swedenborg's ideas, without separating from the Church. The sect of the New Church numbered in 1881 58 societies, chiefly in London, Lancashire, and Yorkshire, with 4,098 registered members above twenty years of age. In Canada and the United States they number 80 societies, and about 5,000 members.

SYLLABUS. The name given to the summary of (Protestant) errors anathematised by the Vatican Council in 1865, and perhaps some others (See *Council of Trent*). [G.]

SYMBOL, or SYMBOLUM. A title anciently given to the Apostles' Creed, and for which several reasons have been assigned. Two of these have an appearance of probability, viz. that (1) which derives it from Greek words (*συμβόλον*, from *σύν* and *βάλλω*), signifying a *throwing* or *casting together*, there being a tradition that the apostles each contributed an article to form the creed; and (2) that this creed was used in times of persecution as a watchword or mark whereby Christians (like soldiers in the army) were distinguished from all others. This latter is the sense given in the short catechism of Edward VI., 1552, where we read, "*M.* Why is this abridgment of the faith termed a *symbol?* *S.* A symbol is, as much as to say, a sign, mark, privy token, or watchword, whereby the soldiers of the same camp are known from their enemies. For this reason the abridgment of the faith, whereby the Christians are known from them that are no Christians, is rightly named a symbol." And there can be little doubt that this is the true interpretation of the term. The former explanation rests upon a mere legend which was probably invented to account for the name of the creed.

The term symbol, importing an emblem or sensible representation, is also applied in the holy Eucharist to the sacred elements, which there set forth the body and blood of Christ (See also *Emblem*).

SYMPHONY (*συμφωνία*). A consonance or harmony of sounds. In music technically, a composition for an orchestra, consisting of certain movements, generally four. But the term in church music is often applied to short introductory movements on the organ, before anthems and other pieces; also to any portion performed by the instrument without the voices, including preludes, interludes, and postludes, i.e. strains *before*, in *the midst*, and at *the end* of psalmody, and other church music.

SYNOD. This is a meeting of ecclesiastical persons for the purposes of religion, and it comprehends the provincial synod or convocation of every metropolitan, and the diocesan of every bishop within their limits. These are not of the same authority as general councils, nor do their canons oblige the whole Christian Church, nor indeed any body in England at present (See *Convocations; Councils*).

SYNODALS and SYNODATICUM, by the name, have a plain relation to the holding of synods; but there being no reason why the clergy should pay for their attending the bishop in synod, pursuant to his own citation, nor any footsteps to be found of such a payment by reason of the holding of synods, the name is supposed to have grown from this duty being usually paid by the clergy when they came to the synod. And this in all probability is the same which was anciently called *cathedraticum*, as paid by the parochial clergy in honour to the episcopal chair, and in token of subjection and obedience thereto. So it stands in the body of the canon law, "No bishop shall demand anything of the churches but the honour of the cathedraticum, that is, two shillings" ("at the most," saith the Gloss, for sometimes less is given). And the duty which we call synodals is generally such a small payment, which payment was reserved by the bishop upon settling the revenues of the respective churches on the incumbents; whereas formerly those revenues were paid to the bishop, who had a right to part of them for his own use, and a right to apply and distribute the rest to such uses and in such proportions as the laws of the Church directed.—*Gibson.*

Synodals are due of common right to the bishop only, so that, if they be claimed or demanded by the archdeacon, or dean and chapter, or any other person or persons, it must be on the foot of composition or prescription.—*Id.*

And if they be denied where due, they are recoverable in the spiritual court. And, in the time of Archbishop Whitgift, they were declared upon a full hearing to be spiritual profits, and as such to belong to the keeper of the spiritual see vacant.—*Id.*

Constitutions made in the provincial or diocesan synods were also sometimes called synodals, and were in many cases required to be published in the parish churches: in this sense the word frequently occurs in the ancient directories.—Gibb. *Hist. Excheq.* E. 4; Hallam's *Constit. Hist.* iii. 236.

T.

TABERNACLE (Heb. מִשְׁכָּן, אֹהֶל; Gk. *σκηνή*; Lat. *tabernaculum*) Among the Hebrews, a kind of building, in the form of a tent, set up by the express command of God, for the performance of religious worship, sacrifices, &c. (Exod. xxvi., xxvii.).

TABERNACLES, FEAST OF. A solemn festival of the Hebrews, observed after harvest, on the fifteenth day of the month Tisri, instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt (See *Dict. Bible*). The *pyx*, or box in which the reserved host is placed on Romish altars, is called in the Missal the *Tabernacle.*

TABLE, HOLY (See *Altar*).

TALMUD (Signifying doctrine). A collection of the doctrines of the religion and morality of the Jews. The history of the Talmud is the history of the people since the days of Ezra to that of the final completion of Gemara, at the close of the 5th century of the Christian æra. It consists of two parts: 1. The ***Misna***, of which term various derivations have been given, the most probable being that supplied by the Rabbinical lexicon, Shulchan Aruch, referring the name to "Sheni," "second"; the Mishna or oral law חשבעלפה being second to the written law חשנבחב, and which they pretend was delivered to Moses on the mount, and transmitted from him to the members of the Sanhedrim. 2. The *Gemara* (perfection, or completion), which is the commentary. The history of this work is as follows: —

"Judah the Holy," the first compiler, had no sooner completed the ***Misna***, but two Rabbis, Chaia and Hoshaia, published extra traditions; a collection of which was made under the title of ***Baraitha*** or ***Extravagantes***, and inserted with the ***Misna***, in order to compose one and the same body of law.

In this two considerable faults were observed: one, that it was very confused, the other (which rendered this body of canon law almost useless), that it was too short, and resolved but a small part of the doubtful cases and questions that began to be agitated among the Jews.

To remedy these inconveniences, Jochanan, with the assistance of Rab and Samuel, two disciples of "Judah the Holy," wrote a commentary. This is called the Talmud of Jerusalem. The Jews are not agreed about the time that this part of the *Gemara* was made. Some believe it was two hundred years after the destruction of Jerusalem; others reckon but a hundred and fifty; and maintain that Rab and Samuel, quitting Judæa, went to Babylon, in the two hundred and nineteenth year of the Christian æra. However, these are the heads of the second order of doctors, called Gemarists, because they composed the Gemara.

There was also a defect in the Jerusalem Talmud, for it contained the opinions of but a small number of doctors. For this reason the Gemarists, or commentators, began a new explication of the traditions. Rabbi Asa, who kept a school at Sora, near Babylon, where he taught forty years, produced a commentary upon Judah's Misna. He did not finish it; but his sons and scholars put the last hand to it. This is called the Gemara, or Talmud, of Babylon, which is preferred before that of Jerusalem. It is a very large collection, containing the traditions, the canon law of the Jews, and all the questions relating to the Law. But so much comparatively modern matter has been interpolated in it beyond doubt, that the whole of it, as it now exists, is tainted with modernism to an indefinite extent, so that it is of no real authority and very little evidential value as to ancient usages.

In these two Talmuds is contained the whole of the Jewish religion as it is now possessed by that people, who esteem it equal with the law of God. Some Christians set a great value upon it, whilst others condemn it altogether, but a third party observe a just medium between these opposite opinions.

Though the Talmud was received with general applause by the Jews, yet there started up a new order of doctors, who shook its authority by their doubts. These were called Sebarim, or opiniative doctors, and were looked upon by the Jews as so many sceptics, because they disputed without coming to a determination upon anything. [An interesting and learned account of the Talmud may be read in the *Remains* of the late Emanuel Deutsch.]

TARGUM (תַּרְגּוּם, from תִּרְגֵּם). So the Jews call the Chaldee paraphrases, or expositions, of the Old Testament in the Aramaic language; for the Jewish doctors, in order to make the people understand the text of the Holy Scripture (after the captivity), which was read in Hebrew in their synagogues, were forced to explain the law to them in a language they understood; and this was the Aramaic, or that used in Assyria.

The Targums that are now remaining were composed by different persons, upon different parts of Scripture, and are in number eight.

1. The Targum of Onkelos upon the five books of Moses.
2. The Targum of Jonathan Ben Uzziel, upon the Prophets, that is, upon Joshua, Judges, the two Books of Samuel, the two Books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.
3. The Targum ascribed to Jonathan Ben Uzziel, upon the Law.
4. The Jerusalem Targum, upon the Law.
5. The Targum on the five lesser books, called the Megilloth, that is, Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah.
6. The second Targum upon Esther.
7. The Targum of Joseph the Blind, upon the Book of Job, the Psalms, and the Proverbs.
8. The Targum upon the First and Second Books of Chronicles.

Upon Ezra and Nehemiah, there is no Targum, nor any upon Daniel in Chaldee.

Indeed, a great part of Daniel and Ezra is written originally in Chaldee; and therefore there was no need of a Chaldee paraphrase upon them: but Nehemiah is written wholly in the Hebrew tongue, and no doubt anciently there were Chaldee paraphrases upon all the Hebrew parts of those books, though they are now lost. Upon Daniel there is a Persian Targum, written seemingly in the twelfth century.

For a full account of the Targum, see Smith's *Dict. Bible*, s. v. "Versions." Also article in "Church Quarterly Review," April 1884.

TE DEUM LAUDAMUS ("We praise Thee, O God," or "as God"). This hymn of praise has been referred to several different authors. Some have ascribed it to Ambrose and Augustine ("Saynt Austyn and Saynt Ambrose made fyrst this Hympne" (*Mirrour of our Ladye*, fol. lxii.); others to Ambrose alone; others, again, to Abondius, Nicetius, bishop of Triers, or Hilary of Poictiers. In truth, it seems that there is no way of determining exactly who was the author of this hymn. Archbishop Usher found it ascribed to Nicetius, in a very ancient Gallican Psalter, and the Benedictine editors of the works of Hilary of Poictiers cite a fragment of a manuscript epistle of Abbo Floriacensis, in which Hilary is unhesitatingly spoken of as its author; but Abbo lived five or six centuries after that prelate, and therefore such a tradition is most doubtful. In the Alexandrine MS. of the Scriptures (Brit. Museum) there is a morning hymn with several verses from or similar to the Te Deum. Some reasons appear to justify the opinion that the Te Deum was composed in the Gallican Church, from which source we also derive the creed bearing the name of Athanasius (See *Creed*). The most ancient allusions to its existence are found in the Rule of Cæsarius, bishop of Arles, c. A.D. 527, and in that of his successor Aurelian. It has been judged by some from this, that the Te Deum may have been composed by some member of the celebrated monastery of Lerins, which was not far from Arles; or perhaps by Hilary of Arles, to whom has been ascribed, but on no good ground, the composition of the Athanasian Creed in the fifth century (See *Creed, Athanasian*). But its origin was earlier, and the most likely conclusion to come to is, that while in its present form it is a composition of the fourth or fifth centuries, it represents a still more ancient hymn, of which traces are to be found in St. Cyprian and the Alexandrine MS.—*Dict. Christ. Ant.* 1949; Blunt's *Annot. P. B.* i. 10; Herman Daniel, *Thes. Hymnol.* ii. 279; Maskell's *Mon. Rit. Eccl. Ang.* iii. 14.

In the office of matins this hymn occupies the same place as it always has done, namely, after the reading of Scripture. The ancient offices of the English Church gave this hymn the title of the "Psalm Te Deum," or the "Song of Ambrose and Augustine," indifferently. As used in this place, it may be considered as a responsory psalm, since it follows a lesson; and here the practice of the Church of England resembles that directed by the Council of Laodicea, which decreed that the psalms and lessons should be read alternately.

In the Roman office it is only used on Sundays and certain festivals; but even on these omitted at certain seasons of the year. In the Church of England it is prescribed for daily use, but the *Benedicite* may be substituted for it. [H.]

TEMPERANCE (See *Societies, Church*).

TEMPLARS, TEMPLERS, or KNIGHTS OF THE TEMPLE. A military religious order instituted at Jerusalem, in the beginning of the twelfth century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *the Poor of the Holy City*, and afterwards *Templars*, because their first dwelling, given them by Baldwin II., King of Jerusalem, was near the Temple. The order was founded in 1118 by seven French knights, of whom the chief was Hugh, surnamed des Payens; and the principal articles of their rule were, that they should attend all the holy offices by day and night; or that, when their military duties should prevent this, they should supply it by a certain number of Paternosters; that they should abstain from flesh four days in the week, and on Friday from eggs and milk; that each knight might have three horses and one squire, and that they should neither hunt nor hawk. In 1127, Hugh and some of the brethren returned to Europe, and at the Council of Troyes, 1128, held under a Papal legate, the order was formally established and received a code of statutes drawn up under the direction of St. Bernard. After this it rapidly increased, and after the fall of Jerusalem in 1187, the Templars spread themselves through Germany, and other countries of Europe, to which they were invited by the liberality of the Christians. In every nation they had a particular governor, called Master of the Temple, or of the Militia of the Temple. Their grandmaster had his residence at Paris. The order of Templars flourished for nearly two centuries, and acquired, by the valour of its knights, immense riches, and an eminent degree of military renown. But as their prosperity increased, their virtue declined; and they became unpopular on account of their arrogance. King Philip the Fair of France, moved partly by cupidity, partly by jealousy, resolved on the suppression of the order. The most monstrous and incredible charges of vice and blasphemy were levelled at them, but never thoroughly sifted. The pope however (Clement V) aided the king in his purpose, and the order was dissolved not only in France but in other countries, through papal influence, in 1312.

TEMPLE. I. In the Bible, this title generally refers to that house of prayer which Solomon built in Jerusalem, for the honour and worship of God. The name of temple is now properly used for any church or place of worship set apart for the service of Almighty God. Thus the services of the Church are frequently introduced by the words, "The Lord is in His holy temple; let all the earth keep silence before Him." Here, by the word "temple," allusion is made to the church in which we have met together to offer our prayers and praises to the Most High.

II. The church called the Temple Church in London was built by the Knights-Templars in 1185; and the circular vestibule was built after the fashion of the church of the Holy Sepulchre at Jerusalem: as also the church of the Holy Sepulchre at Cambridge, and at Northampton and Little Maplestead. [H.]

TERRIER. By Canon 87, "the archbishops and all bishops within their several dioceses shall procure (as much as in them lies) a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying out of their parishes, which belong to any parsonage, vicarage, or rural prebend, to be taken by the view of honest men in every parish, by the appointment of the bishop, whereof the minister to be one; and to be laid up in the bishop's registry, there to be for a perpetual memory thereof. It may be convenient also to have a copy of the same exemplified, to be kept in the church chest."

These terriers are of greater authority in the ecclesiastical courts than they are in the temporal; for the ecclesiastical courts are not allowed to be courts of record; and yet even in the temporal courts these terriers are of some weight, when duly attested by the registrar.

Especially if they be signed, not only by the parson and churchwardens, but also by the substantial inhabitants; but if they be signed by the parson only, they can be no evidence for him; so neither (as it seemeth) if they be signed only by the parson and churchwardens, if the churchwardens are of his nomination. But in all cases they are certainly strong evidence against the parson (See Burn, *Eccl. Law*, under this head, for the form of a terrier, which is given at great length. It is, however, merely an inventory of the matters enumerated in the above-quoted canon).

TERSANCTUS. The Latin title of the hymn in the liturgy, beginning "With Angels and Archangels," &c. This is probably the most ancient and universally received of all Christian songs of praise. Its position in the established liturgies has always been (as in the Prayer Book) a little antecedent to the prayer of consecration; and the hymn itself does not appear in any other office than that of the Communion. The antiquity of the *Tersanctus*, and its prevalence in the liturgies of the Eastern and Western Churches, naturally lead to the conclusion that it was derived from the apostolic age, if not from the apostles themselves. It is remarked by Palmer, that no liturgy can be traced to antiquity, in which the people did not unite with the invisible host of heaven in chanting these sublime praises of the Most High God. From the testimony of Chrysostom (St. Chrys., *Hom.* xviii. *in* 2 *Cor.*), and Cyril of Jerusalem (*Catech. Myst.* 5, n. 5), we find that the seraphic hymn was used in the liturgy of Antioch and Jerusalem in the fourth century. With it may be compared the orthodox and Monophysite thanksgivings of the liturgy of St. James (Renaudot, *Liturg. Orient.* t. ii. p. 31). The Apostolical Constitutions (viii. c. 12) enable us to carry it back to the third century in the East. It is also spoken of by Gregory Nyssen, Cyril of Alexandria, Origen, Hilary of Poictiers, Isidore, and other Fathers, as having formed a part of the liturgy. In the liturgy of Milan it has been used from time immemorial, under the name of *Trisagion*; in Africa we learn from Tertullian, that it was customarily used in the second century (*De Orat.* c. iii.). The preface ends just before the words "Holy, holy, holy:" and in this hymn, but not before, the clerks and the people should audibly join their voices with the priest. In all the ancient liturgies, both of the East and of the West, the saying of the Sanctus is given to the choir and people. The celebrant having recited the preface or introduction, the Triumphal Hymn, as the liturgies of St. Basil and St. Chrysostom call it, is taken up by the whole body of the worshippers, who, as kings and priests unto God, join in that solemn act of adoration of the ever-blessed Trinity (Renaudot, *Liturg. Orient.* i. 516; Goar, *Rit. Græc.* p. 166). The joining in at "Therefore with angels," &c., as is the case in some English churches, never was the custom of the primitive Church, and could not have been intended by those who revised our liturgy, nor is it warranted by the nature of the preface itself. Nevertheless it is implied by the rubric as it at present stands. In the Prayer Books of 1549 and 1552 the Sanctus was printed in a separate paragraph, thus marking the ancient custom (See *Preface*). —Bingham, xv. iii. 10; Palmer's *Orig. Liturg.* ii. 128; Blunt's *Annot. P. B.* ii. 183. [H.]

TESTAMENT, THE OLD AND NEW (*διαθήκη, testamentum*. The Hebrew word in the Old Testament which is generally translated *διαθήκη* in the LXX. is בְּרִית). I. The title of the Old Testament is given to those books which the Jewish Church received as sacred and inspired, and which, on this testimony, are accepted as such by the Christian Church; for "to the Jews were committed the oracles of God" (Rom. iii. 2). Ἡ *παλαιὰ Διαθήκη*, "the old dispensation," is used for the books of Moses containing that dispensation by St. Paul (2 Cor. iii. 14); and the sense, the old dispensation, occurs Rom. ix. 4; Eph. ii. 10; Heb. ix. 15, 20: viii. 7, 9: ix. 5. Adopting one of the meanings of *διαθήκη*, a will or covenant, Tertullian uses the phrase Vetus Testamentum (*adv. Marc.* iv. 1, 2), which has since become the common expression; and has been thus explained: "A will first becomes valuable after the death of the testator; so after the death of Christ, the mysteries of the Old Testament being fulfilled became intelligible and valuable" (Lactantius, *Inst.* 14, 20). According to the old classification the books of the Old Testament were divided into the Law, the Prophets, the "Sacred Writings" (See *Hagiographa*). Our Lord speaks of "the Law, the Prophets, and the Psalms"; the Hagiographa or Sacred Writings being often styled the "Psalms," as that book headed the list. But in other places the Old Testament was divided simply into the "Law and the Prophets," as our Lord says "Think not that I am come to destroy the law, or the prophets" (St. Matt. v. 17). And this was the common division. Thus St. Augustine says, "The Old contains the Law and the Prophets, the New the Gospels and the Apostolic Epistles. Although the Old is prior in point of time, the New has the precedence in intrinsic value; for the Old acts the part of herald to the New" (*De Civ. Dei*, xx. 4).

II. As *ἡ παλαιὰ διαθήκη* was used as descriptive of the books of the Old Testament by St. Paul, it was natural that *ἡ καίνη διαθήκη* should be applied to the new dispensation. In this sense, *the new dispensation*, the word occurs in St. Matt. xxvi. 28, and the parallel passages in St. Matthew and St. Luke: in 1 Cor. xi. 25; 2 Cor. iii. 6; Heb. vii. 22, &c. The books of the New Testament collectively are called *ἡ καίνη διαθήκη* by Origen (*de Princip.* iv. 1), as they are called Novum Testamentum by Tertullian (*adv. Marc.* iv. 1).

The title "New Dispensation" signifies the book which contains the terms of the New Dispensation, upon which God is pleased to offer salvation to mankind, through the mediation of Jesus Christ. But the word *Testament* seems to have been preferred, as implying that the Christian's redemption is sealed to Him as a son and heir of God; and because the death of Christ as testator is related at large and applied to our benefit (See *Canon of Scripture; Bible; Scripture*). [H.]

TESTIMONIAL. A testimonial of good conduct from his college or from three beneficed clergymen, required of every one that seeks to be admitted into holy orders, is among the safeguards which the Church has appointed for the purity of her ministry. By canon 33 the bishop is forbidden to admit any person into sacred orders, "except he shall then exhibit letters testimonial of his good life and conversation, under the seal of some college in Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before." The Act of 13 Eliz. c. 12, enacts that "None shall be made minister, unless he first bring to the bishop of that diocese, from men known to the bishop to be of sound religion, a testimonial both of his honest life, and of his professing the doctrine expressed in the said articles." The testimonial is directed to the bishop to whom application is made for orders, and is as follows:

"Whereas our well-beloved in Christ, A. B., hath declared to us his intention of offering himself as candidate for the sacred office of [a deacon], and for that end hath requested of us letters testimonial of his learning and good behaviour; we, therefore, whose names are hereunto subscribed, do testify that the said A. B., having been previously known to us for the space of [three] years last past, hath during that time lived piously, soberly, and honestly, and diligently applied himself to his studies; nor hath he at any time, so far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the Church of England: and moreover, we believe him in our consciences to be a person worthy to be admitted to the sacred order of [deacons]. In witness whereof," &c.

It was decided in *Marshall* v. *Bishop of Exeter*, 3 H. L. 17, that the absence of testimonials from one bishop to another is not sufficient ground for refusing institution to a living. The Act and Canon relate to ordination only, and naturally do not require a bishop's certificate, the candidate not yet being under any bishop. The bishop may, however, certify that the persons signing the testimonial are known to him as persons of credit in his diocese, as the ordaining bishop might not know them.

TEXT. The letter of the sacred Scriptures, more especially in the original languages. In a more limited sense, the word *text* is used for any short sentence out of the Scripture, quoted in proof of a dogmatic position,—as an auctoritee, as it was formerly called,—or taken as the subject or motto of a discourse from the pulpit. Thus Chaucer has—

> "He needeth not to speken but of game,
> And let *auctorites* in Goddes name
> To preching, and to scole eke of clergie."

And so a sermon is called "*Expositio auctoritatis.*"

The custom of taking a text for a sermon is probably coeval with that of preaching set discourses; and it is needless to remark, that the use of texts as authority in doctrinal points is of the very essence of true theology, and was ever the custom even of those who, professing the name of *Christians*, denied the truth of Christ. Even the most abominable and shameless heretics quoted Scripture for their worst tenets. It is therefore necessary to be on the guard against receiving everything for which a text is quoted, remembering that the "inspired writings are an inestimable treasure to mankind, for so many sentences, so many truths. But then the true sense of them must be known;" which it often only can be by comparing them with others, as it is not the way of Scripture to introduce exceptions and qualifications like a modern Act of Parliament, but to deliver one truth strongly at one time, and a qualifying one at another.

TENEBRÆ. An ancient office of the Church of England, which was used on Wednesday in Holy Week and the two succeeding days. The ceremony from which it derived its name consisted in the gradual extinction of lights one by one until the church was left in darkness. [H.]

THANKSGIVING. Giving of thanks is an essential part of Divine worship, as St. Paul expressly declares to St. Timothy (1 Tim. ii. 1), and has ever formed a part of the service both of Jews and Christians. In our own Book of Common Prayer there are many forms of thanksgiving, particular and general: as the general thanksgiving (q. v.), which was added (being compiled by Bishop Reynolds) and appointed for daily use at the last review; the eucharistic hymn, always used in the Holy Communion, sometimes with an appropriate preface, and introduced with the versicles,

"Let us give thanks unto our Lord God.

"It is meet and right so to do.

"It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks," &c.; the thanksgiving after communion, a conspicuous feature in all primitive liturgies, but which had dropped out of the mediæval service, except in the form of a private prayer of the celebrant: that in our service is partly taken from Hermann's Consultation, but greatly resembles the corresponding part of the liturgy of St. James; the thanksgiving after baptism, to which, in the revision of 1661, the Puritans objected, inasmuch as "we cannot say in faith that every child that is baptized is regenerated by God's Holy Spirit; at least it is a disputable point": the bishops replying, after quoting St. John iii. and Acts iii. 3, that "Baptism is our spiritual regeneration," and "by it is received remission of sins"—"Seeing that God's sacraments have their effects, where the receiver doth not put any bar against them (which children cannot do); we may say in faith of every child that it is regenerated by God's Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this Holy Sacrament, as nothing worthy or material whether it be administered to children or no" (Cardwell. *Conf.* p. 356, and Mozley and Bethell *on Baptismal Regeneration*).

There are, besides, *particular* thanksgivings appointed for deliverance from drought, rain, famine, war, tumult, and pestilence; and there is an entire service of thanksgiving for women after childbirth (see *Churching of Women*), and certain days on which we commemorate great deliverances of our Church and nation, are marked also with a solemn service of thanksgiving (See *Forms of Prayer*).

THANKSGIVING, THE GENERAL. So called (1) as it is for all persons, (2) to distinguish it from the Special Thanksgivings. Though compiled by Bishop Reynolds (see *Thanksgiving*), the first portion of it seems to be borrowed from an opening of a thanksgiving composed by Queen Elizabeth after one of her progresses, and which is printed (from a copy in the State Paper office) in the "Liturgies of Queen Elizabeth" of the Parker Society (p. 667). But it is most probable that there is some older prayer, the original both of Queen Elizabeth's and Bishop Reynolds'.—*Annot. P. B.* There is no authority for the congregation saying it with the minister, as is commonly the case in America. [H.]

THEOLOGICAL COLLEGES. Institutions founded for providing special instruction and training for those who are preparing for ordination. The first of these colleges was that of St. Bees, founded in 1816, and intended especially for those who had not taken a University degree. In 1839 the Chichester Theological College was instituted, and in the next year that of Wells. There are now Colleges connected with the Cathedrals of Lichfield, Salisbury, Gloucester, Lincoln, Ely, and Truro, while others are St. Aidan's College (chiefly for non-graduates), Cuddesdon; London College of Divinity, Highbury; the Leeds Clergy School; Wycliffe Hall, Oxford; and Ridley Hall, Cambridge. The period of study is generally one year for graduates, two for non-graduates. The course of preparation for Holy Orders is thorough and systematic, and, where possible, pastoral visitation is made an essential part of the system of training, the students being attached as lay helpers to the parochial clergy, and taking part in such work as that of Sunday-schools, night-schools, mission services, &c.—*Official Year Book of the Church of England*, 1883, 1886. [H.]

THEOLOGY (From Θεὸς, *God*, and λόγος, *a discourse*). A discourse concerning God, it being the business of this science to treat of the Deity. The heathens had their theologues or divines, as well as the Christians; and Eusebius and Augustine distinguished the theology of the heathens into three sorts: first, the fabulous and poetical; secondly, natural, which was explained by philosophy and physics; the third was political or civil, which last consisted chiefly in the solemn service of the gods, and in the belief which they had in oracles and divinations, together with the ceremonies wherewith their worship was performed.

Divinity among the Christians is divided into positive and scholastical; the first being founded upon fact and institution, having the Scriptures, Councils, and Fathers for its bottom and foundation, and, properly speaking, this is true divinity; the other, called scholastical, is principally supported by reason, which is made use of to show that the Christian theology contains nothing inconsistent with natural light; and with this view it is that Thomas Aquinas makes use of the authority of philosophers, and arguments from natural reason, because he was engaged with philosophers, who attacked the Christian religion with arguments from those topics.

THEOPHORI (Θεὸς and φέρω). See *Christophori*.

THIRTIETH OF JANUARY, Form of prayer for. This day, the anniversary of the execution of Charles I., was appointed to be observed as a day of fasting and humiliation by 12 Car. II. cap. 30. The form was drawn up by a committee of Convocation, and enjoined by proclamation, May 1662. Its use, together with that of the other State services except for the Accession, was discontinued by Royal Warrant issued Jan. 17, 1859. [H.]

THIRTY-NINE ARTICLES (See *Articles*).

THOMAS'S, ST., DAY. A festival of the Christian Church observed on the 21st of December, in commemoration of St. Thomas the apostle. St. Thomas is said to have preached in Parthia, and to have been buried at Edessa (Euseb. *H. E.* i. 13: iii. 1; Socrat. *H. E.* i. 19: iv. 18). St. Chrysostom mentions his grave at Edessa as being one of the four genuine tombs of apostles, the others being those of SS. Peter, Paul, and John (*Hom. in Heb.* 26). Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of "The Christians of St. Thomas," but which is now usually supposed to have been founded by a Nestorian missionary of the name of Thomas. St. Thomas's martyrdom (whether in Persia or India) is said to have been occasioned by a lance. In the Greek Church he is commemorated on Oct. 6, and by the Indians on July 1.—Alban Butler's *Lives of the Saints*; *Dict. Bible*, 1490. [H.]

THOMAS, ST., CHRISTIANS OF. These Christians claim the apostle St. Thomas as their founder, and still survivors are known by the above title. The district they occupy is part of Malabar, on the western side of the southern extremity of India. With regard to their very early history nothing is known except from tradition; but it is most interesting to observe that in that remote past there was a little nest of Christians apart from the religions around them. In the sixth century there are certain evidences of their existence, for Cosmas Indicopleustes, who at that time visited India, speaks of a Church in Malabar, "where the pepper grows," with a bishop ordained and sent from Persia, and clergymen and believers (*Topographia Christiana*, lib. iii.; *Patrol. Gr.* lxxxviii. 169; *cf.* lib. xi. *ib.* 446). In the ninth century Sighelm and Æthelstan were sent with alms to Rome by King Alfred, and went on to India "to St. Thomas and St. Bartholemew" (*Anglo-Sax. Chron.* S. anno 883, p. 152, ed. Thorpe; Will. Malmesbury, ii. 122). There seems a probability at all events, as we can get so far back, that this branch may have been, in accordance with the tradition, grafted by St. Thomas himself. While there is no doubt that Thomas Cana, to whom some ascribe the name, worked in that part, his date is much disputed; even if he lived just before the sixth century, it would seem improbable that such a settled Church as Cosmas refers to should have been so firmly established. Christianity must have existed two centuries before his time in Malabar, acording to his testimony (See on the one side La Croze, *Histoire du Christ. des Indes*, p. 46; on the other Assemani, *Bibl. Or.* vol. iii. p. 444). The Christians of St. Thomas have peculiar ideas with regard to rites, according very much with those of the Nestorians. They allow three sacraments—Baptism, Orders, and the Holy Eucharist; they receive no images, and do not much reverence the cross; they observe no age for orders, but make priests even at the age of seven; they observe the times of Advent and Lent, and the festivals of our Lord, and many saints' days. For other details see Howard's *The Christians of St. Thomas and their Liturgies; Dict. Christ. Ant.* 1957. [H.]

THREE ESTATES OF THE REALM. The Lords Temporal, Commons, and Clergy. By the Proclamation of Dec. 27, 1558, the use of any public prayer, rite or ceremony other than that by law received, was forbidden until "consultation may be had by Parliament, by her Majesty, and her three estates of this realm." It is not clear what "the clergy" meant, since the Convocations were certainly not consulted about Elizabeth's Prayer Book. The general opinion is that the Three Estates here mean the Lords Temporal, the Lords Spiritual, and the House of Commons. [H.]

THRONE. The bishop's principal seat in his cathedral. At St. Paul's the bishop has two thrones; that at the end of the south stalls, its general situation in cathedrals, probably representing the episcopal throne, properly so called, which he assumed at the more solemn part of the service; that more westerly his ordinary seat, or stall. In old times the bishop of London often occupied the stall usually assigned to the dean, as is still the custom at Ely and Carlisle from the bishop being, in old times, the abbot as well. The bishop's throne in the ancient basilicas and churches was at the apex of the apsis, a semicircle behind the altar. The marble chair of the archbishop at Canterbury, in which he is enthroned, formerly occupied a place behind the altar; a remnant of the old arrangement, as appears from Dart's *Hist. and Antiq. of Canterbury*.

THURIFICATI. In times of persecution Christians who were brought to be examined before the heathen tribunal were permitted to escape punishment by casting frankincense on an altar dedicated to an idol. This was of course an act of idolatry, and amounted to open and unreserved apostasy: some however there were who were betrayed into this act by present fear, rather than a real wish to deny Christ, and who sought afterwards, by a rigid penance, the peace of the Church. These were called *Thurificati* (See *Libellatici* and *Sacrificati*).

TIARA. The name of the pope's triple crown. The tiara and keys are the badges of the papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown; Boniface VIII. added a second crown; and Benedict XIII. a third.

TILES, ENCAUSTIC. The use of ornamented tiles in churches is at least as old as the Norman æra, and was never discontinued till the fall of Gothic art. The term *encaustic* means that the colours are burnt in; which again means two different things, viz.: (1) plain tiles each of one colour, but set in patterns on the floor; and (2) tiles of one ground colour in which shallow cavities are stamped while they are soft, and then fluid clay of some other colour is poured in and then they are baked or "fired" together, and each tile shows coloured patterns accordingly which do not wear out, besides the larger arrangement of them on the ground. The finer tiles of this kind are often glazed, and look very beautiful until the glazing wears off, which soon happens if they are much walked over. Many of the most expensive tile pavements of twenty or thirty years ago have become quite shabby. There was such a passion for them after their revival in modern times, that Scott and other architects used to pull up and destroy or sell marble pavements to substitute tiles. The most striking case of that kind was at Exeter, the marble paving of which was bought by Lord Dudley and laid down by him in the nave of Worcester. Of course not even marble will retain its polish when much walked upon, but it remains far superior to any tiles when their glaze is rubbed off. Marble and tiles do not mix well together. Large and good flags look better than tiles which have got shabby. Tiles must be laid on concrete, or they will not keep level; and flags should be for another reason, viz. that if they are not, the damp on the under side makes them split. This is constantly seen in house passages. [G.]

TIPPET. In the 74th canon, in which decency in apparel is enjoined to ministers, it is appointed that "All deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars and sleeves straight at the hands, or wide sleeves, as is used at the universities, with hoods or *tippets* of silk or sarsenet, and square caps. And that all other ministers admitted, or to be admitted, into that function shall also usually wear the like apparel as is aforesaid, except tippets only." And in the 58th canon: "It shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent *tippet* of black, so it be not silk." It is supposed that the present black scarf worn by the English clergy represents three things: 1. the stole; 2. the chaplain's scarf; 3. the choir tippet. The chaplain's scarf is a remnant of the ancient badges, or liveries, worn by the members of noblemen's households, their chaplains included. The choir tippet grew out of the ancient almutium, or amice, that is, a vesture which covered the shoulders, and included the hood: the *liripipium*, or pendent part of the hood, sometimes hanging singly behind (as in our modern hoods), sometimes in duplicate before, like the scarf. In process of time the hood became separated from this pendent part in front, and hence the choir tippet. It is certain that the tippet so called, often made of sables or furs, was worn in the form of the scarf, by dignitaries of the Church and State for many ages in England. The *scarf* has been called a *tippet* immemorially in Ireland, and within memory in many parts of England. The law of the Church therefore seems to be this, that all ecclesiastics (whether priests *or deacons*) being prebendaries or of higher rank in cathedral and collegiate churches, and all priests *or deacons* being Masters of Arts or of higher degree, may wear either hoods or *tippets of silk:* and *all* non-graduate ministers (whether priests *or deacons*) may not wear hoods, but only *tippets* not of silk. Whence the tippet is to be worn by all clergymen. The 58th canon however is explicit as to the use of hoods by graduates. By the constant usage of cathedrals, and now almost everywhere, both hood and scarf are worn by all graduates.—*Tippets of the Canons Ecclesiastic*, by G. I. French, 1850; Jebb (Bp.), *Charge to the Clergy of Limerick;* Jebb (Dr.), *Chor. Serv.* p. 215.

TITHES, in the religious application of the phrase, are a certain portion, or allotment, for the maintenance of the priesthood, being the tenth part of the produce of land, cattle, or other branches of wealth. It is an income, or revenue, common both to the Jewish and Christian priesthood.

The priests among the Jews had no share allowed them in the division of the land, that they might attend wholly upon Divine service, and not have their thoughts diverted by the business of tillage, or feeding cattle, or any other secular employment. Their maintenance arose chiefly from the first-fruits, offerings and tithes.

The ancient Christians, it is generally thought, held the *Divine right of tithes*, that is, that the payment of tithes was not merely a ceremonial or political command, but of moral and perpetual obligation (see Bp. Andrewes, *De decimis;* Carleton, *Divine Right of Tithes*, c. 4); though Bellarmine (*de Cler.* i. c. 25), Selden (*Hist. of Tithes*, c. 4), and others place them upon another foot. St. Jerome says expressly that the law about tithes (to which he adds first-fruits) was to be understood to continue in its full force in the Christian Church (Hieron. *Com. in Mal.* iii.). And both Origen and St. Augustine confirm the same opinion (Orig. *Hom.* ii. *in Num.* xviii.: Aug. *Com. in Ps.* cxlvi.).

But why, then, were not tithes exacted by the apostles at first, or by the fathers in the ages immediately following? For it is generally agreed that tithes were not the original maintenance of ministers under the gospel. It is answered, first, that tithes were paid to the priests and Levites, in the time of Christ and His apostles; and the synagogue must be buried before these things could be orderly brought into use in the Church. Secondly, in the times of the New Testament, there was an extraordinary maintenance, by a community of all things; which supplied the want of tithes. Thirdly, paying tithes, as the circumstances of the Church then stood, could not conveniently be practised; for this requires that some whole state or kingdom profess Christianity, and the Church be under the protection of the magistrates, which was not the case in the apostolical times. Besides, the inhabitants of the country, from whom the tithes of fruits must come, were the latest converts to Christianity (Bingham, *Ant.* v., v. 2).

The common opinion is, that tithes began first to be generally settled upon the Church in the fourth century, when the magistrates protected the Church, and the empire was generally converted from heathenism. Some think Constantine settled them by a law upon the Church; but there is no law of that emperor's now extant that makes express mention of any such thing. However, it is certain tithes were paid to the Church before the end of the fourth century, as Selden has proved out of Cassian, Eugippius, and others. The reader may see this whole matter historically deduced, through many centuries, by that author (See *Hist. of Tithes*, c. 5, seq.).

The custom of paying tithes, or offering a tenth of what a man enjoys, is not so peculiar to the Jewish and Christian law, but that we find some traces of it even among the heathens. Xenophon has preserved an inscription upon a column near a temple of Diana, whereby the people were admonished to offer the tenth part of their revenues every year to the goddess. And Festus assures us the ancients gave tithe of everything to their gods.

Before the promulgation of the law, Abraham set the example of paying tithes, in giving the tenth of the spoils to Melchisedech, king of Salem, on his return from his expedition against Chedorlaomer and the four confederate kings. And Jacob imitated the piety of his grandfather in this respect, when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia.

Tithes were not in very early days so important an item of English Church endowment as is often supposed. It must be remembered that until almost the close of the Saxon period they were merely voluntary offerings, which could be given or withheld at pleasure; and it was not until much later (thirteenth century) that any effort was made by the clergy to enforce their payment. The difficulty of collecting and of disposing of offerings in kind which were useless except for the price they would command, and which, on the other hand, could not safely be sent along roads infested with banditti to a distant market, probably conduced to lessen their importance in Saxon times. The history of the growth of the legal right to tithe in England is as follows:

"It is impossible to say when the duty of setting apart a tenth of the increase of each man's land and labour was first taught in the Christian Church. Probably in the Apostolic age. We may at any rate take it as certain that, when the Gospel was brought into England by St. Augustine, this was one of the duties impressed by him on his converts, and observed by them. As Christianity spread over the land, exercising an ever-increasing influence over the inhabitants, and requiring largely increased means for the maintenance of its growing work, the disposition to ask and the willingness to give tithes, would naturally become more marked. The Christian duty of tithe-paying was not likely to be underrated or forgotten by those for whose benefit the tithes were given. We may be quite sure as much as possible was made of the moral obligation to pay, and of the evil results of non-payment. But the Church went no further than this at first. While all were exhorted to pay tithe, and the devout did so, those who refused broke no canon of the Church, and therefore incurred no ecclesiastical censure. It was not until the eighth century that the Church of England began to demand from her members what hitherto she had been content to receive as a free-will offering or not at all. The payment of tithes thus became not only a Christian duty, but also a matter of Church law. The Anglo-Saxon kings to some extent—how far it is perhaps impossible now to ascertain—lent themselves to the new demand, and seem to have given to some at least of the decrees of ecclesiastical synods the force and authority of Royal laws. What the direct result of these attempts to invest the Church with a legal right to tithes may have been is not known, but apparently it was not very considerable. The times were unsettled, and even the frequency with which the laws were repealed, and as it were re-enacted, is a significant comment on the manner of their reception. Selden, speaking of this 'fullnesse of laws,' parenthetically remarks, 'Howsoever they were little obeyed' (Review on ch. viii. p. 481). But we can scarcely be wrong in assuming that these civil and ecclesiastical laws, although they may have had comparatively little weight as laws, were yet influential in confirming and extending the *custom* of tithe-paying, which under the interested care of the Church had for centuries been growing up.

"It is in this that their real importance lies. The fact that the Church, with the awful powers she was supposed to possess over the destinies of men, demanded the consecration of a tenth to the service of God, and the additional fact that the State endorsed this demand, must have acted powerfully on men's minds, even although disobedience was not visited with either excommunication or outlawry. Without, therefore, enquiring too nicely into the precise import of any particular law, or the actual practice at any particular period, we may safely conclude that, under the pressure of events, the custom of tithe-paying was, notwithstanding many drawbacks, growing and extending throughout the Saxon period. The Conquest, as Mr. Brewer shows, gave a great impetus to the tithe system.

"What was this custom? It was the dedication of a tenth of each man's increase to 'God and Holy Church,' but not necessarily to any particular priest or parish. Indeed, the custom of paying tithes began to develope itself before there were any parishes in the modern sense of the word. At first the tithes and offerings were made at the central church of the diocese, and were dispensed by the bishop. The dedication was equally complete, whether the tenth went to increase the episcopal fund, to fill the coffers of some wealthy convent at a distance, or to pay for the support of the poor priest near at hand. Therefore, after parishes were formed, and payment of tithe to the bishop had ceased to be practised, although it was obviously the most natural course to devote the tithes of the land in a parish to the support of the parson of that parish, it was not unusual, and practically it was not discountenanced by the authorities, that a landowner should hand over the whole or a defined part of his tithes to some monastery or convent, in perpetuity. This was called a consecration or appropriation. It could only be effected by an actual deed of grant, or by a practice of payment of such long continuance as to create a title by prescription. In the absence of any consecration, the duty to pay tithes to the parson, and the right of the parson to demand them, were assumed without any special dedication.

"The ease and frequency of consecrations and appropriations may perhaps account, to some extent, for the apparent hesitation on the part of the clergy in early times to use the laws for the purpose of compelling payment of their tithes. So long as these appropriations were allowed, it was useless to sue a man in respect of an obligation which he could determine whenever he chose. But as soon as appropriations were stopped by ecclesiastical authority, so that payment to the parson could not be evaded by payment to somebody else, we find the parson bringing his action or suit and enforcing his demand. The nature of his remedy varied in different circumstances. If his title to the tithe was denied he had to go to the Common Law Court, but if it was merely a case of non-payment, or 'subtraction of tithe,' the Ecclesiastical Court was the proper tribunal. This, however, was only a matter of arrangement by the State to prevent collision between the two sets of courts. The *right* had become a part of the law of the land. This state of things was not reached until the beginning of the thirteenth century, by which time the custom of paying tithe had become so firmly established and so generally observed as to be indisputable, while the possibility of defrauding the parish by bestowing the tithe elsewhere was removed. The landowner was not only bound to pay tithe, but he was bound to pay it to the parson of his own parish. Thus the parochial right to tithes became established and settled as a *common right*, or, as Coke calls it, part of *lex terræ*.

"The payment of tithes being once established as a matter of common right, it becomes unimportant to enquire for any specific dedication to the Church of the tithe, arising from any particular law. Tithe is due 'of right' to the parson of a parish from all land in that parish, unless there can be proved an appropriation dating from the time when appropriations were valid. But it remains none the less true that the origin of tithes in England is to be found not in any law but in the free-will offerings of the people. The establishment of the right to tithe was only the legal expression of a custom in which the nation acquiesced. That custom began in the purely voluntary gifts of individuals; it grew in the manner and under the influences above described. No real compulsion, so far as we know, was used. It continued to grow, getting stronger and more established, until at last the universal consent of the nation turned this custom into a part of the common law of England. Thus it is true that it was the voluntary devotion of individuals, whose numbers, increasing age after age, at last comprised the whole nation, which conferred on the Church of England her tithes."—Brewer's *Endowments and Establishment*. Editor's notes.

The position of things at the time when the obligation to pay tithe to the parish priest had become part of the common law was this. The tithe in a great number of parishes had been successfully assigned to monasteries, which however were required by law to give back a portion (small tithe) to the clergyman fulfilling the duties of the cure, retaining the remainder (great tithe) for their own use. This was the origin of vicarages. Where there had been no monastic appropriation of tithes, the whole were due to the parson. On the dissolution of the monasteries the appropriated tithes passed into lay hands and for the most part have so remained ever since.

There are three kinds of tithes:

(1) Predial, i.e. arising immediately out of land, as corn, hay, wood, fruits, &c.

(2) Mixed, i.e. produce of animals receiving their nourishment from the land, as calves, lambs, kids, pigs, chickens, milk, cheese, eggs.

(3) Personal, i.e. arising out of the personal labour of the parishioners.

As to predial and mixed tithes, they were originally payable in kind, but in 1836 the Tithe Commutation Act (6 & 7 Will. IV. ch. 71) was passed, by which a rent-charge graduated from time to time according to the price of corn, was substituted. The tithe rent-charge of hops, fruit, and garden produce, known as "extraordinary tithe," was so arranged as to become a kind of shifting burden on the land, payable or not according as the special cultivation was adopted or abandoned. Its rate was considerably higher than that of ordinary tithe. It has been a fruitful cause of irritation between the clergy and the tithe-payers, and has at last been abolished by Act of Parliament (49 & 50 Vict. ch. 54). A fixed charge will take its place.

Personal tithe is practically extinct. By a statute of Ed. VI. (2 & 3 Ed. VI. ch. 13) it can only be demanded where it is shown to have been customarily paid for forty years prior to the Act. By the same Act restrictions are placed on the payment of other customary offerings. These were once numerous, but have long since disappeared. Easter offerings form the only survival of these payments, and by some are thought to represent personal tithe also. Easter offerings are said to amount to 2*d* a head for every parishioner old enough to be a communicant, except in London, where the charge is supposed, for some unknown reason to be 4*d*. Easter offerings cannot be legally demanded unless a custom to pay them in the particular place is proved. [L. T. D.]

The great fall in rents of late has naturally raised discussions about the effect of the Commutation Act, and the Dissenters have availed themselves of it to get up an agitation against tithes, nominally on behalf of the farmers, who it is quite plain are not the parties affected, as the rent of all land inevitably varies with whatever rates or charges they pay by arrangement with their landlords. On the other hand, there is no doubt that a fixed rent charge (with the slight variations due to the mode of reckoning it under the Act by corn averages for the previous seven years) is as hard upon the landowners as the fixed charges under their own family settlements and mortgages, which are never made proportionate to the rent. Another grievance made by some of these writers against tithes is that the averages work injustice with the present low prices of corn. But that again is an incident of every kind of commutation or rent charge. And all these agitators find it convenient to forget that the excess arising from both the above causes is much more than counterbalanced by the fact that, as Sir J. Caird put it, the tithe in 1836, when most o the commutations were made, was about four millions on thirty-three of rental, while in 1876 it was the same four millions (and now rather less) on fifty millions—subject, no doubt, to a considerable decrease of rental since, but not yet to anything like the former thirty-three. Moreover, it should be remembered that the parochial clergy only receive about £2,410,000 of the four millions of tithe, the other 40 per cent. of it going to impropriators of various kinds, according to a parliamentary return quoted by one of the agitators for another purpose.

Rating of Tithes has been the subject of litigation which is not concluded, and it is better not to anticipate the result. Some Welsh justices issued a distress warrant on a rector for rates on tithes which he had been unable to recover. The Acts of 6 & 7 W. IV. c. 71 and 1 Vict. c. 6, s. 8, together enact that the rates may be *assessed on* the owner of the tithe, but *recovered from* the occupiers of the land from which it arises on giving them 21 days' notice; and the first Act contains provisions for the occupier who so pays to deduct it from his next payment of rent. Legal opinions have been given that the justices were wrong, which is all that can be safely said at present. [G.]

TITLE (See *Orders*). Canon 33: "It has been long since provided by many decrees of the ancient Fathers, that none should be admitted, either deacon or priest, who had not first some certain place where he might use his function: according to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except (1) he shall at that time exhibit to the bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in the diocese; or (2) shall bring to the said bishop a true and undoubted certificate, that either he is provided of some church within the said diocese where he may attend the cure of souls, or (3) of some minister's place vacant either in the cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry; or (4) that he is a fellow, or in right as a fellow, or (5) to be a conduct or chaplain in some college in Cambridge or Oxford; or (6) except he be a Master of Arts of five years' standing, that liveth of his own charge in either of the universities; or (7) except by the bishop himself that doth ordain him minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any bishop shall admit any person into the ministry that hath none of these titles, as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living; and if the said bishop refuse so to do, he shall be suspended by the archbishop, being assisted with another bishop, from giving of orders by the space of a year." It legally follows from this last clause that a bishop may, if he pleases, ordain any man of good private means without any of the specified qualifications.

TOBIT, THE BOOK OF. An apocryphal book of Scripture. It was written in Chaldee, by some Babylonian Jew, and seems, in its original draught, to have been the memoirs of the family to which it relates, first begun by Tobit, then continued by Tobias, and finished by some other of the family; and afterward digested by the Chaldee author into that form in which we now have it. It was translated out of the Chaldee into Latin by St. Jerome, and his translation is that which we have in the Vulgar Latin edition of the Bible. But there is a Greek version much older than this, from which was made the Syriac version, and also that which we have in English among the apocryphal writers, in our Bible. But the Chaldee original is not now extant. The Hebrew copies of th' book, as well as of that of Judith, seem to be of a modern composition (See Dr. Wace's *Apocrypha*).

Two of the offertory sentences are from the book of Tobit.

TOLERATION. The old legal meaning of "toleration" was the permission to profess religious opinions different from those of the established religion for the time, without liability to prosecution or civil disability o any kind. And in that sense "toleration" cannot be said to exist any longer, because everybody is at liberty to do so, provided such opinions are not uttered with such indecency and offence to people in general as to be what is called a blasphemous libel; just as some degree of violence or expression of political opinion is a "seditious libel" (see *Blasphemy*). It is evident that no *a priori* rule or definition of them can be laid down; the question of degree has to be determined by the jury that tries each particular case. Moreover it is to be remembered that the dictum o. several great judges, that Christianity is part of the common law o the land, has never been overruled. It is too often forgotten that toleration by the State, which means immunity from civil disabilities or prosecution on public grounds, is an entirely different thing from the absurd demand that any Church, whether "established" or non-established, shall not be allowed and enabled to eject from its own body, and to silence in its own places of meeting, members, or non-members, who preach or act contrary to its own standards o. faith or ritual, provided they are not immoral, in which case no civil court will assist them, any more than the owners of copyright of immoral books, according to a famous decision of Lord Eldon's. Within those limits the same court would decide one case in favour of Popery or Unitarianism and the next against them, because between different parties. All this is perfectly well known and recognised by the Dissenters, who occasionally apply to the courts of law on these grounds with success; and yet people go on uttering platitudes about the intolerance of the Church of England because its authorities are obliged every now and then to resort to the same kind of proceedings to restrain ministers who are paid for preaching and acting according to its written standards of doctrine and ritual, from doing just the contrary. And they do not choose to see that exactly the same proceedings would take place, only much more summarily and effectually through the civil courts, if the Church were disestablished. What Dissenters mean and want by disestablishing the Church is not liberty of doctrine, but simply robbery; for liberty of doctrine has long been unlimited, except that clergymen have not liberty to take their wages for doing one thing, and to do the opposite thing, as a great judge said in a celebrated case.

The history of the "Toleration Acts," so far as is material now, is this. So long as the established religion was that of Rome, there was no such thing as legal toleration, and the more so as the Papists became more afraid of Protestantism. That is, there was no toleration by law, though it was a matter of discretion with the king and the bishops in those days how far the laws *de hæretico comburendo*, which existed from the time of 5 R. II. ses. 2, c. 5, should be put in force. That first Act, which was passed in 1381, was to enable the Roman Church to put down Wiclif and his followers. During all Henry VIII.'s gradual changes of his own religion and the State's, heretics or dissenters either way were burnt and beheaded impartially. Nor in the early days of Protestantism was any toleration of Papists much thought of, for the two very solid reasons, that Popery was then amply proved to mean either rebellion or unlimited persecution, according as it had the lower or the upper hand. The toleration of the Puritans while they were dominant was testified by their abolition and confiscation and ejectment o. every bishop and clergyman who would not take their tests, innumerably more than the usurpers of church benefices who were again turned out at the Restoration if they would not conform. We are continually being harangued about the tyranny of turning out the robbers, if they refused to conform, but never of the robbery. The first express Toleration Act was 1 W. & M. c. 18, for the relief of Protestant Dissenters. These penalties, which had been in force against such as absented themselves from church, or frequented unlawful conventicles, were remitted, if they took the oaths of allegiance and supremacy, and made a declaration against transubstantiation. Papists and persons who denied the Trinity were excluded from the benefits of the Act. An attempt was made at the same time to pass a comprehensive Bill, in order to admit Dissenters by altering the liturgy, and making certain portions of it discretionary; but it failed, and has not again been renewed. The Legislature has no more right to do that than to alter the standards of faith and ritual of any sect, without its own consent. 53 Geo. III. c. 160, repealed the clause in the Toleration Act which excepted Unitarians; and the statutes of 18 Geo. III. c. 60, 31 Geo. III. c. 32, and 43 Geo. III. c. 30, removed the penalties and disabilities to which Romanists had been subjected. By the "Catholic Emancipation Act" (10 Geo. IV c. 7) Romanists were restored to the enjoyment of all civil rights, and by the Act 2 & 3 Will. IV. c. 115, it was provided that Roman Catholics should be subject to the same laws as applied to Protestant Dissenters. By the Acts of 7 & 8 Vict. c. 102, 9 & 10 Vict. c. 59, and 21 & 22 Vict. c. 48, both Romanists and Jews are relieved from all enactments that had been against them, and are thus admitted to all the privileges of the constitution. The law commonly called the "Test and Corporation Acts," that all taking any office, Dissenters or not, should have taken the sacrament of the Lord's supper according to the rites of the Church of England, within a year, were abrogated by 9 Geo. IV. c. 17. By the "Ecclesiastical Titles Act," 1851, though repealed as to the penalties in 1858, it is unlawful for Roman bishops to use English territorial titles, which Pope Pius IX. had presumed to confer. Another concession to Dissenters was made by 18 & 19 Vict. c. 36; by which they are allowed to certify their places of worship to, and register them with, the registrar-general of births, deaths, and marriages, and when so certified they are exempt from all interference. By 19 & 20 Vict. c. 119, ministers of religious bodies outside the Church of England are empowered to officiate at marriages in their registered chapels, the superintendent-registrar of the district being present. By a later Act of 1880 any others beside the ordained ministers of the Church of England are allowed to perform the burial service in churchyards, and any "Christian" burial service that they choose (See *Burial*).

At that time of the "Emancipation Act" of 1829, nothing looked less formidable or aggressive than Popery Yet before the Act had attained the age of 21 years all England was resounding with the phrase "Papal Aggression," and Lord Melbourne said that "all the clever men had been on one side in 1829, and all the fools on the other, and yet all that the fools predicted had come to pass, and nothing that the clever men had" (See *Eccl. Titles Act*). The many Acts that have since been passed at the demand of the Dissenters have nothing to do with toleration, and have latterly become just the contrary, being simply the stealing of property given for the maintenance of the Church and of education for it. And though every kind of statistics proves that Churchmen contribute to all general charities both civil and religious, and to schools, three times as much as all the Dissenters together, the latter claim, and have in many cases got, equal or more control over them, and are now set upon destroying all voluntary schools because they are generally Church schools. They have succeeded, by the Education Act of 1870 and its successors, in making Churchmen who maintain their own schools pay a double tax: which those whose duty and profession it is to defend the interests of the Church in Parliament did nothing to prevent. Not long ago the Dissenters, or persons in the same interest, tried a lawsuit to prevent a new foundation of a Church of England college at Oxford, having destroyed already the ecclesiastical character of the old ones. And now they are themselves trying to establish one there, of which "every professor shall declare on his appointment that he is a dissenter from the Established Church," though with the still odder qualification that he believes every one of the principal doctrines of the Church down to infant baptism. The only one not specified is episcopacy; but there is no prohibition of belief even in that if they choose, provided only they declare that they dissent from the Church with liberty to believe all its doctrines. Probably this is the first time in history that schism has been treated as the condition for enjoying the privileges and endowments of a Christian society. It was always defended before as the only means of retaining orthodoxy. These people are making it plainer every day that modern dissent is not theological, but only hatred of the Church. [G.]

TOUCHING FOR THE EVIL (See *King's Evil*; *Cramp-rings*).

TONSURE. The cutting off the hair of the head either wholly or partially, as a sign of dedication to the clerical or monastic life. A clerical tonsure was made necessary about the fifth or sixth century. No mention is made of it before, and it is first spoken of with decided disapprobation.

The ancient tonsure of the Western clergy by no means consisted in *shaven crowns*: this was expressly forbidden them, lest, as St. Jerome says (lib. iii. *in Ezek.* c. 44), they should resemble the priests of Isis and Serapis, who shaved the crowns of their heads. But the ecclesiastical tonsure was nothing more than polling the head, and cutting the hair to a moderate degree. After a time different fashions were adopted by the clerical tonsors, and something emblematical was discovered in the manner in which the scissors were directed. The Eastern clergy were accustomed to shave the whole of the head, leaving only the hair on the hinder part untouched. The Celtic clergy, including the British, shaved all the hair in front of a line drawn over the top of the head from ear to ear; whereas the Italians shaved their heads according to what they called the tonsure of St. Peter, which consisted of a circle of hair round the shorn top of the head, supposed to represent the crown of thorns, and called therefore the coronal tonsure. The earliest representation of this is in a sixth century mosaic of St. Apollinaris at Ravenna. So completely was this considered a party badge, that the question of tonsure was one of the gravest subjects of dispute between the adherents of Celtic or Scottish usages in England and of the Roman. When Wilfrith, who had been brought up in the Scottish school, visited Gaul and became converted to Roman fashions, he received the coronal tonsure at Lyons.—Hook's *Archbishops*, i. xv.; Eddius. *Vita Wilfr.*

TRACERY. The ornamental frame-work in a window, or in a compartment of panelling or screen-work. The first form of tracery was doubtless suggested by the pierced circle often found between the heads of two lancets, and connected with them by a single hood.

The next advance was to combine two such pairs and put another circle over them, so as to make a window of four (upright) "lights," with two small circles over them, and one large one over all, under one arch which was generally "equilateral," or such as would contain an equilateral triangle. Then came windows of three and six lights, and more, up to nine, as at Lincoln, Carlisle, Exeter, and now St. Alban's, with circles over them, of which various forms may be seen in any architectural books. It is unsatisfactory to indicate tracery it pictures by mere lines, as the thickness of the tracery bars is an essential feature of the construction, and mere lines give a false idea of the effect, and they look poor without foliation or cusps (q. v.). Some of the finest windows would appear impossible to construct when only the central lines of the bars are shown. We have already explained the differences between the tracery of the Early or Geometrical, and the Late or Flowing *Decorated*, and the *Perpendicular* styles (See also *Windows*; and Sharpe's *Decorated Window Tracery*). And the term is not confined to windows; it is also used for any open panelling with ornamental bars, and even for mere sunk panelling in the ends of stalls and such-like places, and sometimes large doors are so ornamented. [G.]

TRACT, in the Roman Missal, is an anthem, generally taken from the Psalms, following, and sometimes substituted for, the Gradual (i.e. the anthem after the Epistle), during penitential seasons, as the third Sunday in Advent, the three Sundays before Lent, Sundays, Mondays, Wednesdays, and Fridays in Lent, Easter Saturdays, and Easter Even, and certain holidays. Cardinal Bona says it is so called, "a trahendo: quia tractim et graviter, et prolixo descensu cantatur," because it is sung in a protracted or slow manner.

TRADITION. Tradition sometimes means the doctrine held by Christians, as distinguished from the same doctrine written in the Bible. It is also used as an equivalent to "custom" as in the 34th Article. Traditions in the former sense may be divided into those which have been commonly maintained in some particular age only, or which a portion of the Church has maintained without separating from the rest: and those which the great body of Christians from the beginning have always held to be articles of the faith. The former class of tradition may be certainly true, but the ecclesiastical authority which supports them can only render them probable. The latter sort of traditions afford an irresistible confirmation of the doctrine of Scripture, and a certain test of the correctness of Scripture interpretation. It is not here meant that the real sense of Scripture is *obscure* in any points of faith, so that it is necessary to consult previously the traditions and judgments of the universal Church. Romanists do not hold that. "Our assertion is not that all the passages of Scripture are so obscure that in order to explain and fix their meaning it is indispensable to recur to a judge. We say that there are some which ignorance, carelessness, bad reasoning, passion, party interest, may pervert, and in fact may have perverted, to a meaning contrary to sound doctrine (Card. de la Luzerne, *Diss. sur les Eglises Cath. et Prot.* t. i. p. 59). The difference between the Anglo-Catholic and the common Roman Catholic doctrine of tradition is this. The former only admits tradition as confirmatory of the true meaning of Scripture, the latter asserts that it is also supplementary to Scripture, conveying doctrines which Scripture has omitted. "We hold," says the writer quoted above (tom ii. p. 321), but the Church of England denies, "that unwritten tradition is an irrefragable rule of faith in two ways: first by itself, because there are truths which have only been given to the Church by this way: secondly, because it is the most certain interpreter of the Holy Scripture, and the infallible means of knowing its meaning (See Palmer's *Treatise on the Church*, ii. 44). [H.]

The difference between traditionary facts and traditionary doctrines is not always sufficiently observed. Tradition *alone* cannot prove a doctrine to be true, or an essential part of Christianity. All that it can prove is that the doctrine was held more or less generally, according to the evidence, so far back as the time to which the evidence carries it. and no rules can be laid down as to the evidence that is sufficient to prove anything. To take a doctrine unquestioned by all churchmen, the propriety of infant baptism: hardly anybody doubts the evidence or tradition that it was practised from the earliest times. That is all that tradition can do for it. But as it is not opposed to any teaching of our Lord or the Apostles, but rather agreeable thereto (Art. 27), all people, except those of a particular sect, take that to be sufficient to establish it. On the other hand, no traditionary evidence of opinions as to its effect, or the consequences of dying without baptism, can be properly said to prove anything, according to the sixth article:—"whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man to be believed as an article of faith." Tradition of facts alone is quite another thing, and there is an unreasonable tendency nowadays to undervalue it, and to imagine that almost any history or tradition of facts not intrinsically incredible can be overborne by ingenious conjectures of probabilities. Archbishop Whately's *Historic Doubts* (about the history of Napoleon and some later French events) was written to expose the absurdity of such conjectures; for he showed that even very recent history was full of the greatest improbabilities, and apparently quite inconsistent with the then present state of Europe; and it now appears still more so. Within living memory it was the fashion with "advanced" scholars to believe that Niebuhr had successfully rewritten early Roman history, and that Bunsen and others had expanded Egyptian history into periods of enormous length. Such beliefs have all vanished again. Herodotus has been in effect called a liar in still more recent times, but is now again recognised as the father of history, and not of lies, where he professes to relate facts.

Dr. Salmon, in his recent "Introduction to the New Testament," points out the much greater probability of the primitive traditions that St. Paul did write the Epistle to the Hebrews and that the Apocalypse was written in the time of Domitian, than of any actual or possible guesses, from what the guessers call internal evidence, that the Epistle was written by somebody else, and that the Apocalypse was revealed as early as Nero, or before the destruction of Jerusalem. People forget the immense probability of the tradition itself being true, and especially people who have not the least hesitation in imputing forgery to every written tradition or contemporaneous history which they do not like. They think if they can make out that the *a priori* or internal probabilities, from style or anything else, are what they want, the business is done: whereas those probabilities are themselves always doubtful and disputed, and the turn of a probability is worth scarcely anything against actual history or tradition coming close up to the time of the events. [G.]

TRADITIONS OF THE CHURCH (See *Ceremony*). "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they nave been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

"Every particular or national Church nath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."—*Article* XXXIV.

The word "tradition" is not were used in the same sense in which it was used in the explanation of the sixth Article. It there signified unwritten articles of faith, asserted to be derived from Christ and His apostles: in this Article it means customs or practices, relative to the external worship of God, which had been delivered down from former times; that is, in the sixth Article, traditions meant traditional *doctrines*, of pretended Divine authority; and in this it means traditional *practices* acknowledged to be of human institution. —*Bp. Tomline.*

TRADITORS (*Traitors*). Persons who, in times of persecution, delivered the sacred Scriptures and sacred utensils of the church, in fact anything that was demanded of them, to the persecutors. The first Council of Arles (can. 13), which was held immediately after the Diocletian persecution, makes it deposition from his order for any clergyman, who could be convicted by his public acts of this crime, either of betraying the Scriptures, or any of the holy vessels, or the names of his brethren.

TRANSEPT. 1. The transverse portion

right across cruciform churches. 2. The northern or southern end of them, exclusive of the intervening tower or space (See *Cathedral*).

TRANSITION. About the year 1145 the use of the pointed arch was introduced into English architecture, and with this so many constructive changes in the fabric, that though Norman decorations were long retained, and even the round arch was used, except in the more important constructive portions, a style equally distinct from Norman and from Early English was the result, and this style is called Semi-Norman or Transition. Before the close of the twelfth century, the round arch had almost entirely disappeared, and the Early English, or Lancet, style was fully developed about 1190. But all the changes are equally called Transitions.

TRANSLATION. I. The removal of a bishop from the charge of one diocese to that of another, in which case the bishop in his attestations writes "anno *translationis* nostræ," not "anno *consecrationis* nostræ."

II. In literature, the rendering of a work from the original into another language. All the scriptural portions of the Prayer Book are not derived from the translation in common use. For example, the Psalter is from the great English Bible set forth and used in the time of Henry VIII. and Edward VI., mainly Coverdale's which he printed in 1535. It was reprinted in 1838.

III In the Roman Church, when two festivals of a certain class concur on the same day with other festivals of the same or similar class, the celebration of one or other of these festivals is transferred to some future day, according to rules which are given in the Breviary and Missal. This is called a *translation*.

IV. The removal of a body from one place to another. Thus, when the relics of St. Martin were removed from his burial place at Cande to the basilica dedicated to his honour at Tours, it was called the "translation" of St. Martin, and the fact was commemorated in a festival under that name. Edward, king of the West Saxons, murdered at Corfe Castle, and buried without any solemnity, was three years afterwards "translated" to Shaftesbury. [H.]

TRANSOM. A horizontal mullion, o cross-bar, in a window, or in panelling. The transom first occurs in late Decorated windows, and in Perpendicular windows of large size it is of universal occurrence. It was probably adopted in consequence of the attenuation of the upright mullions which began in the Late Decorated style.

TRANSUBSTANTIATION. This word is used to express the doctrine held by the Church of Rome, and enforced upon all her members concerning the condition of the consecrated elements in the Sacrament of the Eucharist. It is held that while the *accidents* of bread and wine (colour, taste, smell, &c.) remain—in short everything that indicates their nature and substance—the *substance* of them is transmuted into the very substance of the natural body of our Saviour Jesus Christ. There has taken place, it is said, a conversion of the whole substance of the bread into the substance of His Body, and of the whole substance of the wine into the substance of His Blood.

The doctrine of the Church of Rome which is thus expressed has been emphatically rejected by the Church of England. At the time of the Reformation no point of difference was debated at greater length, or with greater warmth, than this. The judgment of the Church of England is expressed in the Twenty-eighth Article of Religion. "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnan to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

The idea expressed by this word is thus held to be a false development, and perversion, of the views concerning the condition and use of the sacred elements which prevailed originally in the Church of Christ. It is not denied that the consecrated elements are no longer to be considered as common bread and wine; nor that Christ, as Hooker says (*E. P.* bk. v., lxvii. 11), "doth by His own divine power add to the natural substance . . . supernatural efficacy, which additions to the nature of the consecrated elements maketh them that unto us which otherwise they could not be." But to draw from this the inference that the elements have undergone an actual physical change in their natural substance, and to proceed to analyse and define this change, is regarded justly as a dangerous and presumptuous speculation. The consistency of the doctrine of the Church of England with Holy Scripture, and with the language used by early Christian writers, has been abundantly vindicated. It is sufficient to refer to Bishop Cosin's *Historia Transubstantiationis* (cc. v.-vii.); Bishop Harold Browne *on the Articles* (Art. xxviii. pp. 681-695. Ed. ii.).

The word transubstantiation is believed to have come into use in the course of the 11th or 12th century. The idea which it represents had been the subject of much debate for some centuries before. Paschasius Radbert, abbot of Corbie (c. 840), is generally considered as the first writer by whom it was distinctly enunciated. On the other hand, Bertram (or Ratramn), also a monk of Corbie some thirty or forty years later, whose book was censured by the Council of Trent, maintained the absence of any corporal, or physical, change in the sacred elements. At the Lateran Council, 1216, under Pope Innocent III., the word transubstantiation was sanctioned, and the doctrine implied by it enforced. At the Council of Trent, 1551, the dogma of transubstantiation was formally reaffirmed; and finally it was inserted as an article of faith in the creed of Pope Pius IV.

These innovations on the doctrine of the primitive Church, thus unhappily sanctioned and enforced, have created, and rendered permanent, one of the most important points of difference between the Church of England and the Church of Rome (See *Real Presence*). [J. G. H.]

TRAVERSE. A seat of state with a canopy, formerly placed at the upper end of the choir in the royal chapels, and temporarily in cathedrals, for the use of the sovereign.

TREASURER. A dignitary formerly existing in all cathedrals and collegiate churches of the old foundation in England and in Ireland and Scotland in such churches as followed the English model. The treasurer was not the bursar, but rather the chief sacristan. It is the old English cyrcward, and mediæval perpetual sacristan (See *Sacristan*). He had the care of the plate, vestments, furniture, necessaries of Divine service; the control of the sacristan and inferior officers, of the bells, and the general superintendence of the fabric. This dignity was founded at York in the 11th; at Chichester, Lichfield, Wells, Hereford, and St. Paul's, in the 12th, at St. David's and Llandaff in the 13th century. But at the Reformation the dignity fell into disuse in many cathedrals. In many foreign churches the place of treasurer was discharged by a dignitary called a sacristan, but in others, as at Glasgow, and the royal chapel, Stirling, there was a treasurer and a sacristan, both dignitaries. At York it was abolished in 1547. In cathedrals of the new foundation, the treasurer is merely the bursar; the canons taking this office in annual rotation.—*Jebb;* Walcott's *Sac. Arch.* p. 588. [H.]

TRENT, COUNCIL OF (See *Roman Catholic Church*, *Popery*, *Council of Trent*). This important council met in 1545, and was dissolved in 1563. Its nominal period extended over eighteen years, but its actual sessions occupied less than five. Protestants from the days of Luther had been urgent for the convocation of a free synod. They had reiterated the demand at Nuremberg, and Ratisbon and Spires. There were indeed on both sides earnest and pious persons who were anxious that the questions at issue should be settled by competent authority. The evil lives of the clergy, and the general disorders of the Church, afforded another strong reason by which many were influenced. At the same time, the endless extortions of the Papal chancery had raised disputes in every European state, which there seemed no other hope of allaying. It was the great object of the pope and his adherents to condemn Lutheran doctrine, and to avoid definition on points disputed in the Roman Church. Clement VII. had promised that a general council should be held in Italy for raising subsidies against the Turks, and for the suppression of heresy, but he really used his influence to prevent its assembling. On his death in 1534 his successor, Paul III., published a bull of convocation. Various difficulties however arose, partly on account of the proposed place of meeting, and partly through the war between the emperor and the king of France, and interposed a delay of some years. The city of Trent in the Tyrol, on the confines of Italy and Germany, and now in the dominions of Austria, was at length selected, the summons was issued, and the council was opened December 13, 1545. The meeting had been so long deferred, that when a few ecclesiastics and others assembled, it was hardly believed that the synod was really convened; and the importance of the movement was not perceived until somewhat later.

The first three sessions were occupied by preliminary matters, after which the actual business commenced. The constitution of the assembly, as well as the form of procedure, was governed by arbitrary rules. The legates presided as the representatives of the pope; who also appointed the secretaries and other officers. Bishops alone were allowed to vote, but an exception was made in the case of certain abbots and generals of orders, for whose admission no precedent could however be alleged, but such as would be equally availing for all presbyters. Proxies were generally refused, although some were allowed by the sole authority of the pope. All discussions were confined to previous congregations, and in the sessions which followed there was no deliberation, but only the acceptance or rejection of the proposed conclusions. The judgments of the council were embodied partly in decrees which profess to contain the Catholic doctrine on the points in question, partly in canons by which the contrary opinions are anathematized as heretical.

In the fourth session, which began April 5, 1546, somewhat less than fifty bishops being present, it was decreed that the canon of Scripture includes the books commonly called apocryphal, and that tradition is to be received as of equal authority with the written Word; that the Vulgate is to be taken for the standard text, and no interpretation allowed but such as the Church has affixed. In the fifth session the decree on original sin was passed; in the sixth, that on justification; and in the seventh, that on the sacraments in general, and baptism and confirmation in particular. In the eighth session, the removal to Bologna was appointed, where the two following sessions were held; but no decrees were passed, and in September, 1547, the council was prorogued. The translation to an Italian city had been made under a bull of Paul III., when the German bishops were urgent for reformation, and there seemed no other escape. A disease which broke out at Trent was the alleged excuse. In 1551 the council was again convened by Julius III., who had been present at a former period as legate. The eleventh and twelfth sessions were spent in formal business; in the thirteenth the sacrament of the Eucharist was treated; in the fourteenth the sacraments of penance and extreme unction; in the fifteenth, a safe conduct was granted to the Protestants; and in the sixteenth, which was held in April, 1552, the prorogation of the council for two years was decreed. Paul IV. was, however, resolutely opposed to its revival, on the ground that his authority was higher than that of a synod, which was therefore needless; and by the threat of secular reformation he deterred some princes from urging the reassembling of the council, which did not take place till January 1562, when the seventeenth session was held under Pius IV. In the eighteenth, certain of the Fathers were appointed to prepare an index of prohibited books, and at the same time the safe-conduct was removed; in the eighteenth and nineteenth no business was transacted; in the twenty-first, the communion under one kind was enjoined for all, except the celebrant; in the twenty-second, the sacrifice of the mass was declared to be a true and Catholic doctrine; in the twenty-third, the subject handled was the sacrament of orders; in the twenty-fourth, the sacrament of matrimony; and in the twenty-fifth, decrees were passed on purgatory, the invocation of saints, the worship of relics and images, indulgences, fasting, the index of prohibited books, the catechism, the breviary, and the missal. After which, the decrees passed under Paul III. and Julius III. were read, and the council was dissolved.

In reviewing the history of this remarkable assembly, it is impossible to overlook the want of unity both in purpose and opinion among its members. The representatives of the German emperor, of the kings of France and Spain, of the duke of Bavaria, and of other secular princes, urgently demanded the reformation of the Church, while the partisans of the Roman court were desirous only to suppress Protestantism. There were none but Italians on whom the pope could entirely depend, for even the Spanish prelates wished his power to be restrained, and that of other bishops to be enlarged. The Germans and French demanded the restoration of the cup, and the marriage of the clergy, while the Spaniards, who opposed them on these points, were united with them on some others against the Roman faction. One great party was urgent that the later sessions should be declared a continuation of the earlier, while another vehemently opposed the declaration; and the council never ventured to rule the question either way. There were endless conflicts between the bishops and the monastic orders, and of Franciscans and Dominicans, with each other. Whether the Blessed Virgin was conceived without sin; what is the true nature of transubstantiation; whether Christ offered Himself in the holy supper; whether the apostles were ordained priests at that time or previously,—were among the topics of vehement contention. On the subject of the great doctrine of justification by faith, the members of the council were far from being agreed, and it is beyond denial that some of them held the Protestant view. Even the scanty number who ventured to decide on the canon of Scripture, and on tradition, were at variance among themselves. Some disputes lasted throughout the whole period, such as whether the council should be said to represent the universal Church; whether the legates should have the privilege of proposing all matters for debate; and whether doctrine should precede reformation. The question of the residence of bishops, that is, whether it is binding by Divine ordinance, or by the law of the Church, in which important considerations were involved, excited long and angry conflicts. Day after day, through weeks and months of the most critical period, the dispute was renewed. The legates themselves were divided; and at one time the dissolution of the council seemed inevitable.

There are many controverted points on which the council gives no information, and they are the very questions which it was most important to decide. No one can learn from its decrees, for instance, what is the settled doctrine about purgatory, nor in what due veneration for images consists, nor which is the sacramental form in penance, or matrimony, nor what is the nature of original sin, nor what is the proper definition of a sacrament. There were some subjects debated more than sufficiently, but left at last undecided, and there were some positions which the council could not renounce, because this would have contradicted the decrees of former popes and councils, and which they could not affirm, because they were opposed by powerful members of the existing Church.

In spite, however, of the imperfect and contradictory statements of the Fathers of Trent, they had no hesitation in pronouncing judgment on what they esteemed Lutheran opinions. We can indeed find no parallel for the prodigality of their curses, unless we go back to the days of the Donatists. They reach not only to those whom the Church of all ages has called blessed, but to many also of the doctors most esteemed in the Roman communion itself. If any one, for example, denies that the works of justified persons are truly meritorious of eternal life, or that the mass is a true and propitiatory sacrifice, or that the custom of confessing privately to a priest has existed from the apostolic age, or that the Church has power to change an institution of Christ, he falls under the imprecation of the council. In the decree of the last session on the invocation of saints, and the use of images and relics, an anathema is pronounced, not only against those who teach, but those who even think differently. And yet the synod which spoke with so much boldness had no claim, either from numbers or character, to be taken as representative of the Catholic Church. In the first seven sessions held under Paul III., when the ground was laid for maintaining all the errors and corruptions of the Roman Church, less than sixty bishops were present. In the thirteenth, under Julius III., when transubstantiation and the worship of the host were defined, only forty-five bishops and two cardinals were assembled. And in the ninth session there were only thirty five collected, who yet presumed to take the title of an Œcumenical Council. In the later sessions held under Pius IV., there was a greater number of bishops at Trent; but the chief subjects in dispute had been ruled in the earlier periods of the council, and the deficiency of numbers was not remedied by any subsequent confirmation. Of those who were present, the chief part were Italians; some were bishops of inconsiderable sees, and some mere titulars. There were among them not a few who subsisted on pensions granted by the pope.

The council was in no sense the free assembly to which Luther and others had appealed, for it was guided throughout by papal influence; and, as the Protestants complained in 1546, it was not convened in a neutral place, while the pope, who was the great delinquent on trial, was allowed to be the judge in his own cause. There were external causes at work, which prevented the freedom of debate. At the very time when the doctrine of justification was under review, a league was formed between the pope and the emperor for putting down the Protestants; and while the council was debating the bishop of Rome was sending his contingent of troops. In the council itself, the legates assumed unreasonable authority, and their interruptions were the subject of continual complaint. During the later sessions, the Inquisition was in full force, and there were persons present in the council who had been sufferers. The assembly was over-borne by Italian prelates. At one time, when very important subjects were under discussion, there were no more than two bishops to represent the Church of France. On another occasion, forty bishops were sent by the Roman court for the purpose of carrying a particular point, by outvoting the Spanish bishops, by whom it was opposed. We find the ambassadors of secular princes expressing in the strongest language their sense of the tryanny under which the council was held, and by which its freedom was annihilated.

No one who considers these circumstances can wonder that the beneficial reforms of the Church did not result, which had been so long expected and so anxiously desired. They had been demanded, but in vain, by the emperor, and other great princes, as well as by diets and other assemblies of the empire. Even as late as 1563, the French ambassador delivered a list of thirty-four articles of required reformation. After the twenty-second session we find the Imperialists affirming that none of the desired changes had been proposed. And just before the close of the council, the Spanish ambassador came to the legates with a written complaint, that the principal things for which it was assembled had been omitted, and the rest carried with precipitation. The French envoy filled the letters which he addressed to his court with similar testimony. Whatever beneficial changes in the administration of Church affairs seemed to have been made, were neutralized by the terms in which the rights of the see of Rome were reserved, and which were vague enough to admit every abuse, the pope himself being constituted judge in each case, and possessing also a dispensing power.

The last session was brought hastily to a close, partly through the diplomatic skill of the legate Morone; but chiefly on account of the illness of the pope, because everybody knew that if he died during the sitting of the assembly, a schism was inevitable.

The history of the council was written, in 1619, by Sarpi, and forty years later by Cardinal Pallavicini. The former was the most learned person of the age, a statesman and historian as well as a divine; the latter is chiefly known as an apologist of the court and Church of Rome. His work has been described as more injurious to papal interests than that of his predecessor; because if the one has shown how much may be said against the Council of Trent, the other has made it equally plain how little can be alleged in its defence.

The decrees of the council were signed by only 255 members: four of these were legates of the papal see; two, cardinals; three, patriarchs; twenty-five, archbishops; one hundred and sixty-eight, bishops; thirty-nine, deputies of absent prelates; seven, abbots; and seven were generals of religious orders. The Greek Church and the English Church were not represented. It was subscribed on separate schedules, by the ambassadors of the sovereigns who still adhered to the Romish system.

The following are the anathemas of the council.

I. "The sacred œcumenical and general synod of Trent, lawfully assembled in the Holy Ghost, and presided over by the three legates of the apostolic see, having it constantly in view that, by the removal of errors, the gospel, which, promised aforetime in the Holy Scriptures by the prophets, Christ himself first published with his own mouth, and then commanded his apostles to preach to every creature, as the source of all saving truth and instruction of manners, should be preserved pure in the Church; and clearly perceiving that this truth and this instruction are contained in written books *and unwritten traditions*, which traditions have been received by the apostles from the mouth of Christ himself, or dictated by the Holy Spirit, and by the apostles handed down even to us, receives and reverences, conformably to the example of the orthodox Fathers, with the same pious regard and veneration, all the books as well of the Old as of the New Testament—both having God for their author, *and the traditions relating both to faith and practice, inasmuch as these traditions were either delivered by word of mouth, from* Christ, *or dictated by the* Holy Ghost, and preserved by uninterrupted succession in the Catholic Church. The books received by this council are, of the Old Testament, the five books of Moses, viz., Genesis, &c., Joshua, Judges, Ruth, four of Kings, two of Chronicles, first of Esdras, second of Esdras, called Nehemias, Tobias, Judith, Esther, Job, Psalms of David, consisting of 150, Proverbs, Ecclesiastes, Cantica, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, with Baruch, Ezekiel, Daniel, twelve minor prophets, viz., Hosea, &c., the first and second of Maccabees. Of the New Testament, the four Gospels, the Acts of the Apostles, the Epistle of St. Paul the Apostle to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, one to the Hebrews, the Epistle catholic of St. James, the two Epistles of St. Peter, the three Epistles of St. John, the Epistle of St. Jude, and the Revelations of St John.

Whosoever shall not receive these books, entire with all their parts (i.e. the Apocrypha as well as the canonical books), as they are used to be read in the (Roman) Catholic Church, and are contained in the ancient Vulgate Latin edition, for sacred and canonical, and shall knowingly and wilfully contemn the aforesaid traditions: let him be accursed (See *Bible*, *Scripture*, *Apocrypha*).

II. Moreover, in order to repress the arrogant and self-sufficient, the council decrees, that no one, relying on his own wisdom, shall presume to pervert and interpret Holy Scripture to his own sense, in matters of faith and manners, pertaining to the edification of Christian doctrine, contrary to the sense which hath been and is maintained by the holy mother Church, to whom it belongs to judge of the true meaning and interpretation of the Holy Scriptures, or contrary to the unanimous consent of the Fathers, even if such interpretations should never be made public (See *Fathers* and *Tradition*).

III. Whosoever shall say, that the sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that they are *more or less* in number than seven; that is to say, baptism, confirmation, the Lord's supper, penance, extreme unction, orders, and matrimony; or that any one of these seven is not truly and properly a sacrament: let him be accursed (See *Seven Sacraments*).

IV. Whosoever shall say, that by the sacraments of the New Law, grace is not conferred *by the mere performance of the act*, but that faith alone in the Divine promise is sufficient to obtain grace: let him be accursed (See *Opus Operatum*).

V. Whosoever shall say, that it is not requisite that the ministers, when celebrating the sacraments, should have, at least, *the intention of doing that which the Church doeth:* let him be accursed (See *Intention, Priests'*).

VI. Whosoever shall say, that the free will of man, after the sin of Adam, was lost and extinguished: let him be accursed (See *Free Will*).

VII. The formal cause of justification is the righteousness of God: not that whereby he is himself righteous, but that whereby he maketh us righteous; that with which we, being by him endowed, are renewed in the spirit of our mind, and are not only accounted, but are truly called, and are righteous, each of us receiving into himself righteousness, according to the measure whereby the Spirit divideth to every man severally as he will, and according to every man's disposition and co-operation (See *Sanctification*).

VIII. Whosoever shall say, that the ungodly is justified by faith alone, so as to understand that nothing else is required to co-operate in obtaining the grace of justification; and that it is by no means necessary that he should be prepared and disposed by the motion of his own will: let him be accursed (See *Justification*).

IX. Whosoever shall say, that in the mass there is not a true and proper sacrifice offered up to God, and that the offering up is no more than the giving us Christ to eat: let him be accursed (See *Satisfaction, Romish*).

X. Whosoever shall say, that by these words, "This do in remembrance of me," Christ did not ordain the apostles, priests, or that he did not appoint that they and other priests should offer up his body and blood: let him be accursed (See *Orders*).

XI. Whosoever shall say, that the sacrifice of the mass is one only of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, but not a propitiatory sacrifice, or that it is profitable only to the partaker, and that it ought not to be offered up for the quick and the dead for sins, pains, satisfactions, and other necessities: let him be accursed (See *Mass, Sacrifice of*).

XII. Whosoever shall deny, that in the most holy sacrament of the eucharist, the body and blood, together with the soul and Divinity, of our Lord Jesus Christ, and, consequently, the whole of Christ, are truly, really, and substantially contained; but shall say that they are there only symbolically, figuratively, or virtually: let him be accursed (See *Real Presence* and *Transubstantiation*).

XIII. Whosoever shall say, that in the holy sacrament of the eucharist, the substance of bread and wine remains, together with the substance of the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the species of bread and wine still remaining, which change the (Roman) Catholic Church very fitly calleth Transubstantiation: let him be accursed (See *Transubstantiation*).

XIV. Whosoever shall say, that Christ exhibited in the eucharist is only spiritually eaten, and not also sacramentally and really: let him be accursed (See *Eucharist*).

XV. Whosoever shall say, that in the most holy sacrament of the eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship called *Latria* even outwardly; nor honoured by a peculiar festival, nor solemnly carried about in processions, according to the praiseworthy and universal rite and usage of the holy Church, nor exposed publicly to the people to be worshipped, and that its worshippers are idolaters: let him be accursed (See *Corpus Christi*).

XVI. Whosoever shall say, that the holy eucharist ought not to be reserved in a sacred place, but is immediately after consecration necessarily to be distributed to those present, or that it ought not to be carried in a respectful manner to the sick: let him be accursed (See *Elevation of the Host*).

XVII. Whosoever shall say, that it is the commandment of God, or necessary to salvation, that all and every faithful Christian should receive the most holy sacrament of the eucharist, under both kinds: let him be accursed (See *Communion in One Kind*).

XVIII. Whosoever shall say, that the holy Catholic Church hath not been moved by just cause and reason to administer the bread only to the laity, and even to the clergy not officiating, or that it is in error in so doing: let him be accursed (See *Cup*).

XIX. Whosoever shall deny, that the whole of Christ, the source and author of all grace, is received in the bread, because, as some falsely affirm, according to Christ's own institution, he is not received under one and each kind: let him be accursed (See *Communion in One Kind*).

XX. Whosoever shall say, that the mass ought to be performed only in the vulgar tongue: let him be accursed (See *Liturgy*).

XXI. The Catholic Church, instructed by the Holy Ghost, and in conformity to the Holy Scriptures, and the ancient tradition of the Fathers, hath taught in its sacred councils, and, lastly, in this œcumenical synod, that there is a purgatory, and that the souls detained therein are assisted by the prayers of the faithful, and more especially by the acceptable sacrifice of the altar (See *Purgatory*).

XXII. Whosoever shall say, that after receiving the grace of justification, any penitent sinner hath his offence so remitted, and his obnoxiousness to eternal punishment so blotted out, as to render him no longer obnoxious to temporal punishment, to be undergone either in this world or in the future in purgatory, before an entrance can be opened to the kingdom of heaven: let him accursed (See *Purgatory*).

XXIII. This holy synod enjoins all bishops and others who undertake the office of teaching, to instruct the faithful, that the saints who reign together with Christ offer up their prayers to God for men, that it is good and profitable to invoke them in a supplicating manner, and that, in order to procure benefit from God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour, we should have recourse to their prayers, help, and assistance; and that those persons hold impious opinions who deny that the saints enjoying eternal happiness in heaven are to be invoked; or who affirm, that the saints do not pray for men, or that the invoking them that they may pray ever for every one of us in particular, is idolatry, or is repugnant to the word of God, and contrary to the honour of the one Mediator between God and men, Jesus Christ, or that it is foolish to supplicate orally or mentally those who reign in heaven (See *Invocation of Saints*).

XXIV. Also the bodies of the holy martyrs and others living with Christ, having been lively members of Christ and temples of the Holy Ghost, and to be raised again by him to eternal life and glory, are to be reverenced by the faithful, as by them many benefits are bestowed by God on men; so that they who affirm that reverence and honour are not due to the reliques of saints, or that it is useless for the faithful to honour them or other sacred monuments, and a vain thing to celebrate the memory of the saints, for the purpose of obtaining their assistance, are wholly to be condemned, as the Church hath before condemned and now condemns them. The images of Christ, and of the Virgin Mother of God, and of the other saints, are to be set up and retained, especially in churches, and due honour and reverence to be paid unto them (See *Image Worship*, *Mariolatry*, and *Relics*).

XXV. Since the power of granting indulgences hath been bestowed by Christ upon the Church, and such power thus Divinely imparted hath been exercised by her even in the earliest times; this holy synod teaches and enjoins that the use of indulgences, as very salutary to Christian people, and approved of by the sacred councils, be retained in the Church, and pronounces an anathema on such as shall affirm them to be useless, or deny the power of granting them to be in the Church (See *Indulgences*).

XXVI. The holy synod exhorts and adjures all pastors, by the coming of our Lord and Saviour, that as good soldiers they enjoin the faithful to observe all things which the holy Roman Church, the mother and mistress of all Churches, hath enacted, as well as such things as have been enacted by this and other œcumenical councils (See *Church of Rome*).

XXVII. The chief pontiffs, by virtue of the supreme authority given them in the universal Church, have justly assumed the power of reserving some graver criminal causes to their own peculiar judgment (See *Supremacy, Papal*).

XXVIII. The more weighty criminal charges against bishops which deserve deposition and deprivation may be judged and determined only by the supreme Roman pontiff (See *Pope*).

XXIX. This holy synod enjoins all patriarchs, primates, archbishops, bishops, and all others who, by right or custom, ought to assist at a provincial council, that in the first provincial synod that may be holden after the conclusion of the present council, they do openly receive all and each of the things which have been defined and enacted by this holy synod; also that they do promise and profess true obedience to the supreme Roman pontiff, and at the same time publicly detest and anathematize all heresies condemned by the sacred canons, the general councils, and especially by this present synod (See *Popery*).

XXX. Whosoever shall say, that the clergy in holy orders, or regulars having made a solemn profession of chastity, may contract marriage, and that a marriage so contracted is valid, notwithstanding the ecclesiastical law or vow; and that to maintain the contrary is nothing else than to condemn matrimony, and that all may contract marriage who do not feel themselves to have the gift of continence, even though they should have made a vow of it: let him be accursed; since God denies it not to such as rightly ask it, nor will he suffer us to be tempted above what we are able (See *Celibacy*).

XXXI. Whosoever shall say, that the state of matrimony is to be preferred to the state of virginity or single life, and that it is not better or more blessed to continue in virginity or single life: let him be accursed (See *Matrimony*).

TRENTAL (Lat. *triginta*, softened in Ital. to *trenta*). A service of thirty masses for the dead, usually celebrated on as many different days.

TRICINALE. A round ball with a screw coin for the water of mixture," at the holy communion in Bishop Andrewes's chapel, and in Canterbury cathedral.—*Canterbury's Dom.* 1646, and Neale's *Hist. of the Puritans*, vol. ii. pp. 223, 224.

TRIFORIUM. Any passage in the walls of a church, but generally restricted in its use to the passage immediately over the arches of the great arcade, and usually, in Norman and Early English, marked by an arcade of its own. It is, in fact, the opened front of the gallery or space between the stone vault of the aisle and the wooden roof above it. In Norman churches the openings were generally plain wide arches, one to each bay, or "severy," as in the remaining Norman parts of St. Alban's and Norwich; or double or treble, as at Peterborough. In Early English the triforium consisted of unglazed windows, generally in pairs or threes, and in Early Decorated still more so. It was then that the triforia attained their greatest beauty at Salisbury and Westminster, and rather later at Ely and Lincoln, and the nave of Lichfield. Later in the Decorated style, they began to close up and to sink into pannelling, with a mere dark space behind, as in the nave of York and Worcester. At St. Alban's both the Early English and the Decorated triforia are very fine blank arcades, with only a passage behind them. In the Perpendicular style, the triforium vanished altogether, and the tall and monotonous clearstory windows come down nearly to the nave arches, sometimes with a blank portion under a transom across the windows, and sometimes without, as at Bath. The effect of this is very inferior to the older arrangements with the height divided into three stories, each complete and beautiful in itself. [G.]

TRINITY. The first of the Thirty-nine Articles is, "There is but one living and true God, everlasting, without body, parts, or passions: of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

The credendum of the Athanasian Creed begins, "The Catholic faith is this; That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance." The Nicene Creed equally affirms the Trinity. The mystery of the Trinity in Unity is taught by revelation—not by reason; although it is not in contradiction to reason, rightly exercised, nor more unintelligible than many of the "things hard to be understood" in Holy Scripture. A plurality in the Godhead is indicated by the language of the very earliest revelations; which plurality is plainly expressed under the Gospel dispensation—a sacred Three being enumerated by mutual relation in the form of baptism, and by name in the apostolic benediction; which Three are also frequently mentioned together elsewhere, though not in terms so clear.

1. The doctrine may perhaps be gleaned as much from the economy of creation, as from that of redemption; and here it may be observed, that in the very commencement of the sacred history, the Deity is mentioned under a term of plural signification; and when man, the more eminent work, is to be made, and is afterwards spoken of, a Divine council seems implied: "Let *us* make man," &c., "the man is become as one of *us!*" The word אֱלוֹהַ, in its singular form is rarely used, only (in imitation of the Aramaic usage) in poetry, and later Hebrew. But the plural of majesty, אֱלֹהִים, occurs more than two thousand times.

Elohim, in the plural, was the first term used in the Divine revelation, and it seems intended to indicate that plurality—the holy Trinity—afterwards more plainly revealed. And it is to be noticed, that by this word (*Elohim*) was the earliest revelation made to man. In this was the faith of the patriarchs expressed, as particularly in Gen. xxviii. 20-22; and by this name God expressly declares he appeared unto them, when by his "name Jehovah" he was "not known" (Ex. vi. 3). Indeed this latter term seems for a time to have been used less as a name than as a character of the Elohim, since it was subsequently that it was announced as the "name"—I AM—by which the Divine plurality was to be known in unity (יְהֹוָה) (Ex. iii. 14; vi. 2). The translation of Jehovah by *Adonai* (or Lords) is also remarkable; with the coincidence to be found in the mode adopted by the heathen, of speaking of their gods; as in the name of Baalim for Baal (Judges ii. 11; Hosea xi. 2).

That Elohim implies plurality seems evident, from the construction of such a passage as Gen. xx. 13, where it is said, "when they, Elohim, caused me to wander." Again (xxxv. 7), when "they appeared unto him," at Bethel. And (Josh. xxiv. 19) "the Elohim are holy." In Ps. lviii. 11, the Elohim are called "judges;" in Ps. cxlix. 2; Isa. xliv. 2, and liv. 5, "makers" and "kings;" in Eccl. xii. 1, "creators;" and in Jer. xxiii. 36, "the living Gods." Other places are mentioned by Parkhurst; as Gen. xxxi. 53; Deut. iv. 7; v. 23, or 26; 1 Sam. iv. 8; 2 Sam. vii. 23; Isa. vi. 8; Jer. x. 10, &c.

In perfect accordance with this is the first great commandment given from Mount Sinai: ' I am the Lord thy God" (*Jehovah Elohim*), thou "shalt have no other gods before me; more plainly set forth in the baptismal "name"—the Father, the Son, and the Holy Ghost, a "holy, blessed, and glorious Trinity," in inseparable Unity, and perfect co-equality, as may be most safely concluded, from the various passages in which the sacred Three are mentioned in different order—the Father first, in St. Matt. xxviii. 19,—the Son first, in 2 Cor. xiii. 14,—and the Holy Ghost first, in 1 Cor. xii. 4–6; Eph. iv. 4–6, and St. Luke i. 35.

The laws and ordinances of the Jews were peculiarly adapted to guard the pure worship against heathen idolatry; therefore, when the legislator, in speaking of God, uses a term implying plurality, which he does, with verbs and persons singular, above thirty times, this, too, in the Decalogue, and in the repetition of laws, and frequently prefaced by an address, demanding attention,—"Hear, O Israel!' "Thus saith the Lord!" it could not but be that plurality in the Godhead was intended to be announced. This is strongly corroborated by such expressions as "holy God," thy Creators," being used by Joshua and Solomon; the one an eminent type of Christ, the other inspired with learning in an extraordinary degree (See Bishop Huntingford's *Thoughts on the Trinity*, xxii., xxiii.). And we may be rather confirmed in the opinion, by the futile attempts of the Jewish Rabbins to make tolerable sense of the peculiar phraseology adopted, while denying the implication of a plurality.

II. This wonderful truth seems referred to, and corroborated by, the introduction to St. John's Gospel; which declares that the "Word was in the beginning with God. Again, each of the sacred Three is noticed as acting separately in the work. With respect to the Father this is clear from innumerable passages, in which the Lord God is mentioned as the Creator (unless in such a Trinity be implied, which then shortly decides the point at issue). Of the Son it is said, "all things were made by him;" and expressly, "without him was not anything made that was made" (St. John i. 3; Col. i. 16). And of the Holy Spirit, that by him are made and created both man and beast and all things (Gen. i. 2; Job. xxxiii. 4; Ps. civ. 30). Thus is that passage intelligible, "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth" (Ps. xxxiii. 6). The mode of operation in the work of redemption has been before noticed. To all these may be added, that the sacred Three are mentioned equally as sending and instructing the prophets and teachers (Jer. vii. 25; St. Matt. ix. 38: x. 5; Acts xxvi. 16–18; Isa. xlviii. 16; Acts xiii. 2, 4: xx. 28),—and equally speaking by them (Heb. i. 1; 2 Cor. xiii. 3; St. Mark xiii. 11). Each, too, gives life—raises the dead—and is joined in the form of baptism, and Christian benediction. The formula given and repeated in the New Testament, "Go ye . . . in the name of the Father, and of the Son, and of the Holy Ghost," is in itself sufficient for a believe. in the revelation of God.

The word "Trinity," being a Latin word, does not occur in Holy Scripture; nor does the word "Unity," as applied to the Deity. But neither do the words "omnipresence" and "omniscience;" and as the use of these has never been objected to in speaking of the attributes of Him who is everywhere present, and "knoweth all things," so may the others be used with equal propriety to express the distinct existence of Father, Son, and Holy Ghost, and the simple oneness of God. The use is admissible, to prevent circumlocution. The word *Trinity* was used by the Greek and Latin Fathers, in the middle of the second century, in a way that indicated it was not then a novel expression, and was considered by the orthodox so unobjectionable, as to be employed without reserve in their opposition to the Sabellian heresy.

The doctrine of a Trinity, and this in Unity, is not then an arbitrary assumption, or an attempt to be wise "above that which is written;" but it necessarily arises out of many Scriptural expressions and passages, which though apparently, or to human sense, contradictory to each other, must in reality be consistent: and the Catholic, or othodox system, framed on the whole of these, reconciles them in the only possible way. Unitarians are obliged to resort to new translations and incorrect versions of the New Testament. [H.]

TRINITY SUNDAY. The Sunday next after Whitsunday. The solemn festivals, which in the foregoing parts of our annual service have propounded to our consideration the mysterious work of man's redemption, and the several steps taken to accomplish it, and the manifestation of the special work of the Spirit on Whitsunday, naturally lead us up to, and at last conclude with, that of the Trinity.

Though the Octave of Pentecost has been observed in honour of the Blessed

Trinity from very early times, the name itself is of comparatively recent date. It has been used in England since the time of St. Osmund (A.D. 1080), and may by him have been adopted from still earlier offices of the Church. It appears to have been regarded as a separate festival in the Western world only by the English Church, and those Churches of Germany which owe their origin to the English Boniface or Winfrith. Thomas à Becket, who was consecrated on the Octave of Whitsunday, 1162, appointed that Sunday for the Feast of Trinity, and the same was appointed by a synod of Arles, A.D. 1260, for that province; but the first to enjoin the universal observance of the day was Pope John XXII., in 1334. The reason given why the Roman Church had no separate festival till then is that "it honoured the Blessed Trinity in its daily worship by Doxologies and the *Memoria*" (Patrologus, c. lx.). The Memoria is our Collect for this day, and is taken from the Gregorian Sacramentary.

The Epistle and the Gospel are the same that were anciently assigned in the Lectionary of St. Jerome for the Octave of Pentecost, and have always been used in the English Church; the Epistle being the vision of St. John (Rev. iv.); and the Gospel, the dialogue of our Lord with Nicodemus; and the mention, which we find therein, of baptism, of the Holy Spirit and the gifts of it, though it might then fit the day as a repetition, as it were, of Pentecost, so is it no less fit for it as a feast of the Blessed Trinity. In the Gospel we have set before us all the three Persons of the sacred Trinity, and the same likewise represented in the vision, which the Epistle speaks of, with an hymn of praise, "Holy, holy, holy, Lord God Almighty," &c.: which expressions, by ancient interpretation, relate to the Holy Trinity, as is above said.

In the Roman Church the Sundays between Whitsunday and Advent are reckoned from Pentecost: in our Church, following the old English custom in the unreformed office, we count from Trinity Sunday.—Durandus, *Rationale*, *de Prim. Dom. post Pent.*; Martene, *de Antiq. Eccl. Discip.* xxxviii. 22; Wheatly, *P. B.* p. 243; *Annot. P. B.* i. 114. [H.]

TRINE IMMERSION (See *Baptism; Immersion*). Dipping or plunging the candidate for baptism into the water three times. Tertullian speaks thus of the ceremony. "We dip not once but three times, at the naming of every Person of the Trinity" (*Cont. Prax.* c. 26; *de Coron. Mil.* c. 3). In the first of these passages the word for "dip" is *tinguere*, which may mean simply wet or moisten; in the second, the more emphatic word *mergere* is used. St. Ambrose is very full in his description of this rite (*de Sacrament.* bk. ii. c. 7), and speaks of it as signifying Christ's three days' burial—"buried with them in baptism" (Col. ii. 12), as do others of the Fathers, as St. Basil, Jerome, Chrysostom, &c. St. Augustine joins the two reasons; trine immersion is both a symbol of the Holy Trinity, in whose name we are baptized, and also a type of the Lord's burial, and of His resurrection on the third day from the dead (*Hom.* 3 *ap. Gratian. de Consecrat. Dist.* 4, cap. 78). Trine immersion was ordered in the Prayer Book of 1549, but omitted in that of 1552. [H.]

TRISAGION (*τρὶς, ἅγιον*, thrice holy). A creed set hymnwise, having special reference to the work of God for man as set forth in the Scriptures, sung in the Greek liturgies after the bringing in of the Gospel. In the Roman rite it is sung only once a year—on Good Friday.—Freeman's *Princ. Div. Serv.* ii. 338 (See *Tersanctus*).

TRUCE OF GOD. In the French *Trève de Dieu:* in modern Latin, *Trevia, Treuvia, Treuga*, or *Truga Dei*.

In the eleventh century, when the disorders and licences of private wars, between particular lords and families, were a great disturbance to the peace of the kingdom of France, a remarkable attempt was made by the clergy to bind men to the observance of peace, by abstaining from all acts of violence, or revenge. By the Council of Limoges in 1031, it was decreed that if the chiefs of the district refused to comply, it should be laid under an interdict. But as it was clearly impossible to enforce perpetual peace, another effort was made (about 1040) to mitigate the horrors of war by the proposal of a scheme called the Truce of God. This scheme provided for the suspension of all hostilities from the evening of Wednesday in each week to the dawn of the following Monday—the period sacred to the memory of our Lord's betrayal, crucifixion, and resurrection—also during Advent and Lent. At a council held at Elne (a city of the Spanish March) in 1047 the weekly rest from war was reduced from four days to two—Saturday and Sunday. The longer interval however was enacted by later councils; and received the Papal sanction from Urban II. at the Council of Clermont in A.D. 1094. The Truce of God was renewed in the strongest terms by Pope Calixtus II. at the Council of Reims in 1119. There were also several regulations enacted for the protection during war of clergy, monks, nuns, and women, for securing the privilege of sanctuary, and mitigating the injuries done to the labours of husbandry. The frequent re-enactments of the Truce prove indeed that it was irregularly observed, nevertheless it must have acted as a beneficial check upon the lawlessness of the age; it was a distinct recognition of the evils of war, and a praiseworthy attempt to provide some remedy for them.—Sismondi, iv. 248; Robertson, *Ch. Hist.* ii. 544–6; Milman, *Lat. Christ.* iii. 152, 207.

TRUMPETS, FEAST OF (יוֹם תְּרוּעָה). An annual festival of the **Jews**, expressly enjoined by the law of **Moses**, and observed upon the first day of the seventh month, called Tisri, which was the beginning of the civil year.

This festival is expressly called a sabbath, and was a very solemn day, on which no servile work was to be done; only provision made for their meals, which were usually very plentiful at this time (See Smith's *Dict. Bible*, p. 1572).

TUNICLE. An ecclesiastical garment mentioned in the rubrics of King Edward VI.'s First Book, to be worn by the assistant ministers at the holy Communion. It is the same as the tunic or the dalmatic, which was also an episcopal garment. Originally it had no sleeves; and was the same with the Greek colobion. The sleeves were added in the West about the fourth century; and then the vestment was called a dalmatic. The *tunicle* in the Roman Church is proper to subdeacons.—Goar, *Rit. Græc.* p. 111; Palmer's *Orig. Liturg.* ii. 314.

TURRET. A small tower appended to a larger tower, or the angle or other part of a building for support, or to carry stairs, or for ornament, or a bell. Like the tower, it is often finished with a high conical capping, which is then called a spiret or pinnacle.

TYPE (*τύπος*, a blow, then the mark of a blow). An impression, image, or representation of some model, which is termed the *antitype*. In this sense we often use the word to denote the prefiguration of the great events of man's redemption by persons or things in the Old Testament.

U.

UBIQUITARIANS. A sect of heretics, so called because they maintained that the body of Jesus Christ is (*ubique*) everywhere, or in every place.

Brentius, or Brentzen, one of the earliest reformers, is said to have first broached this error, in Germany, about the year 1560 (*de Person. Union. Brentii*, *opp.* viii. 831). Melanchthon immediately declared against it, as introducing a kind of confusion in the two natures of Jesus Christ. On the other hand, it was espoused by Flacius Illyricus, Osiander, and others. The Universities of Leipsic and Würtemberg in vain opposed this heresy, which gained ground daily. Six Ubiquitarians, viz. Smidelin, Selneccer, Musculus, Chemnitius, Chytræus and, Cornerus, had a meeting, in 1577, in the monastery of Berg, and composed a kind of creed, or formulary of faith, in which the Ubiquity of Christ's body was the leading article. However, the Ubiquitarians were not quite agreed among themselves; some holding that Jesus Christ, even during His mortal life, was everywhere, and others dating the Ubiquity of His body from the time of His ascension only.—Dorner's *Person of Christ*, ii., ii. 280, 422.

ULTRAMONTANISTS. Those who claim for the pope an unlimited authority in matters of faith and discipline in every part of the Church of Christ, and assert his infallibility. Ultramontanism dates from Gregory VII. (Hildebrand, A.D. 1073), who asserted, "Quod solus Papa possit uti imperialibus insigniis;—quod solius Papæ pedes omnes principes deosculentur;—quod illi liceat Imperatores deponere;—quod a fidelitate iniquorum subjectos possit absolvere." But the infallibility of the pope was not introduced into the schools till the fifteenth century (Fleury, lib. xciii. c. 15).

Cardinal Bellarmine (A.D. 1599) was the great upholder and writer of the Ultramontane doctrines, and he lays down that the pope, when teaching the whole Church in matters of faith, cannot err; whence it follows that the Church of Rome cannot err; nor can the pope err in precepts of morals which are prescribed to the whole Church, and which relate to things necessary to salvation, or to such as are good or bad in themselves (*Disp. de Summo Pont.* iv. 2–5).

The question of the precise relation between the authority of the pope and that of the general councils was keenly argued for more than 250 years, the Ultramontane party elevating the pope to a position of feudal supremacy, and maintaining that his decrees are in themselves sufficient, whether or not accepted by the body of bishops; the moderates, or Gallican party, holding that the pope is, with regard to the body of bishops, only *primus inter pares*, and that his decrees are the expression of their opinions. It remained for Pope Pius IX. to make this an article of faith in the Roman Church. In 1854 he proclaimed on his own authority the dogma of the Immaculate Conception; for although there were fifty-three cardinals, forty-three archbishops, and a hundred bishops at the assembly, there was no synodal authority, for they had been selected and invited for their well-known opinions. In 1870 the pope went a step further, and promulgated the dogma of Papal Infallibility. This naturally has caused much division and discussion, to which reference is made in the article on *Old Catholics*. [H.]

UNCTION (See *Extreme Unction*).

UNIFORMITY, ACTS OF. By Acts 1 Edw. VI. c. 1, and 5 & 6 Edw. VI., it was ordered that whereas there had been diversity in the services of the Church, as in the uses of Sarum, of York, of Bangor, and of Lincoln, and divers other uses, there should be "one convenient and meet order of common and open prayer." And this was to be observed by all ministers. 1 Mary, c. 2, reversed this, and ordered that "all such Divine service, and administration of sacraments, as were most commonly used in England in the last year of Henry VIII., shall be used throughout the realm." 1 Eliz. c. 2, restored the order of 5 & 6 Edw. VI. "with the alteration or addition of certain lessons to be used on every Sunday in the year, and the form of Litany altered and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other or otherwise." 13 & 14 Car. II. c. 4, is that which is known as the "Act of Uniformity." It recites that "in the first year of the late Queen Elizabeth there was one uniform order of common service and prayer, and of the administration of sacraments, rites, and ceremonies in the Church of England," yet that "a great number of people wilfully and schismatically abstain and refuse to come to their parish churches," and that "by the great and scandalous neglect of ministers, great mischiefs and inconveniencies during the times of the late unhappy troubles have arisen and grown, and many people have been led into factions and schisms," therefore "His Majesty hath been pleased to authorize and require the Presidents of the Convocations of Canterbury and York and other the bishops and clergy of the same, to review the Book of Common Prayer, and the book of the form and manner of the making and consecrating of bishops, priests and deacons . . . and they have exhibited and presented the same unto His Majesty in one book, intituled "*The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, together with the Psalter, or Psalms of David, pointed as they are to be said or sung in Churches; and the form and manner of making, ordaining and consecrating of bishops, priests and deacons.*" By the second section of the Act it was ordered that, whereas nothing conduces more to the settling of the peace of this nation, nor to the honour of our religion, than a *universal agreement* in the public worship of Almighty God, all and singular ministers in any cathedral, collegiate or parish church or chapel, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the sacraments, and all other the public and common prayer in such order and form as is mentioned in the said book, annexed and joined to this present Act, and intituled "The Book of Common Prayer," &c. The Act of Uniformity passed both Houses of Parliament on July 9, 1662 (See also the Preface to the Prayer Book). In 1872 an Act "for the Amendment of the Act of Uniformity" was passed. It sanctions, (1) The use of a shortened form of Morning and Evening Prayer therein prescribed, on any day except Sunday, Christmas Day, Ash-Wednesday, Good Friday, and Ascension Day, in lieu of the Usual Order for Morning and Evening Prayer; but if in a cathedral, "in addition to," not "in lieu of," the ordinary services. (2) Any special form of service, approved by the ordinary for any special occasion, such service, with the exception of hymns and anthems, to be taken exclusively from the Bible or Prayer Book (See *Hymns*). (3) The use of additional services on Sundays and Holydays, such services, with the exception of the hymns and anthems, to be taken from the Bible or Prayer Book, and approved by the ordinary. (4) The separation of the Order of Morning Prayer, the Litany, and the Communion Service; and the use of the Litany after the third collect at Evening Prayer either in lieu of, or in addition to, the use of it in the morning. (5) The preaching a sermon, without a previous service. The Act for the Abolition of University Tests, passed in 1871, had already repealed some of the sections of Charles's Act, in so far as they excluded Nonconformists from the Universities of Oxford and Cambridge.

Romanists and Protestant Dissenters continually talk of the ejectment of their respective predecessors under the two Acts of Uniformity of Elizabeth and Charles II., carefully suppressing their own treatment of the Anglican clergy when they had the opportunity. The number of ejectments of the existing clergy under Mary is unknown, and not worth inquiry into by the side of the infinitely worse persecution of Protestants throughout her reign. It is well known, and has not been controverted, that the deprivations of Marian clergy who refused to resume the Protestant Prayer Book under the Act of 1559 were only 189. The Dissenters, on the authority of Calamy, have always talked of their "2000 martyrs who were ejected on Bartholomew's day in 1662," for refusing to conform to the Prayer

Book, which was practically the old one, and at any rate no more anti-Presbyterian. They carefully forget that those were only a small portion of the Puritan intruders and ejectors of sixteen years before. Dr. Littledale (in the *Times* of 5th Oct., 1886) said that it is quite certain that Calamy's figure of 293 recusants in the diocese of London ought to be 127, for which he refers to authorities; and so, if the same proportion of exaggeration prevailed generally the asserted "2000 martyrs" ought to be "867 intruders," or about a seventh of the Anglican incumbents ejected by the Puritans a few years before, who are known to have been between 5000 and 6000. [G.]

UNIGENITUS, THE BULL. The instrument, of which Unigenitus was the first word, issued by Pope Clement XI., in 1713, against the French translation of the New Testament, with notes, by Pasquier Quesnel, priest of the Oratory, and a celebrated Jansenist. The book, having occasioned considerable disputes, had already been condemned by the Court of Rome in 1708; but this step being found ineffectual, Clement, who had privately spoken of it in terms of rapture, declaring it to be an excellent book, and one which no person resident at Rome was capable of writing, proceeded to condemn one hundred and one propositions of the notes; such as—grace, the effectual principle of all good works; faith, the first and fountain of all the graces of a Christian; the Scriptures should be read by all, &c. This bull, procured by Louis and the Jesuits, occasioned great commotion in France. Forty Gallican bishops accepted it; but it was opposed by many others, especially by Noailles, archbishop of Paris. Many of the prelates, and other persons eminent for piety and learning, appealed, on the subject, from the papal authority to that of a general council, but in vain.

UNION, HYPOSTATICAL (*ἕνωσις καθ' ὑπόστασιν*). A term of dogmatic theology first used by Cyril of Alexandria in his second epistle to Nestorius, A.D. 430. It implies the union of the human nature of Christ with the Divine, constituting two natures in one person. Not *consubstantially*, as the three persons in the Godhead; nor *physically*, as soul and body united in one person; nor *mystically*, as is the union between Christ and believers; but so as that the manhood subsist in the second person, yet without making confusion, both making but one person. It was *miraculous* (Luke i. 34, 35). *Complete* and real; Christ took a real human body and soul, and not in appearance. *Inseparable* (Heb. vii. 25).

"As oft as we attribute to God what the manhood of Christ claims, or to man what his Deity hath right unto, we understand by the Name of God, and the name of Man, neither the one nor the other nature, but the whole Person of Christ in Whom both natures are."—Hooker's *Ecc. Pol.* v., li.-lv.

UNITARIANS. A title which certain heretics, who do not worship God, as revealed in the Bible, assume most unfairly, as if those who do so worship Him do not hold the doctrine of the Divine Unity. Christians worship the Trinity in Unity, and the Unity in Trinity.

This name includes all, whether Arians of old, or more lately Socinians, and other Deists, who deny the Divinity of Jesus Christ, and the separate personality of the Holy Ghost. They are not very numerous in England, although most of the old English Presbyterian congregations have fallen into Unitarianism.

The sect made little progress in England till the opening of the eighteenth century, when many of the old Presbyterian ministers embraced opinions adverse to the Trinitarian doctrine. In 1708, Whiston published his essay upon the Apostolic Constitutions, to prove that the Arian was the doctrine of the primitive Church; and he was followed by an abler man, Samuel Clarke, who in 1712 published his *Scripture Doctrine of the Trinity*. A controversy thereupon took place, very voluminous, which increased in warmth when the bishop of London, in 1718, peremptorily forbade the Arian alteration of the Doxology, which had been introduced at St. James's, Westminster. Amongst the Dissenters too there was no less voluminous controversy on the subject, especially in the West of England, and two Presbyterian ministers, Pierce and Hallett of Exeter, in consequence of their participation in these sentiments, were removed from their pastoral charges. Nevertheless, the Presbyterian clergy gradually became infected with the heresy, although for some time they gave no particular expression from their pulpits to their views in this respect. In course of little time, however, their congregations either came to be entirely assimilated with themselves in doctrine, or in part seceded to the Independent body.

Many of the clergy who held Unitarian views managed to keep their livings, such as Blackburne, who was certainly an Antitrinitarian (*Confessional* (1772), p. 359). "In fact, a singular want of openness and proper Christian candour seemed to have been a general characteristic of the party." Clarke's recantation was no proper recantation; several of the clergy satisfied their consciences by altering the liturgy (Whiston's *Memoirs*, 2nd ed. p. 213; Fairbairn's *App.* to Dorner, p. 401). Some were more honest, gave up their livings, and celebrated Unitarian worship after Dr. Clarke's reformed liturgy in their own houses. These were gathered together by the exertions and influence of Dr. Priestley, who was helped by Belsham, a man of superior ability, whose work, *Calm Inquiry* (1811), is the ablest of modern Unitarianism, and may be taken as a standard of Unitarian doctrine. His improved version of the New Testament, however, is full of mistakes and falsifications.

Persons denying the doctrine of the Trinity were excepted from the benefits of the Toleration Act, and remained so until 1813, when the section in that statute which affected them was abrogated by the 53 Geo. III. c. 160, which was extended to Ireland by 57 Geo. III. c. 70. Since that period they have been exactly in the same position as all other Protestant Dissenters with respect to their political immunities. These persons do not object to the form of attestation "on the true faith of a Christian," though denying the principal doctrines of Christianity as recognised by the Catholic Church.

The form of ecclesiastical government adopted by the Unitarians is substantially "congregational;" each individual congregation ruling itself without regard to any courts or synods. The Unitarian Calendar gives about 380 congregations of Unitarians with mission stations, 334 societies in America, 116 in Transylvania, with 50,000 members. — Dorner, *On the Person of Christ*, with Appendix by Dr. Fairbairn; Whiston's *Memoirs*, 1st ed. p. 121; Blunt's *Dict. Sects*, 606.

UNITED BRETHREN (See *Moravians*).

UNIVERSALISTS. Those who believe in the ultimate salvation of all mankind, whether wicked or good. This is no new idea, as it was held by Origen and his followers, and doubtless by many others in their private opinion, especially those who maintain Unitarianism. It is a comfortable doctrine for sinners. As a distinct sect, Universalists have not made any great impression. One Reilly, an Unitarian preacher, got together a congregation on this basis in London, and he was followed by Winchester, an American preacher, A.D. 1781, but the congregation failed, and was soon broken up. In America, on the contrary, a large sect of Universalists was formed (quite distinct from the Unitarians), which flourished, especially at Boston, under the name of the Independent Christian Universalists, and still flourishes. In the first place this was a reaction against the terrible doctrines of Calvinism, but latterly it has assumed a different aspect, and the denial of the eternity of future punishment tends to weaken the sense of moral responsibility, leading through Antinomianism to Deism. As an *opinion*, Universalism is very common among English laymen, and has been maintained by some English clergy, the most influential of whom have been in recent times Professor Maurice and Canon Farrar, though the latter strenuously denies that he is a Universalist. But it is hard to see the distinction. — Whitemore's ***Hist. of Universalism***, Boston, 1860; Farrar's *Sermons*; Maurice, *Theol. Essays*, ***Moral and Metaphysical Philosophy***; Blunt's ***Dict. Theol.***; Blunt's ***Dict. Sects.*** [H.]

UNIVERSITY. *University*, as Johnson observes, originally meant a community or corporation;—it afterwards came to be restricted to those communities for divine and secular learning, which were originally called *studia generalia*, *schools*, *pædagogies* (as St. Andrew's), *academies*, &c. In all of these, the four great branches of knowledge were professed, divinity, law, medicine, and the liberal arts and sciences. In the twelfth century, degrees were conferred (see *Degrees*), first in canon and civil law, afterwards in theology and philosophy; though all these branches of learning had long been taught. The universities were gradually endowed with important privileges. For ages they had been regarded in England as great and influential, with corporate titles, though not with corporate privileges. These were formally given to them by Queen Elizabeth under whose auspices the third University of Dublin, endowed with like privileges, was founded.

It is foreign to the object of a Church Dictionary to notice those corporations for mere secular learning, to which in England the title of University, though with a novel meaning, has of late years been legally given. The term, as formerly understood in England, Ireland, and Scotland, as throughout Europe for ages, comprehended Divine learning as an essential and crowning part of the system. The old universities are connected with the Church by the closest ties. Their discipline is recognised by the canons (the xvi., xxii., and xviii., for example), and their degrees are essential qualifications for many Church preferments; these also were conferred under the invocation of the Holy Trinity; all their solemn assemblies were accompanied with the prayers of the Church; and the foundations within the universities, upon which their influence and very existence depend, have been made with the plain and obvious understanding that these great corporations are the nurseries of the Church; that those who partake of their privileges are to be educated as her generic children. But this has all been changed in late years, and the original intention of the founders of colleges in the great universities has been ignored, and

Dissenters and Atheists admitted to advantages and emoluments and power, which had all been provided for the Church of England.

URIM AND THUMMIM (אוּרִים, תֻּמִּים: δήλωσις καὶ ἀλήθεια: *doctrina et veritas*). So the Hebrews called a certain oracular manner of consulting God; which was done by the high priest, dressed in his robes, and having on his pectoral, or breastplate. Inside the breastplate were placed "the Urim and Thummim"; and they were to be on Aaron's heart, when he went in before the Lord (Ex. xxviii. 15–30). There is no description of the Urim and Thummim, and for the many theories regarding them reference must be made to Dean Plumptre's article in the *Dict. of the Bible.*

It is a matter of conjecture when this Urim and Thummim entirely ceased: there is, however, no instance of it in Scripture during the first temple; nor in the second. And hence came that saying among the Jews, that the Holy Spirit spake to the Israelites during the tabernacle, by Urim and Thummim; under the first temple, by the prophets; and, under the second, by Bath-Col.

URSULINES. An order of nuns, founded originally by St. Angeli, of Brescia, in the year 1537, and so called from St. Ursula, to whom they are dedicated.

USE. In former times each bishop had the power of making improvements in the liturgy of his church: in process of time, different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the "Uses" or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., some of which are referred to in the original preface to the Prayer Book, came to be distinguished from each other, thus showing the independence of the English Church, which never accepted the Roman Ritual. MS. copies of early English "Uses" are found in most of our great libraries, and the missals and other ritual books of Sarum, York, and Hereford have been printed. Independently of these "Uses" of particular dioceses, the monastic societies of England had many different rituals, which, however, all agreed substantially, having all been derived from the Sacramentary of Gregory, which dates long before the assumption of universal authority by the Bishop of Rome. The Benedictine, Carthusian, Cistercian, and other orders, had peculiar missals. Schultingius nearly transcribes a very ancient sacramentary belonging to the Benedictines of England; Bishop Barlow, in his MS. notes on the Roman missal, speaks of a missal belonging to the monastery of Evesham; and Zaccaria mentions a MS. missal of Oxford, written in the thirteenth or fourteenth century, which is in the library of the canons of S. Salvator at Bologna. This last must probably be referred to some of the monastic societies, who had formerly houses in Oxford; as the bishopric or church of Oxford was not founded till the sixteenth century.

But the most important "Use," both because of its universality, and as from it our Prayer Book was chiefly formed, was that of Sarum. This was arranged by Osmund, bishop of Salisbury about A.D. 1083. A great disturbance and riot had been caused by the overbearing action of Norman Thurstan, who had been appointed abbot of Glastonbury by William I. (*Chron. Sax.* ad ann. 1083). Thurstan was evidently in the wrong, and was removed from his post by the king, though afterwards reinstated by William Rufus on payment of a fine (Malmesbury, *Hist. Glaston.* col. 1731, ed. Migne). He was a man, according to Roger of Hoveden, "not worthy to be named." He starved his community for his own gain, kept them out of their library, sold their books (*Chron. Sax.* ad ann. 1083), and endeavoured to change their old use of chanting to a more modern style introduced by William of Fécamp. To prevent any such scandal, and an arbitrary change of ritual in his diocese, Osmund put forth the "Use of Salisbury." He was a man of note. He had fought for the Conqueror, and had been promoted to high honour. He was the second chancellor whom William appointed after his accession to the throne. He became bishop of Salisbury in 1078, when he applied his powerful mind to ecclesiastical affairs. Having settled his see at old Sarum, he completed the cathedral which his predecessor had begun; he collected together clergy distinguished for their learning and skill in chanting; and with their assistance he ascertained all rubrics, which were not sufficiently determinate, or where books, through the inaccuracy of transcribers, were inconsistent with each other; he adjusted and settled the ceremonial on points which had been previously left to the discretion of the officiating minister; in fine, he produced a "custom book," or use, which was wholly or partially adopted in various parts of the kingdom, especially in the South of England. The first edition of the Salisbury Breviary was printed at Venice in 1483. With several interpolations introduced from time to time, it became the model ritual of the Church of England, until the reign of Philip and Mary, when many of the clergy received licenses from Cardinal Pole to say the Roman breviary. In the reign of Edward VI., and in that of Queen Elizabeth, the Sarum Use became the basis of our present Book of Common Prayer. As the rites of the churches throughout the British empire were not by any means uniform at the middle of the sixteenth century, the metropolitan of Canterbury, and other bishops and doctors of the holy Catholic Church, at the request and desire of King Edward VI., revised the ritual books; and having examined the Oriental liturgies, and the notices which the orthodox Fathers supply, they edited the English Ritual, containing the common prayer and administration of all the sacraments and rites of the Church. And although our liturgy and other offices were corrected and improved, chiefly after the example of the ancient Gallican, Spanish, Alexandrian, and Oriental, yet the greater portion of our prayers have been continually retained and used by the Church of England for more than 1200 years, as may be seen from comparison of the Prayer Book with the Use of Sarum.—Palmer's *Orig. Lit.* i. 186; Maskell, *Mon. Rit. Ang. Eccl.* i. xcvi.: iii. 1; Hook's *Archbishops*, ii. 164. [H.]

V.

VACANCY of any ecclesiastical office or preferment may be effected by resignation and its acceptance by the proper superior, or by appointment to something else which vacates it by law, either at once or after some time fixed by statute, as a deanery vacates a living in six months unless it is within the allowed value and distance (see *Dean*), while institution to any preferment inconsistent with the Plurality Acts vacates the previous one at once (See *Plurality*). Election and confirmation, or appointment by letters patent, to a bishopric (not colonial or suffragan) vacates all other preferment, and no licence to hold it *in commendam* can now be given. Appointment to an English bishopric (not suffragan) also gives the Crown the presentation to all preferment then held by the bishop. If the patronage belongs to A., B., and C. in turn, and it is A.'s turn to present, he does not lose it, but has the next, and so they are all postponed; or you may say that the Crown presentation does not count, but is a mere substitution of one incumbent for another, without regard to any patron. The Crown has all the profits of a vacant see, and all its rights of patronage, not only until the new bishop is appointed or confirmed, but until he has "done homage" to the Queen. The guardian of the spiritualities, who is generally the metropolitan, but in some cases the dean and chapter by special grant, performs all ecclesiastical functions during the vacancy, with the aid of a bishop for such as require one, which is hard upon the doers of the work. In some cases the archbishop of a province has had to do all the work of another diocese for a long time, gratis.

The profits of all other preferments and benefices go to the successor by 28 Hen. VIII. c. 11. During the vacancy of a deanery the chapter cannot do official acts which require to be done in the name of the dean and chapter, though the dean's presence or concurrence is not necessary. During the vacancy of a living the churchwardens have to take out a sequestration to receive and take care of the profits, and pay so much as is assigned by the bishop to the curate whom he appoints to serve, by that same Act and 1 & 2 Vict. c. 106, s. 100, and if the profits then are not sufficient, they are to be deducted from the successor. They have also to take care of the parsonage and all other property of the living, but subject to the widow's right to keep the house for two months after the incumbent's death. By 2 & 3 Vict. c. 49, s. 6, new parishes may be formed during vacancy of the benefice or benefices affected, with the consent of the patrons. [G.]

VALENTINIANS. Followers of the Gnostic heresy, who sprang up in the second century, and were so called from their leader, Valentinus. This sect was very numerous, a fact which Tertullian ascribes to the air of mystery with which their doctrines were surrounded (*Adv. Valent.* i.). Valentinus (circ. A.D. 132–161) was an Egyptian, but if we may judge from his Hellenistic expressions, and the Aramaic names which appear in his system, he was of Jewish origin. His success as a teacher made him aspire to the episcopacy; but another having been preferred before him, Valentinus, enraged at this denial, and resolved to revenge himself of the supposed affront given him, departed from the doctrine of the Church, and assumed the title of a Gnostic. He began to preach his doctrine in Egypt, and from thence, coming to Rome, under the pontificate of Pope Hyginus, he there spread his errors, and continued to dogmatise till the pontificate of *Anicetus*, i.e. from the year 140 to 160.—Euseb. *H. E.* iv. 2.

Of all the Gnostics, none formed a more regular system than Valentinus. His notions were drawn from the principles of the Platonists. The Æons were *attributes* of the Deity, or Platonic *ideas*, which he realized, or made persons of them, to compose thereof a complete deity, which he called *Pleroma*, or Plenitude; under which was the Creator of the world, and the angels, to whom he committed the government of it. The most ancient heretics had already established those principles, and invented genealogies of the Æons (see *Gnostics*); but Valentinus, refining upon what they had said, placed them in a new order, and thereto added many fictions. His system was this:

In the Pleroma he supposed thirty Æons, fifteen males and fifteen females. Besides these, there were four unmarried; Horus (ὅρος), Christ, the Holy Spirit, and Jesus. The youngest of the Æons, Sophia (Wisdom), fired with vast desire of comprehending the nature of the Supreme Deity, in her agitation brought forth a daughter called Achamoth (חָכְמוֹת, Philosophy), who, being excluded from the Pleroma, descended to the rude and shapeless mass of matter, and by the help of Jesus brought forth the Demiurge (Δημιουργός, Artificer). This Demiurge separated the more subtile or *animal* matter from the grosser or material, framing from the former the visible heavens, from the latter the earth. Men he compounded of both kinds of matter. As he waxed insolent, and arrogated to himself the honours of the Supreme God, Christ descended, and, having an ethereal body, passed through the body of Mary as water through a canal, to whom Jesus, another of the highest Æons, joined himself when he was baptized in Jordan by John. The Demiurge caused him to be crucified, but before his execution both Jesus and the rational soul forsook him, so that only his essential soul and ethereal body were suspended on the cross. There are three sorts of men—the spiritual, material, and animal. These three substances were united together in Adam, but they were divided in his children. That which was spiritual went into Seth, the material into Cain, and the animal into Abel. The spiritual men shall be immortal, whatever crimes they commit; the material, on the contrary, shall be annihilated, whatever good they do; the animal, who according to the precepts of Christ, renounce the pagan deities and the Jewish God may be admitted, if they do good, to the mansions of the blessed near the Pleroma, and shall be annihilated if they do evil.

The whole system of Valentinus seems full of the grossest absurdities, but we must remember that we learn it, not from his own writings, but chiefly from those of his opponents. These were Irenæus (*adv. Hæres.*), Tertullian (*adv. Valen.*, where the heresy is treated in a tone of jesting irony), and Hippolytus (*Refut. omn. Hæres.*).—See Bishop Kaye's Tertullian, 509; Rose's Neander, ii. 70; Stubbs' Mosheim, i. 148; Burton's *Bampton Lectures*. [H.]

VALENTINE, ST.: Bishop and martyr. He greatly assisted the martyrs at Rome in the persecution under Claudius II., and was himself beheaded on the 14th of February, c. A.D. 270. His name occurs in the early sacramentaries. The custom of choosing "valentines" appears to have had its origin in a heathen practice connected with the worship of Juno, on or about this day, but is in no way connected with the festival.—Alban Butler's *Lives of Saints; Annot. P. B.* [41]. [H.]

VALESIANS. Christian heretics, disciples of Valesius, an Arabian philosopher, who appeared about the year 250, and besides being Gnostics, maintained that concupiscence acted so strongly upon man, that it was not in his power to resist it, and that even the grace of God was not sufficient to enable him to get the better of it. Upon this principle he taught that the only way for a man to be saved was to make himself an eunuch. The Origenists afterwards fell into the same error, but it was Valesius who gave birth to it. The bishop of Philadelphia condemned this philosopher, and the other Churches of the East followed his example.

The Valesians were very cruel. They were not satisfied to mutilate those of their sect, but they had the barbarity to make eunuchs of strangers who chanced to pass by where they lived. This heresy spread greatly in Arabia, and especially in the territory of Philadelphia.—Epiphan. *Hæres.* lviii.; Aug. *Hæres.* xxvii.

VATICAN CODEX. The celebrated Greek MS. of the Bible, known as Codex B; numbered 1209 in the Vatican Library; one of the three oldest vellum MSS. in existence, the others being the Alexandrian known as A, and the Sinaitic known as א (See *Bible*). Most part of Genesis is wanting, the MS. beginning at chapter xlvi., verse 28, and there are several deficiencies in the Psalms. The Pastoral Epistles, and the book of Revelation, are altogether wanting, and the MS. ends at Hebrews ix. 14. It is written on very thin vellum, in small uncial characters, the later additions being supplied in a cursive hand. Cardinal Mai's edition was issued in 1857, three years after the cardinal's death. In this the lacunæ in the original are supplied from other codices in the Vatican Library. Thus the Pastoral Epistles are taken from MS. 1761, of the tenth century, and the Apocalypse from MS. 2066, attributed to the eighth century. But the edition falls far short of what had been expected.—Scrivener, *Intro. to Study of the N. T.: St. Mark's Gospel*, Append. [H.]

VATICAN COUNCIL, THE. This council was convoked by a Bull of Pius IX., June 29, 1868. By the Romanists it was called an Œcumenical Council, but falsely so, as no representatives were invited from the

Eastern or the English Church (See *Œcumenical*). The first meeting was held on December 8, 1869, when amongst other matters that for which the council had chiefly been convened—the Infallibility of the Pope—was discussed. An attempt was made to prove that the declaration of Papal Infallibility was in harmony with the utterances of former councils, more especially the Council of Lyons, A.D. 1274, and of Florence, A.D. 1439; but the arguments never had any weight with scholars, and were shattered by Dr. Döllinger, who in a long letter published in the German press exposed the gross inaccuracy of the statements on which they were based. The dogma of Infallibility was proclaimed July 18, 1870. Out of 601 bishops present in Rome when the final vote was taken, 535 are said to have voted "placet"; 2 "non placet"; while 66 absented themselves from the council. But only five days before (i.e. on July 13) the votes are said to have been, "placet" 451; "non placet" 88. All that can certainly be affirmed is, that the dogma did not receive the unanimous assent even of those prelates who composed the council, while a large number of the most eminent, especially in Germany, France and England, offered a more or less positive opposition. The council was suspended by a Bull of Pius IX., October 20, 1870 (See *Infallibility*, and a book called *Janus on the Vatican Council*). [W. R. W. S.]

VAUDOIS (See *Waldenses*).

VAULT. This is generally taken to mean either an arched stone roof, or an imitation of some of its usual shapes in either visible wood or wooden framing plastered. York Minster now exhibits all of them—viz. stone vaulting in all the aisles, plaster imitation of stone in the main roof of the nave and choir and the chapter house, which is an octagonal dome sixty-three feet wide, and the south transept has been very unwisely "restored," as Mr. Street called it, with visible wood vaulting instead of plaster, which had long existed. Everybody complains justly that the alteration has made it look much lower. The modern craze for destroying plaster, and leaving rough stonework like a wall in a field, which Street also did in the aisle vaults of that transept, is the result of pure ignorance of really ancient usage. No such walls or vaults were ever left in fine churches. The inside of St. Alban's Cathedral, both Norman walls and vaults, and the Decorated vault of the south aisle, were and are plastered all over, and the original Decorated vault of the choir is wood, painted in patterns, of which the ground is mainly white.

Subject to these qualifications, we may treat vaulting as practically a stone arched roof, of which there are various constructions belonging to the different styles of architecture. The earliest is the simple barrel vault, or a semi-cylinder resting all along on two walls, which is evidently subject to the same mechanical conditions as a round arch, and is incapable of standing without very considerable thickness, if it is not supported by abutments a good way up the haunches. In fact the thickness must not be less than a 22nd of the diameter (see chapter on Domes in the "Book on Building"). Accordingly there are very few barrel vaults of any great width, and very few Norman vaults at all, except over aisles, and no Saxon ones are known. Moreover, there is another fatal impediment to building simply barrel vaults over clearstory windows, except small ones in very thick walls, that the wall over the windows is incapable of affording much abutment. In fact, the science of vaulting may be said to consist of knowing how to carry a stone roof only on the unwindowed parts of a long wall, which may be called piers fortified by flying buttresses. The commonly stated analogy of vaults to domes is a false one altogether, and the mechanical conditions are quite different. Every horizontal section of a dome is concave inside, but no horizontal section of a vault is. Every lump of vaulting springing from one pier is an inverted, hollow-sided pyramid, of which the horizontal section is either a rectangle, or a polygon, or (in fan tracery) a circle, curved the opposite way from a dome.

We can only give a very cursory account here of the different kinds of vaulting. Our only great Norman vault is at Durham, where the ribs, which it is another common error to consider an essential part of a vault, are some of them transverse and semicircular, and others diagonal, and therefore necessarily flattish semi-ellipses. If you were to build a complete barrel vault, and then pierce it through over every window with another equal one, only just enough for them both to stand on at the piers, the diagonal edges would all be ellipses, and the whole system of vaults much more stable than a continuous barrel vault; and there would be no thrust over the windows, because it is carried to the piers and flying buttresses between the windows. The ribs, which were added in all grand work, but very often not in crypts, and kitchens, and other low vaulted rooms, are mainly decorative, and add little or nothing to the strength, unless they are very deep themselves, because they also add their weight, and would not stand alone. The directly transverse ribs are also mainly ornamental, i.e. the vault could stand without them, though they seem to carry it.

In Early English and Decorated vaults the transverse section and ribs became pointed arches, and also the east and west arches over the windows, but the diagonal ones are flatter arches than the transverse, being wider with the same height. The ribs themselves are always made in one plane, and the vaulting sometimes assumes curious shapes in following them. They are generally circular in sweep, and not elliptical. The middle of vaults is seldom much above the top of the arch over the windows, and may indeed be lower. Sometimes there is a large rib running right along the top from east to west, which again is merely ornamental, as of course the bosses are at the various intersections of ribs. There are also often a multitude of other ribs in various directions, giving a beautiful appearance of a stone framework all mechanically arranged in the direction of the thrusts; and vaulting is generally spoken of as if it were really so, and as if the panelling did nothing except fill up and lie on the ribs. But that also is all a mistake. Without the panelling the ribs would have very inadequate stability, and often none at all. Take the simple case of the great central east and west rib, in such vaults as Lichfield. Remove the panelling, which forms a pointed arch up to it on each side; it could not stand without every piece of it being arched itself from transverse ribs, and so of all other ribs. When there are shorter ribs than the main ones, the vaulting is called *lierne*, which seems merely to mean ribbed or bound together. The vault of the choir of Lincoln, from the great transept to the small one, has a fanciful and bewildering peculiarity in the main diagonal ribs not meeting each other so as to form continuous arches, but each meeting the next but one to its proper opposite, and each severy of the vault looks twisted, as if the south clearstory had been pushed westwards relatively to the north one, though the windows and piers are really opposite as usual.

As the styles advanced there was a tendency to make the horizontal sections right through all the vaulting more polygonal than rectangular, or, as we may say, to round or chamfer off the corners where the cross vault meets the main ones; and hence come the terms "quadripartite and sexpartite vaulting," according to the number of faces of the vaulting pyramids. And finally this process reached its climax in the conoidal vaults of completely circular horizontal section (i.e. semicircular round each pier) of the well-known "fan tracery" of King's College Chapel, Bath Abbey, St. Mary Redcliffe, and many smaller examples, in which the ribs are visibly nothing but ornamental panelling, generally with a large boss in the middle to fill up the gap where the highest circles meet. In still later examples, such as Henry VII.'s chapel at Westminster, and St. George's, Windsor, the central bosses become deep and dangerous looking "pendants," stuck on also in other places where they are not wanted at all, but are a base addition, meaning nothing, and entirely unstructural, whereas all genuine ornamentation of the early styles meant something, and had at first a structural reason and appearance of use, though perhaps no real necessity. Fan tracery was the last, and we may say the only invention of the Perpendicular style, and then it began rapidly to decline and fall, and all subsequent architecture became, and will for ever be, mere copying of old forms, with more or less of "ecclecticism," except the mere displays of fantastic ugliness and vulgarity which modern architects try to pass off for originality. This is of course equally true of the Italian, or classical, and the Gothic styles as used now (though generally forgotten). [G.]

The word "Vault" is also commonly used for a repository of the dead; the coffin being placed in a vaulted tomb.

> "As in a vault, an ancient recep'acle,
> Where, for these many hundred years, the bones
> Of all my buried ancestors are pack'd."
> Shakespeare, *Romeo and Juliet*, iv. 3.

VEIL. 1. The name given in the East for our "fair linen cloth" with which the consecrated elements are covered.

2. Hangings in front of the chancel gate, used in old times partly to hide the sight of the east end from the catechumens and unbelievers, and partly to cover the sacrifice of the Eucharist, in the time of consecration (See Chrys. *Hom.* iii. *in Ephes.*). There were also veils before the other doors of a church. St. Jerome commends Nepotian among other things, for seeing that the gates had their veils (Hieron. *Epitaph. Nepotian*).

3. At the service of the Churching of Women, the woman was always supposed to wear a veil. In an inventory of church goods belonging to St. Benet's, Grace Church, in 1560, there is "a churching cloth, fringed," from which it would seem that the veil was in some cases provided by the church. In Archdeacon Hale's Precedents there are several presentations of clergymen for refusing to church women who did not wear veils.—*Annot. P. B.* (See *Churching*).

4. Bridal veils are of great antiquity. St. Ambrose speaks of the custom of veiling when he says the Christian marriage ought to be sanctified with the sacerdotal veil, and benediction—"Cum ipsum con-

jugium velamine sacerdotali et benedictione sanctificari oporteat (*Ep.* 70).

5. Paten and Chalice veils. A square of silk, of a colour in accordance with the season, with which the paten and chalice are covered. They were always of the best materials that could be got (Renaudot, *Lit. Or.* i. 304: ii. 61). [H.]

VENI, CREATOR SPIRITUS. A hymn to the Holy Ghost, used in our Ordinal before the laying on of hands at the ordination of priests, and consecration of bishops. It is undoubtedly of great antiquity, and is generally ascribed to St. Ambrose in the fourth century. But the Benedictine editors of Ambrose's works do not think there is sufficient evidence for the fact. It is published by Thomasius amongst the collection of ancient hymns used in the Western Churches (Thom. *Op. a bezzosi*, tom. ii. p. 375), and in the Pontifical of Soisson, which dates from the eleventh century (Martene, tom. ii. p. 50). In the Salisbury and Paris Breviary it is set down as a hymn for Pentecost. It was introduced into the ordination service probably in the eleventh century. The first version given in our Prayer Book was inserted in 1661; the second version, which is an expansion rather than a translation, is the earlier, having been inserted in 1549, and revised in 1661.—Palmer, *Orig. Liturg.* ii. 295; Maskell, *Mon. Rit.* ii. 223. [H.]

VENITE, EXULTEMUS. "O come, let us sing" (Ps. 95). This psalm from very early times has been placed before the psalms of the nocturn, in the Western Churches. St. Athanasius says that before the beginning of their prayers the Christians (of Constantinople) invited and exhorted one another in the words of this psalm. St. Augustine also refers to it, and Amalarius later on (820) speaks of it as being sung on Sundays at the beginning of nocturns (Amalar. *de Eccl. Off.* lib. iv. c. 9). In Henry VIII.'s Primer it is entitled "A Song stirring to the praise of God"; in other ancient English offices it is called the invitatory psalm. [H.]

VENIAL SIN. The Church of Rome, following the schoolmen, represents some sins as pardonable, and others not. The first they call *venial*, the second, *mortal*, sins. Thomas Aquinas makes seven distinctions in sin (See *Sin*).

VERNACULAR (Lat., from *verna*, a slave born in the house). The common language of a country. Our Article (xxiv.) speaks of having public prayer or administering the sacraments in a *tongue not understanded of the people*, as repugnant to the Word of God. It is evident that in the time of the Fathers the vernacular "understanded of the people" was only used. After a time not a foreign language but a low tone of voice seems to have been adopted in some places by the priests, for in the civil law it was ordered: "We will and command that all bishops and priests celebrate the Holy Eucharist not in a low voice, but in a loud and clear voice, which may be heard by the faithful, that thereby the minds of the hearers may be raised with greater devotion to set forth the praises of the Lord God; for so doth the Apostle teach us in his first Epistle to the Corinthians" (Justin. *Novell.* 123, 137). In England the intelligent use of the services by the people was always encouraged, and herein her Church differed considerably from other European Churches. In A.D. 740, Egbert, archbishop of York, ordered that "every priest do instil the Lord's Prayer and Creed into the people entrusted to him." Two centuries later Ælfric, archbishop of Canterbury, enjoined the clergy to "speak the sense of the Gospel to the people in English, and of the Pater Noster and of the Creed" (Johnson's *Eng. Canons*, i. 186, 248, 398). Similar injunctions are to be found in Peckham's Constitutions, and in the canons of many diocesan synods in the mediæval period.—Blunt's *Dict. Doct.* 783. [H.]

VERGER (from *virga*, a rod). It clearly ought to be spelt Virger. He who carries the mace before the dean or canons in a cathedral or collegiate church. In some cathedrals the dean has his own verger, the canons theirs: in others the verger goes before any member of the church, whether capitular or not, when he leaves his place to perform any part of the service. An officer of a similar title precedes the vice-chancellor in the English universities, but is there called 'an esquire bedel,' *bedellus*. The inferior ones are called 'yeoman bedels,' at Cambridge.

VERSE. A line or short sentence, generally applied to poetry, but also applicable to prose, as Cicero employs it. See *Facciolati in voc.* Hence it came to mean a short sentence. It has, in an ecclesiastical sense, these several meanings:

1. The short paragraphs, numbered for the sake of reference, into which the Bible is at present divided, are called verses. These divisions were introduced into the Old Testament by Rabbi Nathan, in the fifteenth century. Those in the New were introduced by Robert Stephens in 1551.

2. The short sentence of the minister, which is followed by the response of the choir or people, in the Latin ritual. These are marked V. & R. It is something like the versicles in our service, but is frequently longer.

3. A sentence or short anthem, as in the Introits of the Latin service.

4. Verse in the English choral service means those passages in the hymns or anthems which are sung by a portion only of the choir, sometimes by a single voice, as contradistinguished from the *full parts*, or chorus. Thus we have full and verse anthems.

VERSICLES. Short or diminutive verses, said alternately by the minister and people; such, for example, as the following:—

Min. O Lord, show thy mercy upon us;
Ans. And grant us thy salvation.
Min. O God, make clean our hearts within us;
Ans. And take not thy Holy Spirit from us.

The versicles, properly so called (with their responses) are in most instances passages from the Psalms, and are thus distinguished from other suffrages, which are neither verses from the Psalms, nor form in each petition and response a continuous sentence. In the Litany the two versicles with their responses. "O Lord, deal not with us after our sins," and "O Lord, let thy mercy be shewed upon us," are distinguished from the other suffrages (in the Litany) by having the words *Priest* and *Answer* prefixed; and by being each a verse from the Psalms. To which may be added, that till the last Review, these had been always prefaced in the English Litany, since the Reformation, by the words "the versicles."

VERSIONS OF SCRIPTURE (See *Bible; Targum; Peshito*).

VESICA PISCIS (See *Piscis*).

VESPERS, or EVENSONG, is mentioned by the most ancient Fathers, and it is probable that the custom of holding an assembly for public worship at this time is of the most primitive antiquity. Certainly in the fourth century, and perhaps in the third, there was public evening service in the Eastern Churches, as we learn from the Apostolical Constitutions; and Cassian, in the beginning of the fifth century, appears to refer the evening and noctural assemblies of the Egyptians to the time of St. Mark the Evangelist.

VESTMENTS. VESTURES (Lat. *vestimentum*, from *vestire*, to clothe). Garments. Ecclesiastical vestments are articles of dress or ornament, worn by ministers in the celebration of Divine service. It has been supposed by some that the Christian vestments were adopted from those used in the Levitical Church, but this does not appear probable. There seems, in fact, to have been originally but little resemblance. The dress worn by Christian ministers in primitive times was chiefly white, that in the Jewish Church highly coloured (Marriott's *Vest. Christ.*); nothing really resembling the Jewish mitre appears among Christian ornaments, till towards mediæval times, when the mitre was used (see *Mitre*); the *girdle*, so important in the Jewish priestly vestures, is not early known as a Christian vestment in the shape which it took about the sixth and the eighth centuries; and the chasuble, called *the* vestment in Christian Churches, has no great resemblance to anything worn by the Levitical priests. On the other hand the vestments are similar to the ordinary dress of the Romans and Easterns in the early times. In the albe we have the tunic; the pænula, after the fashion of the toga had gone out, was the super-vestment, often mentioned by heathen writers, frequently with an additional ornament—the orarium (stole); the dalmatic was used by a Roman emperor; the cope had a similar origin; the maniple was a handkerchief carried in the hand; and the pallium, omophorion, &c., are modifications of that which is known now simply as the stole (See *Planeta, Stole, Maniple, Cope*). That such vestments were used in early times seems certain, and in the 4th council of Toledo (A.D. 633) they are referred to as being ordinarily worn. Because they were derived from the Roman dress, which was adopted by all who came under the Roman civilization, and under the Constantinopolitan emperors, it cannot be said that they are in themselves badges of the Roman Church. The English Church, despite many endeavours on the part of the pope's adherents, was never subject to the bishop of Rome. The English "uses" differed from the Roman ritual, and in the "Sarum Use" the colours used at different seasons in the ornaments and vestments, were not identical with those of Rome.

The vestments that were used in the Communion Service at the time of the Reformation are described by Archbishop Cranmer or under his directions, in a book called the "Rationale of the Ceremonies to be used in the Church of England, with an explanation," &c. There is (1) the Amice, a broad and oblong piece of linen with two strings to fasten it (See *Amice*). The explanation of this is, "He (the celebrant) putteth on the Amice, which as touching the mystery, signifies the veil with the which the Jews covered the face of Christ when they buffeted Him in the time of His Passion. And as touching the minister, it signifies faith, which is the head, ground, and foundation of all virtues; and therefore he puts that upon his head first." (2) The Albe (see *Albe*), "which, as touching the mystery, signifieth the white garment wherewith Herod clothed Christ in mockery when he sent Him to Pilate. And as touching the minister, it signifieth the pureness of conscience, and innocency he ought to have." (3) The Girdle, a cord or narrow band of silk or other material (see *Girdle*), which fastened the albe round the waist, which is explained thus: "The Girdle, as touching the mystery, signifies the scourge with which Christ was scourged. And as touching the minister, it signifies the continent and chaste living, or else the close mind which he ought to have at prayers, when he celebrates." (4) The Stole (see *Stole*), which, "as touching the mystery, signifieth the ropes or bands that Christ was bound with to the pillar, when He was scourged. And as touching the minister, it signifieth the yoke of patience, which he must bear as the servant of God." (5) The Maniple (see *Maniple*), called in the Rationale, the "Phanon," which the celebrant "puts on his arm, which admonisheth him of ghostly strength, and godly patience that he ought to have to vanquish and overcome all infirmity." (6) The Chasuble or particular vestment (see *Chasuble*), of which it is said in the Rationale "the over vesture, or chesible, as touching the mystery, signifieth the purple mantle that Pilate's soldiers put upon Christ after that they had scourged Him. And as touching the minister, it signifies charity, a virtue excellent above all other." The Cope, and the Tunicle are not mentioned in the Rationale of Cranmer, probably because they were not connected with the vestments in which the priest celebrated (See *Cope*; *Tunicle*). But in the rubric of 1549 (Edward's First Prayer Book) the mention of a "vestment or cope" implies that the chasuble *or* cope was to be used according to the purpose of the celebrant to consecrate the Sacrament or not be used at the discretion of the minister. One of the "Certain Notes" in the First Prayer Book of Edward. VI. is this, "And whensoever the bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surpleis or albe, and a cope or vestmente, and also his pastoral staffe in his hande or else borne or holden by his chaplain." A rubric before the Communion office runs thus, "Upon the day, and at the time appointed for the ministration of the holy Communion, the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration; that is to say, a white albe plain, with a vestment or cope. And where there be many priests, or deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say albes with tunacles." It is clear that here it was intended that the celebrant should wear (1) a linen albe, and (2) over it the vestment, namely, the chasuble, *the* characteristic eucharistic robe of all Christendom, dating from the earliest ages of the Church. A rubric at the end of the Communion Service directs that when there "were none to communicate with the priest," he was to "put upon him a plain albe or surpleis, with a cope," and not to consecrate the Sacrament. These were the necessary vestments (though others might be used), and they were insisted on in after times. According to Statute 1 Eliz. c. 2 (1559), it was enacted "that such ornaments of the church, and of the ministers thereof, shall be retained and be in use, as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her commissioners appointed and authorized under the great seal of England, for causes ecclesiastical, or of the Metropolitan of this Realm." The words "until other order be taken" opens the question of Queen Elizabeth's Advertisements, with regard to which there has been much controversy (See *Advertisements*). The Prayer Book of 1604 ordered "that the minister at the time of the Communion, and at all other times in his ministration shall use such ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth," and that of 1662 ordered "that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use as were in this Church of England, by the authority of Parliament, in the 2nd year of the reign of King Edward VI." The question of vestments gave great trouble to Archbishop Parker, and it has been a matter of controversy ever since that time. At the present day there are Protestant associations to do away with the vestments allowed or ordered by Edward VI.'s first Prayer Book. But in the older times the Puritans, as they were called, went to even further lengths. The surplice and the "corner cap," i.e. the cap of the universities, were looked upon as abominations of the Church of Rome. They were called the "defiled robes of Antichrist," and many of the clergy gave in to the prevailing opinion. The consequence was that other holy things also were treated with irreverence. Common basons were used instead of fonts at baptism, and the religious observance of the Lord's supper became in many places a mere form. Queen Elizabeth however insisted upon a reverent solemnization of the rites of the Church, and under the rule of Archbishop Parker, matters were brought to a satisfactory conclusion. It was the evident intention of our ecclesiastical rulers to reform, not to destroy. They continually bore in mind that they were reforming the old Church, and not establishing a new sect. Bishop Jewell, Gheast, and even Horn, the Puritan bishop of Winchester, realised this principle, and became aware that, although the popular cry was against vestments, it was not really directed against those things, in themselves immaterial, but against the whole system of episcopacy in the Church. It is not necessary to follow the controversy throughout. For many years the surplice was considered the only necessary vestment. But when there came a revival with regard to Church ritual in 1830, many persons looking to King Edward's first Prayer Book, adopted the use of a vestment, or chasuble over an albe; and the practice extended itself partly in consequence of the Judicial Committee of the Privy Council having stated in 1857 "the same dresses (and the same utensils or articles) which were used under the First Prayer Book of Edward VIth. may still be used." Others, following in their steps, adopted other vestments, e.g. the amice and maniple, which are not mentioned in that Prayer Book. This has caused much litigation; Sir R. Phillimore in 1870 based his judgment in favour of the vestments and other ornaments upon the language of the Privy Council in 1857. But his judgment was reversed by the Privy Council in 1871, which then, and also in 1877, declared all vestments, except the surplice, to be illegal.—Strype's Parker, i. 302, 485; Fuller's *Ch. Hist.* 76; Neale's *Hist. Pur.* i. 153; Hook's *Archbishops*, ix. 269, 389; Palmer's *Orig. Liturg.* ii. 309; Perry in Blunt's *Annot. P. B.* [H.]

VESTRY (Anciently *Revestry* or *Sacristy*). A room attached to a church for the keeping of the vestments and the sacred vessels. The most usual place for the vestry was at the north side of the chancel, at the east end. There was not infrequently an altar in the vestry; and sometimes it was arranged with an additional chamber, so as to form a *domus inclusa* for the residence of an officiating priest.

And from their meeting in this room, certain assemblies of the parishioners, for the despatch of the official business of the parish, are called *vestries* or *vestry meetings*. It is not, however, essential to the validity of the meeting, that it should be held in the vestry of the church. It may be convened in any place in the parish, provided the parishioners have free access to it, even though the place fixed on be private property. Notice of meeting must be given three days previously, by affixing on or near the doors of all churches or chapels within the parish, a printed or written notice. The incumbent is *ex officio* chairman of the meeting. All persons, male and female, rated to the relief of the poor, whether inhabitants of the parish or not, are entitled to attend the vestry and vote thereat: and this right is also extended to all inhabitants coming into the parish since the last rate for the relief of the poor, if they consent to be rated. But no person is entitled to vote, who shall have neglected or refused to pay any rate which may be due, and shall have been demanded of him, nor is he entitled to be present at any vestry meeting. A motion to adjourn the vestry for six or twelve months, or for any time, with a view to defeat the object of the meeting, is illegal, and therefore no such motion should be allowed by the chairman.

The functions of vestries, since the abolition of compulsory church-rates in 1868, are to elect churchwardens, to present for appointment fit persons as overseers of the poor, to administer the property of the parish, and (if so appointed under local Acts) to suprintend the paving and lighting of the parish, and to levy rates for those purposes.

The remedy for neglect of duty by a vestry is a mandamus from the Court of Queen's Bench, directed to the officer whose duty it would be to perform the particular act, or in some cases by an ordinary process against him, or by a process against the churchwardens out of the ecclesiastical courts.

In the year 1818 was passed the 58 Geo. III. c. 69, making general regulations for the holding of vestries, and this Act was amended next year by the 59 Geo. III. c. 85. In the same year was passed the 59 Geo. III. c. 12, commonly called Sturges Bourne's Act, authorising the formation of select vestries for the management of the relief of paupers; but that is superseded by the Poor Law Amendment Act of 1834.

The 1 & 2 Wm. IV. c. 20 was an important Act relating to vestries, commonly called Hobhouse's Act. It authorises, upon the petition of a certain number of parishioners paying rates, the formation of a representative select vestry. To 1000 ratepayers 12 representatives are allowed; above 1000, 24; above 2000, 36; and so on, allowing 12 additional representatives for every additional 1000 ratepayers, until the number of the select vestry reaches 120, which is the limit of elected members. There are others *ex officio*, including the clergy of the district. Section 40 of this

Act saves all ecclesiastical jurisdiction, and provides that the Act shall not invalidate or avoid any ecclesiastical law or constitution of the Church of England, save as concerns the appointment of vestries. It is repealed as to the metropolis and other arrangements for metropolitan vestries (not under special Acts as Marylebone is) made by 18 & 19 Vict. c. 120. And by c. 112 of the following year, other powers "not relating to the affairs of the Church," are given to the vestries constituted thereunder. These Acts do not affect the power of ratepayers to elect the incumbent, where they unfortunately have it.

A series of church-building Acts, eighteen in number, were passed between 1818 and 1848, beginning with the 58 Geo. III., and ending with the 11 & 12 Vict. They contained clauses which provided for the formation of select vestries in the new ecclesiastical districts constituted by those Acts. In 1851 came the 14 & 15 Vict. c. 97, which enumerates all these Acts, and by section 20 not only forbids the formation of select vestries in new districts to be formed, but abolishes all those which had been formed under the Acts enumerated.

By the Metropolitan Burials Act of 1852 (15 & 16 Vict. c. 85, amended and extended by 16 & 17 Vict. c. 134) new and important duties were thrown upon vestries. It is therein provided, that, upon the requisition in writing of ten or more ratepayers of any parish in the metropolis in which the place or places of burial shall appear to such ratepayers insufficient or dangerous to health (and whether any order in council in relation to any burial ground in such parish has or has not been made), the churchwardens or other persons to whom it belongs to convene meetings of the vestry of such parish, shall convene a meeting of the vestry, for the special purpose of determining whether a burial ground shall be provided under this Act for the parish; and public notice of such vestry meeting, and the place and hour of holding the same, and the special purpose thereof, shall be given in the usual manner in which notices of the meetings of the vestry are given, at least seven days before holding such vestry meeting; and if it be resolved by the vestry that a burial ground shall be provided under this Act for the parish, a copy of such resolution, extracted from the minutes of the vestry, and signed by the chairman, shall be sent to one of her Majesty's principal secretaries of state.

In case of such resolution as aforesaid, the vestry shall appoint not less than three, nor more than nine persons, being ratepayers of the parish, to be the burial board of such parish, of whom one third, or as nearly as may be one third (to be determined among themselves), shall go out of office yearly, at such time as shall be from time to time fixed by the vestry, but shall be eligible for immediate re-appointment: provided always, that the incumbent of the parish shall be eligible to be appointed and re-appointed from time to time as one of the members of the said board, although not a ratepayer of the parish; provided also, that any member of the board may at any time resign his office, on giving notice in writing to the churchwardens or persons to whom it belongs to convene meetings of the vestry.

Any vacancies in the board may be filled up by the vestry when and as the vestry shall think fit.

The board shall meet at least once in every month at their office, or some other convenient place, previously publicly notified, and the said board may meet at such other time as at any previous meeting shall be determined upon: and it shall be at all times competent for any two members of the board, by writing under their hands, to summon, with at least forty-eight hours' notice, the board for any special purpose mentioned in such writing, and to meet at such times as shall be appointed therein.

At all meetings of the board, any number not less than three members of such board shall be a sufficient number for transacting business, and for exercising all the powers of the board.

The board shall appoint, and may remove at pleasure, a clerk, and such other officers and servants as shall be necessary for the business of the board, and for the purposes of their burial ground; and, with the approval of the vestry, may appoint reasonable salaries, wages, and allowances for such clerk, officers, and servants, and, when necessary, may hire and rent a sufficient office for holding their meetings and transacting their business.

Entries of all proceedings of the board, with the names of the members who attend each meeting, shall be made in books to be provided and kept for that purpose, under the direction of the board, and shall be signed by the members present, or any two of them; and all entries purporting to be so signed shall be received as evidence, without proof of any meeting of the board having been duly convened or held, or of the presence at any such meeting of the persons named in any such entry as being present thereat, or of such persons being members of the board, or of the signature of any person by whom any such entry purports to be signed, all which matters shall be presumed until the contrary be proved; and the board shall provide and keep books in which shall be entered true and regular accounts of all sums of money received and paid, for or on account of the purposes of this Act in the parish, and of all liabilities incurred by them for such purposes, and of the several purposes for which such sums of money are paid and such liabilities incurred.

All such books shall, at all reasonable times, be open to the examination of every member of such board, churchwarden, overseer, and ratepayer without fee or reward, and they respectively may take copies of, or extracts from such books, or any part thereof, without paying for the same; and in case the members of such board, or any of them, or any of the officers or servants of such board having the custody of the said books, being thereunto reasonably requested, refuse to permit or do not permit any churchwarden, overseer or ratepayer to examine the same, or take any such copies or extracts, every such member, officer, or servant so offending shall for every such offence, upon a summary conviction thereof before any justice of the peace, forfeit any sum not exceeding five pounds.

The vestry shall yearly appoint two persons, not being members of the board, to be auditors of the accounts of the board, and at such time in the month of March in every year as the vestry shall appoint, the board shall produce to the auditors their accounts, with sufficient vouchers for all monies received and paid, and the auditors shall examine such accounts and vouchers, and report thereon to the vestry.

The expenses incurred, or to be incurred, by the burial board of any parish in carrying this Act into execution, shall be chargeable upon and paid out of the rates for the relief of the poor of such parish; the expenses to be so incurred for or on account of any parish in providing and laying out a burial ground under this Act, and building the necessary chapel or chapels thereon, not to exceed such sum as the vestry shall authorize to be expended for such purpose; and the overseers or other officers authorized to make and levy rates for the relief of the poor in any parish shall, upon receipt of a certificate under the hands of such number of members of the burial board as are authorized to exercise the powers of the board, of the sums required from time to time for defraying any such expenses as aforesaid, pay such sums out of the rates for the relief of the poor, as the board shall direct.

Provided always, that it shall be lawful for the board, with the sanction of the vestry and the approval of the commissioners of her Majesty's treasury, to borrow any money required for providing and laying out any burial ground under this Act, and building a chapel or chapels thereon, or any of such purposes, and to charge the future poor rates of the parish with the payment of such money and interest thereon; provided that there shall be paid in every year, in addition to the interest of the money borrowed and unpaid, not less than one-twentieth of the principal sum borrowed, until the whole is discharged.

The commissioners for carrying into execution an Act of the session holden in the 14th and 15th years of her Majesty, c. 53, "to authorize for a further period the advance of money out of the consolidated fund to a limited amount for carrying on public works and fisheries and employment of the poor," and any Act or Acts, amending or continuing the same, may from time to time make to the burial board of any parish for the purposes of this Act any loan under the provisions of the recited Act, or the several Acts therein recited or referred to, upon security of the rates for the relief of the poor of the parish.

The money raised for defraying such expenses, and the income arising from the burial ground provided for the parish, except fees payable to the incumbent, clerk, and sexton of the parish, and the other fees herein directed to be otherwise paid, shall be applied by the board in or towards defraying the expenses of such board under this Act; and whenever, after repayment of all monies borrowed for the purposes of this Act in or for any parish, and the interest thereof, and after satisfying all the liabilities of the board with reference to the execution of this Act in or for the parish, and providing such a balance as shall be deemed by the board sufficient to meet their probable liabilities during the then next year, there shall be at the time of holding the meeting of the vestry at which the yearly report of the auditors shall be produced, any surplus money at the disposal of the board, they shall pay the same to the overseers, in aid of the rate for the relief of the poor of the parish.

The vestries of any parishes which shall have respectively resolved to provide burial grounds under this Act, may concur in providing one burial ground for the common use of such parishes, in such manner, not inconsistent with the provisions of this Act, as they shall mutually agree; and may agree as to the proportions in which the expenses of such burial ground shall be borne by such parishes, and the proportion for each of such parishes of such expenses shall be chargeable upon and paid out of the monies to be raised for the relief of the poor of the same respective parish accordingly; and, according and subject to the terms which shall have been so agreed on, the burial boards appointed for such parishes respectively shall, for the purpose of providing and managing such one burial ground, and taking and holding land for the same, act as one joint burial board for all such parishes, and may have a joint office, clerk, and officers, and all the provisions of this Act shall apply to such joint burial board accordingly; and the accounts and vouchers of such board shall be examined and reported on by the auditors of each of such parishes; and the surplus money at the disposal as aforesaid of such board, shall be paid to the overseers of such parishes respectively in the same proportions as those in which such parishes shall be liable to such expenses.

For the more easy execution of the purposes of this Act, the burial board of every parish appointed under this Act shall be a body corporate, by the name of "The Burial Board for the Parish of ———, in the County of ———," and by that name shall have perpetual succession and a common seal, and shall sue and be sued, and have power and authority (without any licence in mortmain) to take, purchase, and hold land for the purposes of this Act; and where the burial boards of two or more parishes act as, and form, one joint burial board for all such parishes for the purposes aforesaid, such joint board shall for such purposes only be a body corporate, by the name of "The Burial Board for the Parishes of ———, and ———, in the County of ———," and by that name shall have perpetual succession, and a common seal, and shall sue and be sued, and have power and authority as aforesaid to take, purchase, and hold land for the purposes of this Act.

Every burial board shall, with all convenient speed, proceed to provide a burial ground for the parish or parishes for which they are appointed to act, and to make arrangements for facilitating interments therein; and in providing such burial ground, the board shall have reference to the convenience of access thereto from the parish or parishes for which the same is provided; and any such burial ground may be provided either within or without the limits of the parish, or all or any of the parishes, for which the same is provided; but no ground not already used as or appropriated for a cemetery, shall be appropriated as a burial ground, or as an addition to a burial ground, under this Act, nearer than 200 yards to any dwelling house, without the consent in writing of the owner, lessee, and occupier of such dwelling house.

For the providing such burial ground, it shall be lawful for the burial board, with the approval of the vestry or vestries of the parish or respective parishes, to contract for and purchase any lands for the purpose of forming a burial ground, or for making additions to any burial ground to be formed or purchased under this Act, as such board may think fit, or to purchase from any company or persons entitled thereto any cemetery or cemeteries, or part or parts thereof, subject to the rights in vaults and graves, and other subsisting rights, which may have been previously granted therein: provided always that it shall be lawful for such board, in lieu of providing any such burial ground, to contract with any such company or persons entitled as aforesaid for the interment in such cemetery or cemeteries, and either in any allotted part of such cemetery or cemeteries or otherwise, and upon such terms as the burial board may think fit, of the bodies of persons who would have had rights of interment in the burial grounds of such parish or respective parishes.

VIATICUM (from *via*, a way = Greek *ἐφόδιον*). The provision made for a journey. Hence, in the ancient Church, both baptism and the Eucharist were called *Viatica*, because they were equally esteemed men's necessary provision and proper armour, both to sustain and conduct them safe on their way in their passage through this world to eternal life. The administration of baptism is thus spoken of by St. Basil and Gregory Nazianzen, as the giving to men their *viaticum*, or provision for their journey to another world (Basil, *Hom.* 13, *de Bapt.*: Naz. *Orat.* 40, *de Bapt.*); and under this impression it was frequently delayed till the hour of death, being esteemed as a final security and safeguard to future happiness. But this delay was always esteemed a grievous error, as pointed out by Gregory Nazianzen in his work on Baptism quoted above, and other Fathers; and forbidden by councils (e.g. *Conc. Elib.* can. 73, &c.). More strictly, however, the term *viaticum* denoted the Eucharist given to persons in immediate danger of death. In this sense is used the term τὰ ἐφόδια τοῦ Θεοῦ (Clem. *Ep.* 1, *ad Cor.* c. ii.: Basil, *Ep.* lvii. ccxlix. *ad Melet.*: Cyril, *Hom. Cat.* v. sec. 12), and *ἐφόδιον ζώης αἰωνίου*, which occurs in the liturgies of St. James, St. Basil, and St. Mark (Hammond, *Liturg.* &c. p. 191). The 13th canon of the Nicene Council ordains that none "be deprived of his perfect and most necessary viaticum, when he departs out of this life." Several other canons of various councils are to the same effect, providing also for the giving of the *viaticum* under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline (*Carth.* iv. cc. 76, 77: *Araus.* i. c. 3: *Arelat.* ii. c. 28: *Epaon.* c. 36: *Tolet.* xi. c. 11, &c.).

Two things must be observed from these canons in the case of the *viaticum* being taken to a sick person: (1) the penitential discipline was not observed even in the case of evil livers, although stipulation was made that it should be completed in case of recovery; (2) it might be received by persons not fasting (See *Fasting Communion*). The dying person was evidently in early times communicated from the reserved sacrament, and the *viaticum* was conveyed in a vessel called the "Chrismal." The priest would usually take it, but a deacon (Justin Martyr, *Apol.* i. 65), or even a layman (Euseb. *H. E.* vi. 44), might be commissioned to convey it. The question as to whether the sacrament was administered in one kind only need not here be considered (see *Communion in One Kind*), but it is probable that in the early times the bread was dipped into the wine, and so received (Bede, *H. E.* iv. 14). This was certainly the case in the Eastern Church, and is implied in several ancient Western service books. "Corpus Domini nostri J. Christi, sanguine suo inlitum intinctum, mundet te ab omni peccato" (Gerbertus, *Liturg. Aleman.* ii. 487). With regard to persons *in extremis*, and hardly able to swallow, the liquid contents of the chalice were allowed to be dropped into his mouth (*Conc. Carthag.* iv. c. 76; *Tolet.* xi. c. 11). In the Church of England at the present time private celebrations at the sick-bed only are allowed. For this, see *Communion of Sick.*—Bona, *Rer. Lit.* i. c. xxi; Martene, lib. i. c. vii.; Lingard, *Anglo-Saxon Church*, ii. p. 44, ed. 1858; Maskell, *Mon. Rit.* i. cclxxii. [H.]

VICAR. *Vicarius*, as its etymology denotes, means a deputy; and vicars in ecclesiology are deputies of various kinds. Those which are most commonly spoken of are the vicars who in one way or another represent those who were originally charged with the parochial cure of souls and received the endowments attached thereto. The history of their institution or growth is obscure and complicated, and would be out of place here. Many pages of it may be read in Phillimore's *Eccl. Law* and other books. It is enough to say that when a spiritual rector or parson, *persona ecclesiæ*, had been endowed with the great tithes of a parish he was chargeable with the cure of souls himself. When the endowments had somehow got into the hands of an ecclesiastical corporation, or a monastery, they had to provide what may be called a curate in a popular sense; and an Act as early as 15 Ric. II. c. 6, enacted that "on every *appropriation* (i.e. endowment of any such body, or of a lay rector, with the tithes) . . . the vicar should be well and sufficiently endowed." And by 4 Hen. IV. c. 12, "in every church appropriated there shall be a secular (i.e. a non-monkish) person ordained vicar perpetual, canonically instituted and inducted, and covenably endowed by the discretion of the ordinary to do divine service and to inform the people, and to keep hospitality there; and no religious (i.e. no monk) shall in any wise be made vicar in any church appropriated."

Those well-intended laws were however baffled and evaded by the monasteries, both by making very inadequate endowments, and otherwise, like all other attempts to regulate them; and thence it was that the scandalous anomaly exists of laymen, the grantees of the spoils of the monasteries, receiving the greatest part of the tithes of many parishes which were granted originally for the maintenance of the church, the clergy and the poor. (The subject of rectors or parsons belongs to other articles: q.v.)

Generally, but not invariably, the vicars were endowed under the above-mentioned Acts with what are called "small tithes," the rectors having the "great" ones, which are usually of corn, hay and wood and fruit; but potatoes have been decided to be "small," in whatever quantity they may be grown. But all this has been superseded and made immaterial by the Tithe Commutation Acts (See *Tithes*). Moreover, the word vicar has acquired a much wider meaning by two recent Acts. By the District Churches Tithes Act, 1865, s. 9, incumbents of new parishes as soon as they were endowed with any payment out of the great or small tithes arising therein could be declared by the Ecclesiastical Commissioners rectors and vicars accordingly, instead of being "perpetual curates," as they were before. This was found anomalous and misleading, and so that section was repealed by 31 & 32 Vict. c. 117, which absolutely makes the incumbents of all new parishes thereafter vicars, as soon as they become entitled to perform marriages and to keep the fees. Consequently perpetual curates have all but ceased to exist and will become extinct, except for the short interval during which the incumbent of the old parish remains entitled to the marriage fees. Perpetual curacies had long been declared to be benefices (See *Curates*, and *Pews*). [G.]

VICARS CHORAL. The assistants or deputies of the canons or prebendaries of collegiate churches, in the discharge of their duties, especially, though not exclusively, those performed in the choir or chancel, as distinguished from those belonging to the altar and pulpit.

The vicars choral, as their name implies, were originally appointed as the deputies of the canons and prebendaries for Church purposes; that is, to provide for the absence or incapacity of the great body of capitular members: the clerical vicars to chant in rotation the prayers at matins and evensong, &c., and the whole body to form a sufficient and permanent choir for the performance of the daily service; a duty which the canons were originally required to perform in person. The presbyteral members were usually four, being the vicars of the four dignitaries, *personæ principales* (See *Persona*). Sometimes they were five; the rest were deacons, and in minor orders, in later times, chiefly laymen.

This institution was most salutary; since, were every canon required to have the peculiar qualifications required from vicars, viz. a practical knowledge of ecclesiastical music, men of higher and more important qualities would of necessity be often excluded from the canonical stalls. In fact, the appointment of deacons and inferior ministers to this peculiar office, which we do not find established till the beginning of the fourth century (i.e. the *κανονικοὶ ψαλταί*, Bingham, iii. 7), bears a striking analogy to the regulation of the Jewish temple, where some of the Levites, the deacons of the elder Church, were newly appointed by David to the musical service. Originally the vicars choral were commensurate with the capitular members, each of these having a vicar, appointed by himself, and holding his place only so long as his principal lived. The numbers have now greatly diminished. At York they were at one time 36; at Salisbury, 25; at Hereford, 20.

In all cathedrals of the old foundation in England, where there were choirs, the vicars choral formed a minor corporation, in some way under the control of the dean or chapter, but with separate estates, with collegiate buildings, halls, and chapels, some of which still subsist. Those at Chichester and Wells were incorporated in the 14th century, those at Hereford and Exeter in the 15th. At Southwell they formerly constituted a college, till the Reformation. Their presidents were styled custos, or warden, sub-dean, sub-chanter, provost, or procurator.

In cathedrals of the new foundation, the name *Vicar Choral* was generally superseded by that of *Minor Canon* for the clergy, and *Lay-clerk* for the laity (See *Minor Canon*). —Jebb, *Choral Service.*

III. VICAR GENERAL of a bishop is his chancellor (q.v.). The vicars general of the two archbishops have some provincial functions also, and generally act for them in confirming bishops of the province, but must be distinguished from the Provincial Judge or Dean of Arches and Judge of the Chancery Court of York (who oddly enough is not the Chancellor). Neither is a commissary, who is appointed by a bishop or archbishop for a particular purpose or time, the same as his vicar general, who has a judicial office. The vicar general of Canterbury usually institutes incumbents, and prorogues convocation. But that is not the use of York. Under the Statute of Supremacy, 26 Hen. VIII. c. 1, which was repealed by Mary and not revived by Elizabeth but another Act substituted for it, Thomas Cromwell was appointed "the king's vicar general, vicegerent and principal commissary." Not that the Act expressly instituted such an office, but it gave the king power to visit, repress, &c., all heresies which by any manner of spiritual authority or jurisdiction might lawfully be repressed, corrected, &c., and declared him "the only supreme head in earth of the Church of England." That title was altered by 1 Eliz. c. 1, into "supreme governor in all spiritual or ecclesiastical things or causes as well as in temporal;" which the Report of the Commission on Ecclesiastical Courts, 1883, very oddly omits, while it states (on what authority it also omits to say) that the more indefinite "title of supreme head was never accepted as part of the Reformation settlement." It certainly was accepted and acted on in the most practical way for twenty-five years, until the Act was first repealed by the Papists and then amended as above, and the Court of High Commission substituted for the royal vicar general, until that also was abolished by the Long Parliament, and again declared illegal by 1 W. & M. c. 1. [G.]

VICARS' COLLEGE. The residence of the non-capitular members of a cathedral. At Wells, the court remains, entered by a gatehouse and lined with the houses of the vicars, with hall, library, and chapel; at Hereford the college forms a beautiful cloistered quadrangle, with the same adjuncts: at Chichester and Exeter the halls only, which are of the fourteenth century, have been preserved: and at Lincoln considerable portions of the ancient buildings remain. Until the civil war the collegiate life was everywhere maintained—at Hereford so lately as 1828.—Walcott's *Sac. Arch.* 603. [H.]

VICAR PENSIONARY. Certain clergymen appointed at a fixed stipend to serve churches, the titles of which belonged to a collegiate foundation: as at St. Salvador's

College, St. Andrews) See Lyons' *History of St. Andrews*).

VICE-DEAN, or SUBDEAN. In cathedrals of the new foundation, one of the canons is annually chosen to represent the dean in his absence; and as such he ranks next to him in the choir and chapter. In most of the old ones it is a permanent office. At York it is singular that the subdean is not even a canon ex officio, nor in fact at present. [G.]

VIDAME: *Vicedominus.* The vicegerent, or official of a bishop in temporals. A dignitary in a few foreign cathedrals is thus called: a sort of subdean.

VIGIL (Lat. *vigilare*, to watch). The night or evening before certain holy-days of the Church. In former times it was customary to have religious services on these eves, and sometimes to spend a great part of the night in prayer and other devotions, to qualify the soul for the better observance of the festival itself on the morrow. These nights thus spent were called *vigils* or *watchings*, and are still professedly observed in the Church of England.

This term originated in a custom of the early Christians, who fasted and watched the whole night previous to any great festival; hence *Vigiliæ*, Vigils, or watchings. As a military custom this was most ancient. The Jews seem originally to have divided the night into three watches; but in the New Testament we read of "the fourth watch of the night" (St. Mark vi. 48), a custom, perhaps, introduced by their conquerors, the Romans, who divided their night into four vigils. The primitive Christians might have been inclined to this custom from various references to it in the Gospel; particularly in the close of the parable of the ten virgins; though it is not improbable that the secrecy with which they were obliged to meet, "for fear of the Jews" (St. John xx. 19), and other persecutors, went far towards establishing it. The custom became general, and St. Jerome, who had to defend it against Vigilantius, brings forward abundant Scriptural authority (*Ep.* xxxvi., *de Observ. Vigil.*). But this, like many other innocent or necessary ceremonies, having been at length abused, the nocturnal vigils were abolished, about the year 420, and turned into evening fasts, preparatory to the principal festival (Durandus, vi. 7). But it appears that a vigil was observed on All Hallows Day, by watching and ringing of bells all night long, even till the year 1545, when Henry VIII., in his letter to Cranmer, as to "creeping to the cross," &c., desired it might be abolished.

Every festival has not a vigil preceding it. Those appointed by the Church are as follows:—

Before the Nativity of our Lord. The Purification and Annunciation of the Blessed Virgin. Easter Day. Ascension Day. Pentecost. St. Matthias. St. John Baptist. St. Peter. St. James. St. Bartholomew. St. Matthew. St. Simon and St. Jude. St. Thomas. St. Andrew. All Saints.

It has been given as a reason why the other holy-days have no vigils before them, that they generally happened between Christmas and the Purification, or between Easter and Whitsuntide, seasons of joy which the Church did not think fit to break into by fasting and humiliation. See fully on this subject, Wheatly *on the Common Prayer.*

VIRGIN MARY (See *Mariolatry* and *Mother of God*). The mother of our Blessed Lord and Saviour Jesus Christ. "She was of all the women, of all the virgins in Israel, elected and chosen by God to be the instrument of bringing into the world the long-desired Messias. All the virtuous daughters of Jacob, a good while before the revelation of our Saviour, but especially in the age when He appeared (the time wherein they saw the more punctual and remarkable prophecies concerning the coming of the Messias fulfilled), desired, and were not without hopes, each of them, that they might have had this honour done unto them. But it was granted to none of all these holy women and virgins, but to the Virgin Mary. And therefore 'all generations shall call her blessed.'"—Bishop Bull's *Sermons.*

Although always the greatest veneration was given to the Blessed Virgin, yet no instance of Divine honour paid her is recorded of an earlier date than the fifth century. Cyril of Alexandria and Proklus of Constantinople were the first to pay these honours to her. Festivals to her memory began to be held about the year 431, but were not generally observed until the sixth century. From this time until the sixteenth century, they were general in all the Western Churches, though differing in number and in rank, in the several countries of Europe. The Greek Church observes only three great festivals of this description.

The English Calendar contains two classes of these festivals: I. The Red-letter Festivals. 1. The Purification. Candlemas, Feb. 2, instituted in the sixth century. 2. The Annunciation, popularly styled Lady Day, March 25th, an early festival, styled by St. Bernard, *radix omnium festorum.* II. The Black-letter (or lesser) Festivals. 1. The Visitation of Mary to Elizabeth, instituted by Urban VI., 1389. 2. The Nativity of Mary, Sept. 8th, instituted in the Eastern Church in the seventh century;

in the Western, in the eleventh or twelfth. 3. The Conception. This feast, according to Bellarmine, was not necessarily dependent upon the question so fiercely discussed in the twelfth and thirteenth centuries respecting the immaculate conception (See *Conception*). The Assumption of Mary into Heaven, Aug. 15th, early instituted. Mary was the tutelary divinity of France; and for this reason this day was observed with peculiar care. It was also the birthday of Napoleon, and accordingly was observed under his dynasty as the great festival of the nation.

These occur in all the Calendars (Eastern Orthodox, Armenian, Ethiopic, Roman and Anglican), but there are many other festivals to the Virgin Mary, which are observed in one or other of the Calendars. The Presentation (not of our Lord, but of Mary according to a legend) and the Assumption, or taking of St. Mary into Heaven in body and soul, are observed both in the Greek and Latin Churches. The others are more local and fanciful (See *Dict. Christ. Ant.*). [H.]

VISITATION. Ecclesiastical visitations by bishops and archdeacons under the general law are of a different kind from those by the visitors of colleges and other such corporations under their special statutes. The latter class of visitors are more judicial than the former, and seldom—we may now say, never—act except when appealed to by some members of the college against others under the statutes, and there is no appeal from them so long as they keep within their jurisdiction. Nor indeed is there an appeal then in the legal sense. Their judgments then either go for nothing, or if necessary, they may be restrained. College visitors may be anybody, either official or some heirs of a founder, and in a few cases the colleges have power to elect their own visitor. We are only concerned here with strictly ecclesiastical visitation. In ancient times bishops appear to have had much more visitatorial power and to have exercised it much oftener than they have for some centuries. It is only necessary to consider what power they and their archdeacons have now. Their punitive powers over the clergy were materially reduced by the Clergy Discipline Act of 1840, as was decided in the famous Dean of York's case, which arose under a visitation held that very year by (the first) Dr. Phillimore as commissary for the archbishop. He, and then the archbishop, formally "deprived" Dean Cockburn both for simony in selling his official patronage and for contumacy in refusing to answer the charge; for both of which he expressed his regret at a later stage of the visitation, after the decision of the Queen's Bench, that the deprivation was *ultra vires* of the visitor, since that Act, whether it would have been so before or not, which was left undecided. But the Court held that all the proceedings up to that point were legal, i.e. so far as they were of the nature of an inquiry, on which the archbishop might then have taken proceedings in the provincial Court under the Act. The judgment is given in full in Phillimore's *Ecc. Law*, 1335.

It seems to have been the old rule or practice that bishops visited their cathedrals first, and then their parish churches, or rather the clergy of them, every three years. But cathedral visitations have long been very rare occurrences and seldom made except for some special reason. The bishop then issues a series of questions, as in the York case, which are answered in writing first, and then he holds a personal inquiry, if he thinks fit. Lord Penzance's Report on ecclesiastical courts in 1883 states that no particular formality is required (See *Ecclesiastical Courts*). The diocesan visitations are a different thing. In some dioceses, e.g. London, they are held only every fourth year, but generally every third. When the bishop visits, all the archdeacons' jurisdiction is suspended or "inhibited" for the time. He issues questions to the clergy, and summons them to meet him at a few of the principal churches in the diocese, and by custom delivers a "charge." Meanwhile his chancellor, by himself or one or more surrogates, visits at the same churches where the archdeacons generally do, for the purpose of admitting churchwardens, and sometimes also they deliver charges by way of information to the churchwardens.

Canons 113, 115, 116, 117, 118, 119, 121, 137, contain many directions about archidiaconal visitations, but they are mostly obsolete, if they ever were observed, and it is unnecessary to copy them here. The archdeacons visit every year except when the bishop does, and they summon the clergy and deliver charges as he does, besides admitting the newly elected or continuing churchwardens (See *Churchwardens*). This is independent of the archdeacons' general duty to visit the churches when they think fit, to see that they are in good repair (See *Visitor*, and *Archdeacon*). [G.]

VISITATION OF THE SICK. I. In all ages of the Church her presbyters have been expected to visit the sick, to pray with them, to pronounce absolution, and to administer the sacraments and extreme unction. "Is any sick among you," writes St. James, "let him send for the elders (τοὺς πρεσβυτέρους) of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him" (v. 14). Part of this office might be performed by deacons or laymen, and in times of epidemic or infectious disease, certain officers called parabolani were appointed for this very purpose (Bingham, ix. 9, 3). The sacrament also could be conveyed by a messenger. But the pronouncing the absolution, and the administration of the unction required the presence of a priest. Hence, St. Polycarp, the disciple of St. John, in his epistle to the Ephesians, especially enjoins the presbyters to look after the sick (ἐπισκέπτεσθαι τοὺς ἀσθενεῖς), and in many councils similar directions are given (e.g. *Conc. Nic.* c. 13; *Conc. Carthag.* iv. cc. 76, 77; *Conc. Araus.* i. c. 3).

In England many provincial constitutions required all rectors and vicars of parishes "to be diligent in their visitations of those that are sick" (Lyndwood, ***Prov.*** *Const.* i. 2; Wilkins' *Conc.* tom. i. p. 103; Thorpe, 2, 100). It is to be observed that it is generally implied that the priests should be sent for, or informed of the sickness; "Notice shall be given to the Minister of the Parish" (Rubric); and in the Ordination of Deacons it is stated to be part of their duty to search out the sick in the parish in which they are appointed to minister, and to give notice of such cases to the incumbent. In many places now this important work is done by district visitors and lay helpers (See *Lay Helpers*).

Canon 67 directs "When any person is dangerously sick in any parish, the minister or curate (having knowledge thereof) shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress according to the order of the Communion Book if he be no preacher, or if he be a preacher, then as he shall think most needful and convenient."

II. The order for the Visitation of the Sick in the Prayer Book is a formulary which has been used with slight alteration in our churches from earliest times. Nearly all the rubrics and prayers are to be found in the ancient Manuals of the Church of England, and some of the prayers can be traced almost to primitive times. Two portions of the old rite have been omitted in our Prayer Book, the use of extreme unction (for the reason of which see *Communion of the Sick*, *Extreme Unction*), and the procession of the priest and his clerks; "In primis induat se sacerdos super pellicio cum stola, et in eundo dicat cum suis ministris septem psalmos pœnitentiales cum Gloria Patri" (Pontificale Sarum). The structure of the office shows that it is not intended to be used in the ordinary visits of the clergyman to his sick parishioner. The Exhortation and Confession and the form of Absolution, more solemn and direct than in any other office (see *Absolution*), evidently imply that it is to be used once, and not as the customary prayers of the clergy. The duties of the clergy in visiting the sick therefore resolve themselves into two distinct branches—the ordinary pastoral instruction, consolation, and prayer, and the use of the two services of Visitation and Communion. The office contains, 1. Supplications to avert evil, in the salutation and short litany. 2. Prayers to procure good things, in the Lord's Prayer and the two collects. 3. Exhortations prescribed in the large form of exhortation; and directions in the rubric, to advise the sick man to forgive freely, to give liberally, to do justice in settling his estate, and to confess his sins humbly and ingenuously unto God's minister now with him. 4. Consolations; in the absolution, and the prayer to God to confirm it; in the 71st Psalm, and the concluding benedictions.

The four prayers for particular purposes for a sick child, for one past recovery, for a dying person, and for one troubled in conscience, at the end of the office, were added at the revision in 1661.—Martene, *de Ant. Eccl. Rit.* iii. c. 11; Maskell, *Mon. Rit.* i. 80; Palmer, *Orig. Liturg.* ii. 220; Blunt's *Annot. P. B.* ii. 275; *P. B. interleaved*, 200. [H.]

VISITOR. The distinctions between the different kinds of visitatorial power have been noticed already under *Visitation*. As a general rule, all corporations, aggregate or sole, not purely civil, are visitable by somebody, and both the corporations as a whole and the members thereof. In one very famous case, that of Trinity College, Cambridge, under its old Elizabethan statutes, which worked for as many centuries as they now do for years without alteration, the Master had a different visitor from the College, possibly because the Crown, which was general visitor through the Lord Chancellor, had the appointment of the Master, who was therefore made visitable and deprivable by the bishop of Ely. It must be remembered that the Clergy Discipline Act, 1840, only affected the trial of clergymen, and all the old visitatorial power remained over the lay members and officers of cathedral chapters, as was determined in *R.* v. *Dean of Chester* (15 Ad. & Ell. N.S. 513, and Phill. E. L. 1343), where it was held that under the cathedral statutes a deprived chorister or vicar choral could only appeal to the bishop as visitor, and not to the courts of law, either ecclesiastical or civil. But in the Exeter Reredos case (*Phillpotts* v. *Boyd*, 6 P. C. 435), an appeal was heard from the bishop as ordinary visitor of the cathedral to the Dean of Arches and the Privy Council, and the visitor's (assessor's) judgment reversed, and also Sir R. Phillimore's, that the bishop had no such jurisdiction as visitor, though it affirmed that he has no preliminary discretion, as he or his chancellor has, to refuse a faculty, there being no precedent of a faculty to a chapter. [G.]

VOLUNTARY. A piece of music played on the organ, usually after the Psalms, sometimes after the second lesson, so called because the choice of the music is left to the will (voluntas) of the organist, and is mentioned by Archbishop Secker as having long been customary in his day. At Durham a voluntary has been substituted for the "Agnus Dei" which was once sung during the communion of the laity. The term is now generally applied to the pieces of music played by the organist at the beginning and end of the service. Lord Bacon approves of voluntaries as affording time for meditation.

VOWS, BAPTISMAL. (1) Of renunciation. This is referred to by Tertullian (*De Coron.* iii.); St. Basil refers to it as one of the unwritten traditions and customs of the Church; and St. Cyril gives the form as "I renounce thee Satan, and all thy works, and all thy pomp, and all thy service." The English form originally contained three renunciations, as is the case in the form in the Eastern Church (Neale's *Hist. East. Church*, ii. 945). These were combined in 1552.

(2) The vow of belief. This is of Scriptural origin (Acts viii. 37, &c.), and a confession of belief is spoken of in most of the Fathers as necessary before baptism. The Creed, though not yet written down, was required to be said by each catechumen in the early times (St. Cyp. *Ep.* 70, 76 (See *Creed*).

(3). The vow of obedience. This does not appear in the ancient sacramentaries, and seems to have been inserted in our Prayer Book by Bishop Cosin's advice. Yet in very ancient times a similar declaration had to be made in the Eastern Church; Justin Martyr speaks of such a vow; and the Apostolic Constitutions appoint a "promise of obedience."—Just. Mart. *Apol.* i.; *Apost. Constit.* vii. c. 42; Martene, *Ant. Eccl.* i. 180; Bingham, ii. 7, 6; *Annot. P. B.* ii. 222. [H.]

VULGAR TONGUE. The tongue commonly spoken by the natives in any place (from Lat. *vulgus*, "the common people"). This expression in the baptismal office stood formerly "in the English tongue." The alteration was made in compliance, as it should seem, with a suggestion of Bishop Cosin, that "suppose, as it often falls out, that children of strangers, which never intend to stay in England, be brought there to be baptized," it would be exceptionable that "they also should be exhorted and enjoined to learn those principles of religion in the English tongue."

VULGATE (VULGATA EDITIO, **κοινὴ ἔκδοσις**). The name originally of any current popular version of the Bible. In this sense it was frequently applied to the Septuagint. But the Vulgate has long since become the special name of the Latin revised version which was produced by Jerome early in the fifth century. The earliest Latin translation of the Bible was made in North Africa. Tertullian, A.D. 200–245, testifies to the general currency of such a version. It was excessively literal, but rude and rough, and as such, offensive to the ears of Italians. This led to a recension being made in North Italy under ecclesiastical authority in the fourth century with direct reference to the Greek text of the New Testament. This version, called the Italic (Itala) (see *Italic Version*), is recommended by St. Augustine for its accuracy and perspicuity (*De Doctr. Christ.* 15) and was preferred by him to all others. It was afterwards corrected from the emendations of St. Jerome; and it is the mixture of the ancient Italic version with the corrections of St. Jerome, that is now called the Vulgate, and which the Council of Trent has declared to be authentic. The version of St. Jerome, however, forms the main part of the Vulgate, with the exception of some of the apocryphal books, and the Psalter. The translation of the latter from the Hebrew was not adopted publicly by the Western Church, though still to be found in his works. The Psalter was twice corrected by him from the old Italic version; the first recension was for a long time used in the Roman Church, the latter was first adopted by the Churches of Gaul and Britain, and was finally adopted by the Western Church by an ordinance of Pius V. The old Roman Psalter is still, however, used at the Vatican, and at St. Mark's, Venice (See Hieron. *Præf. in Josh.*; *Præf. Post. in Ps. Apol. c. Ruff.* ii. 24; *Ep.* 23, *ad Lucin.* 135, *ad Sunn. et Fret.*; Aug. *Ep.* 88, *ad Hieron.*; *Ep.* 97, *de Doctr. Chr.* ii. 11).

A revision of the Vulgate was made by order of Sixtus V., and published at Rome in 1590. But this, though pronounced by papal authority to be authentic, became such an object of ridicule among the learned from its gross inaccuracies, that his successor, Gregory XIV., caused it to be suppressed, and another *authentic* Vulgate was published in 1592, by Clement VIII.—Walton's *Prolegomena*; Hodius, *de Bibl.*

Text. Orig; Horne's *Introd.*; "Vulgate" in *Dict. of Bible.*

The Vulgate of the New Testament is generally preferred by the Romanists to the common Greek text. The priests read no other at the altar; the preachers quote no other in the pulpit, nor the divines in the schools (See *Bible*).

W.

WAFER BREAD. Bread used in the Eucharist in mediæval times, and still preferred to ordinary bread by the Romanists, the Lutheran Protestants, and others, in the celebration of that holy sacrament.

I. It seems certain that in the primitive Church neither unleavened bread nor wafers were used. Ancient writers say that the bread used was common bread, such as was made for their own use (Ambros. *de Sacram.* lib. iv. c. 4). It was also a charge against the Ebionites that they celebrated in unleavened bread, and water only (Epiphan. *Hær.* 30; *Ebionit.* n. 16). The bread generally used was expressly called "fermentum," and though this is explained by the schoolmen, who claimed primitive custom for unleavened bread, as the *eulogia*, or *panis benedictus*, which was blessed for such as did not communicate, Pope Innocent I. plainly says that it refers to the sacrament itself (Innoc. *Ep. ad Decentium*, c. 5). Moreover, no Greek writer before Michael Cerularius, who lived c. A.D. 1051, objected to the use of unleavened bread in the Roman Church, which would seem to show that it was not extensively used before that time. Even some Roman writers speak of the custom as erroneous (Bingham, xv. 2).

How the change in this matter was made, and the exact time when, is not easily determined. Cardinal Bona's conjecture seems probable enough; that it crept in upon the people's leaving off to make their oblations in common bread; which occasioned the clergy to provide it themselves, and they, under pretence of decency and respect, brought it from leaven to unleaven, and from a loaf of common bread, that might be broken, to a nice and delicate wafer, formed in the figure of a *Denarius*, or penny, to represent the pence, for which our Saviour was betrayed; and then also the people, instead of offering a loaf of bread, as formerly, were ordered to offer a penny, which was either to be given to the poor, or to be expended upon something pertaining to the sacrifice of the altar (Bona, *Rer. Liturg.* lib. vi.).

The alteration in the eucharistic bread occasioned great disputes between the Eastern and Western Churches.

II. The first Common Prayer Book of King Edward VI. enjoins unleavened bread to be used throughout the whole kingdom for the celebration of the Eucharist. It was ordered to be *round*, in imitation of the wafers used by the Greek and Roman Churches; but it was to be *without all manner of print*, the wafers usually having the impression either of a crucifix or the holy lamb; and *something more large and thicker* than the wafers, which were of the size of a penny. This rubric, affording matter for scruple, was set aside at the review of the liturgy in the fifth of King Edward; and another inserted in its room, which still exists, by which it is declared sufficient that *the bread be such as is usually eaten.* By the injunctions of Queen Elizabeth, wafer bread seems to have been again enjoined, for among other orders this was one: "For the more reverence to be given to these holy mysteries—the sacramental bread, &c., made and formed plain without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafers, heretofore called singing cakes, which served for the use of private mass." Archbishop Parker, being asked for an explanation, wrote: "It shall suffice, I expound, where there either wanteth such fine usual bread, or superstition be feared in the wafer bread, they may have the communion in fine usual bread; which is rather a toleration in these two necessities than is in plain ordering, as it is in the injunction" (*Corresp.* p. 376). Archbishop Grindal, Parker's successor, at one time disapproved the use of wafer bread which prevailed in the Churches; but afterwards he seems to have been satisfied with it, as his friend and adviser, Peter Martyr, informed him that no contention on the subject existed on the Continent. There, as in the existing Church of England, unleavened bread was generally used (Hook's *Archbishops*, x. 42).

It was the custom in Westminster Abbey, and in the Royal Chapels, and the practice of such men as Bishop Andrewes, to use wafers, but "for peace sake," where wafers were objected to, plain and pure wheaten bread was allowed. It has been decided by the Privy Council that it not only may, but must be common bread; the Injunctions, according to them, being of no validity against the rubric, while the Advertisements having been made under Act of Parliament, and not contrary to the rubric, are an indication of its meaning—i.e. of the word "retained" in the Ornaments rubric (But see *Advertisements*).

WAGER (See *Battle* and *Ordeal*).

WAKE (See *Dedication*).

WALDENSES (See *Albigenses*). A sect which derived its name from Peter surnamed Valdus from his native place Valdum or Validium, a town in the Marsh of Lyons. He was a merchant of Lyons about A.D. 1160. From the perusal of the Scriptures and other writings, and from comparing the doctrines of Scripture with the superstitions and practices of the age in which he lived, Waldo perceived the corruption of the existing mediæval Church, and in advance of his age, became a reformer. He shared the fate of those who are so circumstanced. He had many followers, and exposed both himself and them to suspicion and persecution. They aimed rather at redressing abuses in morals and discipline than corruptions in doctrine. It is probable that, in attacking error, the Waldenses themselves sometimes became erroneous. They are accused of having maintained the unlawfulness of oaths and of infant baptism, and of being seditious. These charges were easily made, but writers of celebrity have undertaken to confute them. The marvel is, that, when every attempt was made to blacken their character, the success of their accusers was not greater than it has proved to be. It is certain that they were austere, if not morose, in their practice; that they probibited wars and lawsuits, penal punishments, and all attempts to acquire wealth.

Those of them who dwelt in the valleys of Piedmont in the seventeenth century were subjected by the Church of Rome to the most barbarous and inhuman persecutions, especially in the years 1655, 1656, and 1696. The most horrible scenes of violence and bloodshed were exhibited in this theatre of papal tyranny, and the Waldenses at last owed their existence and support to the interference of the English and Dutch governments (See Faber, *On the Waldenses and Albigenses*, and Dr. Maitland, *Facts and Documents, &c.*).

WARBURTONIAN LECTURE. A lecture founded by Bishop Warburton, to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testament which relate to the Christian Church, especially to the apostasy of papal Rome. To be preached at Lincoln's Inn.

WARDEN. The head of some colleges, and the superior of some conventual churches, in which the chapter remains, is called a warden. The head of the collegiate church of Galway is called warden, as was the case at Manchester, till the erection of the collegiate church there into a cathedral.

WATCHERS (See *Acometæ*).

WATCHING LOFTS. Positions from which the great shrines were watched. At Oxford and at St. Alban's the loft is a beautiful structure of wood; at Lichfield it is a gallery over the door of the sacristy; at Worcester it is a stone oriel; at Westminster there is one over Henry VI.'s chantry (Walcott's *Sac. Arch.* p. 609). [H.]

WAYSIDE CROSSES. These were, in olden times, very numerous, and gave their name to several places or districts. They were erected (1) as marks of the boundary of a monastic, capitular or parochial jurisdiction; (2) to commemorate a battle, as the Neville's Cross near Durham; (3) to mark the halting-place of a burial procession, as the fifteen "Queen Eleanor Crosses," of which three remain at Geddington, Northampton, and Waltham; (4) as memorials of any violent death; (5) as stations or preaching-places, whence they were sometimes called "weeping-crosses," as at Shrewsbury. There are remains of wayside crosses near Doncaster, and at Braithwell, also at Nevern, Carew, and Newmarket. Crosses were often erected at cross-roads, with inscriptions inviting the prayers of the traveller (Walcott's *Sac. Arch.* p. 610). [H.]

WATER, HOLY. Water which has been blessed by a priest, usually placed in a basin, called the holy water stoup, at the entrance of the church. The primary idea was, that the hands of the worshippers might be washed, and "pure hands lifted up in prayer;" afterwards it symbolised their purification from defilement before engaging in prayer. Then the idea came in that some intrinsic benefit resulted from the physical application of the holy water, independent of its mystic meaning. It is not used in the Church of England, nor can it be traced to primitive times.

The only holy water in the Apostolic age, and that immediately succeeding, except the water which was mingled with the wine at the Eucharist, was that which was used at the Sacrament of Baptism (See *Baptism*). This came afterwards to be regarded not only as the outward and visible sign of the regeneration of the person baptized, but as of miraculous efficacy. St. Augustine of Hippo speaks of persons bringing their children to be baptized, because "by this remedy they would retain their bodily health" (*Ep.* xcviii. 5). The water blessed for the baptismal service was regarded as holy, and carried off in vessels, to be used in sprinkling families, houses and possessions, in expectation of a blessing thereby (*Ordo. Rom.* i. 42). St. Chrysostom speaks of persons keeping the water consecrated at the Baptisms at Epiphany throughout the year—doubtless as a sort of charm—and this water never, as was asserted, became corrupted (*de Bapt. Christi*, sec. 2). It is not difficult to see how this led to the consecration of holy water apart from the office of Baptism. It has been supposed by some that the benediction of the water, distinct from Baptism, was enjoined by Alexander I., bishop of Rome, A.D. 109 (Walcott's *Sac. Arch.* 314). But the mention of it is in the forged decretals, ascribed indeed to Alexander, but probably composed about A.D. 850 (See *Decretals*). In the "Apostolic Constitutions," directions are given for the benediction of water, with oil, "for the imparting health, putting to flight devils, scattering every evil design, through Christ." But this is given in the 8th book, in which there were no doubt corrupt additions inserted much later than the reputed date of the former canons (viii. c. 29). It seems however certain that before the 8th century water was blessed for the purpose of exorcising evil spirits in houses if not in persons.

In the Pontifical of Egbert, who was archbishop of York A.D. 732, there are forms of prayer for blessing the water to be used in the consecration of a church (Pont. Egb. Surtees Soc. 1852). And these seem to have been derived from the Sacramentaries of Gelasius and Gregory (*Liturg. Rom. Vet.*, Murat. tom. i. col. 738; tom. ii. col. 225). They have reference to places, not to persons. The sprinkling of persons with holy water, however, is of ancient date, for there is a charge of Leo IV. to his clergy in 847, in which he urges the priests to "bless water wherewith the people may be sprinkled." This would seem to show that the use had been in existence previously (*Conc. Labb.* t. viii. c. 37).

Stoups for the holy or consecrated water are to be found in many churches in England. But since the Reformation, "holy water" has had no place in our Church, on account of the superstitions which were connected with it. [H.]

WEDNESDAY (Old English, *Wodens dæg*, Woden's day). This day has been marked in many cases by the Church with especial observance. Thus it was often added to Friday as a weekly fast, and in our own Church it is numbered among the rogation and ember days; besides which, throughout the year the Litany is appointed to be sung or said on Wednesday, as well as on Sunday and Friday after Morning Prayer.

WESLEYANS (See *Methodists*).

WESTMINSTER ASSEMBLY (See *Assembly of Divines*).

WESTMINSTER CONFESSION (See *Confessions of Faith*).

WHITSUNDAY. One of the great festivals of the Church, held in commemoration of the descent of the Holy Ghost on the day of Pentecost.

I. The word πεντηκοστή, sometimes called by Latin writers *quinquagesima*, was in the primitive times used either for the whole period of fifty days from Easter to Whitsunday, or for the festival day itself, i.e. the fiftieth day from the morrow of the Passover Sabbath. This is in accordance with the original institution, "Ye shall count from the morrow after the Sabbath; from that day seven weeks shall be complete" (Lev. xxiii. 15).

It is mentioned as a separate feast of the Christian Church by the earliest writers, as Irenæus (*Fragm. de Pasch. in Just. Mart.*); Tertullian (*de Coron.* 3; *de Idol.* 4, &c.); Origen (*cont. Cels.* viii.). The season between Easter and Pentecost was considered a continuous festival. Tertullian speaks of it as "latissimum spatium," and says that it is unlawful to fast then, or to worship kneeling (*de Coron. ut sup.*). This rule was also laid down in several councils, notably that of Nicæa, A.D. 325 (Can. 20, Labbe, ii. 37), and Baptisms were permitted during the whole time, though afterwards they were restricted to the vigil of the festival (Tertull. *de Bapt.* c. 19; Hieron. *Com. in Zach.* xiv. 8: *Ep.* lxi.).

II. The origin of the word Whitsunday has been much debated. The conjecture of Hamon L'Estrange that it is derived from the French *Huiet*, which signifies eight, and would imply the eighth Sunday from Easter, need hardly be considered (Riddell, p. 681). But it has been also connected with the word Pentecost through the German. Dr. Neale (*Essays on Liturgiology*) traces it thus: *Pentecost*, *Pingsten*, *Whingsten*, German *Pfingsten*, English *Whitsun*. And this theory has been held by several writers. The Germans indeed have their Pfingsten Woche, in correspondence with our Whitsun week. But the derivation is hardly tenable, for neither *Pfingsten* nor *Whingsten* ever existed in English. Another derivation is from *witan*, German *wissen*, from which the Saxon parliament got its name of Witanagemote. If this is accepted it would refer to the wit, or special wisdom which was inspired into the Apostles on the day of Pentecost. A writer of the fourteenth century says:

> "This daie Wit sonday is cald
> For wisdom and wit seuene fald
> Was gouen to the Apostles as this daie."
> (*Camb. Univ. MSS.* Dd. I. i. p. 234).

This would point to the word being derived from *witan* or *wit*, and the spelling has sometimes been regarded as evidence. But we have to remember that in early and mediæval times the spelling, in all cases, was most arbitrary. Thus in this particular instance we have *Hwit Wijt, Wite, Whit* and *Wit*, &c., as prefixes. In a MS. of the "Ancien Rivole" (c. A.D. 1255) the word is spelt *hwitsunnedei*, but in a later copy it is *witsunnedei*. In the four versions of the "Cursor Mundi" (14th century) there are the terms *Wijt sundai, Wit sonday, Witt sunday* and *Witsonen day*. In the "Promptorium Parvulorum" (A.D. 1440), the words *Whysson tyde* and *Whitsonday* are both used. Chaucer wrote *Whysson day* (*Romaunt of the Rose*), and in the north of England the word *Whissen* is still used. Wiclif wrote it *Witsun tide*. The spelling therefore throws no light on the subject, but for other reasons philologists now are of opinion that the derivation from "white" is the probable one. Hwit is the old English form corresponding to the modern word "white." In the Ancient Saxon Chronicle, under date A.D. 1067, these words occur: "And Ealdred Arceb. hig gehalgode (hallowed) to cwene (queen) on Westmynstre on Hwitan Sunnan daeg." The "h" in *hwit*, as in other words beginning with "hw," was soon after generally omitted or transposed, and so *hwit* or "white" became *wit*, and *wit* became *whit*. A similar change, among others, may be given in the common relative *who*, which was in Saxon "hwa." The change from the long "i" to the short has taken place in many words and places, as *whitlow*, Saxon *hwit* and *low*, a flame; *whittle*, Saxon *hwitel; Whitchurch, Whitby*, &c.; and in some cases in even more shortened form, as *Wheddon*, on Exmoor, from *Whitedown*, then *Whitdown* and *Wheddon*. The Saxon *hwit* being the same as our "white," seems to make the derivation clear. It may be added that the Icelandic name *Hvita-sunnu-dagr*, and the Welsh name *Sul Gwyn*, which goes back as far as the laws of Howel the Good (c. A.D. 907), both mean White Sunday. It is objected to this derivation that the Church had in early times already a White Sunday, i.e. the Dominica in Albis, the first Sunday after Easter, when the chrisoms were worn for the last time (Procter, p. 290, note). But it must be remembered that the feast of Pentecost was also a great time for the administration of the baptismal rite, to which reference has been made above, and that the neophytes then put on their white chrisoms (Bingham, xi., vi. 7). In fact these two festivals of Easter and Pentecost were the only times when adult baptism was allowed in early times in the Western Church, except in the case of the sick, though in the Eastern Church the Epiphany was added (Greg. Naz. *Orat.* xl., *de Bapt.*). It is probable that the later time was preferred in these cold climates to the earlier, and hence the second "White Sunday." Wheatly judiciously avoids the question, or rather takes the two derivations, *hwit* and *witan*. "It was styled," he says, "Whit Sunday, partly because of the vast diffusion of light and knowledge which were then shed upon the Apostles in order to the enlightening of the world, but principally from the white garments which they which were baptized at this time put on." It is to be observed that the Prayer Book adopts the spelling Whitsunday, except in the Table of Proper Psalms, where it is Whit Sunday, and we commonly speak of Whitsun week, Whitsun-Monday, these being only shortened forms for Whitsunday-week, &c.

III. The similar harmony of Epistle, Gospel, Collect, Lessons and Psalms, that has been pointed out upon Christmas, and Easter, and Ascension, may be observed on this day. The Collect is from the Gregorian Sacramentary. It was formerly used every day at Lauds, and was translated into English at least a century and a half before the Prayer Book was set forth. It appears in all the English Prymers. The Epistle is according to the Eastern rule (Acts ii. 1–11), whereas in the Salisbury Use it was Acts x. 34–47. But the Gospel is the same as in the Salisbury Use (St. John xiv. 15–31). Whitsun week is one of the canonical Ember seasons (see *Ember Days*), the summer ordinations taking place on Trinity Sunday.

It is interesting to note that on Whitsunday (June 9) in the year 1549 the Book of Common Prayer in English was first used instead of the Latin Offices. No doubt the day was chosen, for the book was ready some time before, as a devout trust that the Holy Ghost was with the Church of England in the important step then taken (Blunt's *Dict. Doct. Theol.*; E. Daniel, *P.B.*; Skeat's *Etymolog. Dict.*; Blunt's *Annot. P. B.*; Wheatly; Procter; Bishop Barry: *in loc.*). [H.]

WICLIFITES. The followers of John Wiclif, Doctor and Professor of Theology at Oxford, and afterwards Rector of Lutterworth, in Leicestershire, and justly called the first reformer. The period of his greatest activity lies between the years 360–380. He died in 384. His followers were also called Lollards (see *Lollards*), but they did not behave with that moderation which Wiclif inculcated. His ideas were briefly these: "The Scriptures ought to be in the vulgar tongue, contain all things necessary to salvation, may be understood by every well-disposed man; he declared against traditions, the popes' authority, their power over the temporalities of kings, and pronounced the pope to be the chiefest antichrist. He taught that the Church of Rome may err; he rejected merit of works, and transubstantiation, and owned but two sacraments; he was against images, auricular confession, pardons, indulgences, and monastic vows; he approved the marriage of priests, and was the most strenuous opponent of the Mendicant Friars (Introduction to the Fasciculi Zizaniorum Rolls Series; Lives of Wiclif by Dr. Vaughan and Mr. Le Bas).

WINDOWS. The general characteristics of the windows of the Succession styles of church architecture are so well known, that little need be said of them, and we must refer to architectural books for details, which cannot be appreciated without good drawings: mere lines of tracery are entirely misleading as to effects, which in a great measure depend on the fitting together of ribs of stone which ought never to be much thinner than a third of the intervening lights. Saxon, Romanesque, and Norman windows were all roundheaded, and generally single; but occasionally two were combined with a shaft and capital between them and another round arch thrown over both. Such are the windows both of the belfry and triforium of the St. Alban's tower; the earliest great one now remaining. The shafts of that triforium are supposed to have come from the earlier Saxon church.

There were also a few completely circular Norman windows, of which much the finest seems to have been at Iffley, but it is gone except in the pages of Rickman. It is still more remarkable because it included eight other circles round a central octagon, with some beautiful connecting lines. The north transept great circle at Lincoln has only four round arches radiating from the centre, and sixteen uncusped circles, and is therefore Norman in design though considered to be of about A.D. 1200.

Early English windows, as everybody knows, were purely lancets, but too many people do not know that they were seldom sharper than an equilateral arch, except where it was necessary to raise them in order to bring a narrower arch up to the same height as a wider one close to it. Later in the style two lancets were put together. That however was not a universal rule without exceptions, as all over Salisbury, and later still a circle was put over them and another arch, which gradually expanded into the Geometrical or Early Decorated style of window, by far the grandest of all. The largest window of that style, the east of Lincoln, is of the simplest construction, made by successive duplications until eight upright lights are reached, with circles first over two, then over four, and finally over all the eight, or filling the whole width of the arch. Cusping of small arches in windows came in with this style, which immensely increased their richness, though it was not always used, and had begun in the later Early English times. In that very Lincoln window the "lights" are uncusped, but all the circles over them have cusps, some open and some closed or solid. Though that is the largest Geometrical window, there are two that have nine lights, viz. the old west window of Exeter and the new one of St. Alban's. Those of York and Carlisle (east) also, with nine lights, are of the later or Flowing Decorated style, which differs from the Early more in principle of construction or design than in appearance at first sight. All those four are 26 feet wide, while the Lincoln one is 30.

Most writers now agree that the division between those two styles is the true dividing line in Gothic architecture between its rise and its decline. Up to that time it was always adding new and grander features without losing any, and without any confusion of parts naturally distinct, and carefully preserving horizontal demarcations as well as vertical. A glance at the York or Carlisle windows shows two fundamental changes: the capitals of the mullions are gone, so that they run up continuously into the tracery without any horizontal mark to show that they were columns supporting a mass of perforated wall or tracery; and the tracery itself is evidently designed for the bars, and not the lights seen through them, and the stone is treated as if it were flexible, instead of as a series of balanced arches, forming circles or any other regular figures. The distinction is less conspicuous in windows of only two or three lights, but still it is there. After this had flourished for about forty years, the tracery again became rigid, apparently from mere poverty of invention and loss of architectural genius, and they stiffened into mere upright bars, and a sort of pierced panelling, in widths halved as you go up, while the early window circles doubled as they rose. A few arches were thrown across great Perpendicular windows here and there, giving them an appearance of division and combination, but they merely cut across all the vertical lines and constructionally do nothing.

Transoms or horizontal ribs across the vertical lights are almost peculiar to Perpendicular windows, but a few tall Decorated ones have them, or where there was some internal reason for them. The enormously high Perpendicular windows at the east and west of Bath abbey have respectively two and three transoms. Such long thin mullions would have been unsafe without, or at any rate would have looked so, even if stiffened with iron bars, and architecture never should look weak. It was probably for the same reason that the twelve tall windows, sixty feet high, in the tower of old St. Paul's had a number of small transoms, set back more like iron bars, according to the pictures of that building. What are called "spherical triangle" windows, or equilateral triangles with curved sides, as in the clear-story at Lichfield, and in the top of the south transept of York, are Early Decorated. *Vesicæ* are drawn as two equilateral arches (or thereabouts) on the top of each other, base to base, and the bases omitted; or you may say they are two equal arches of 120° meeting each other. They chiefly belong to the Early English and the two Decorated styles. Square-headed windows, with one or two mullions and simple cusped tracery over them, came in perhaps late in the Early English style, chiefly for aisles, and continued through all the others till square ones became common, as the Perpendicular sank into the Tudor style, and the church-building of the middle ages ceased in the time of Henry VIII. Since then there has been no original style of architecture, but only compounds and copies. Probably all practicable forms had been exhausted. At any rate it is mere nonsense to complain that original styles are no longer invented, without proving that they are possible, and that can only be proved by inventing one—not too ugly to use. It is equal nonsense to object to Gothic building now because it is a copy, when every alternative must be just as much a copy, of Greek or Roman or some other dead language of architecture.

"Jesse windows" are a base kind of Perpendicular, with offshoots like boughs from the mullions. Only a few of them exist, but quite enough. We have no such large wheel windows as some foreign ones. They belong to all the styles. The south one of Lincoln is much later than the north, and in the Flowing Decorated style, which does not suit it so well. There is a good one at the east of Durham, and two large modern ones in the Westminster transepts. The finest by far is in the south transept of York, either Early English or Geometrical. And Street made one in his new west front and nave of Bristol, of much the same character as the Westminster ones. [G.]

WINDOWS, PAINTED. It is a well-established fact that glass, both white and coloured as well as opaque and transparent, was manufactured by the ancient Egyptians. But it was used by them principally for ornaments and utensils. The first undoubted mention of the insertion of glass in windows is found in the "De Opif. Dei" of Lactantius, c. 8, which was written about the end of the 3rd century. Leo III., A.D. 795–816, adorned the windows of the Lateran with coloured glass. And the art of glass painting is minutely described by Theophilus, who lived in the 10th century, in his "Divers. Art. Schedula." The glass used in glass paintings is either white or coloured. The white is composed of silex and alkali "fritted," i.e. exposed to a strong fire until vitrified, and then formed into sheets. The glass is then "annealed," i.e. allowed to cool very slowly in order to toughen it.

Coloured glass is of two kinds, (α) "pot-metal" glass, i.e. glass coloured through the entire substance, and (β) "covered" or "coated" glass, i.e. coloured only one side. Coloured glass is formed by adding colouring matter to the materials of white glass while in fusion. It is manufactured in sheets in the same manner as other glass.

METHODS. Glass painters possess the power of colouring white glass, and even varying the tints of coloured glass, by means of stains and enamels. There are three distinct methods of staining or colouring. (1) The mosaic method, which is the most simple. Under this system the painter generally arranged the glass in pieces of white and coloured glass like a mosaic, and only used two pigments—a yellow stain and a brown enamel. The main outlines of the design when finished were formed by the connecting leads, and each colour, roughly speaking, represents a piece of glass. (2) In the *enamel method* no coloured glass is used, but the design is painted on white glass. This method is the most difficult of all. (3) *The mosaic enamel* is a combination of the two other methods. Under each method the practical course of proceeding is much the same. A cartoon of the design is made, and the pieces of glass are cut to the required shape. They are then painted and heated to redness in a kiln, i.e. burnt, by which process the colours are permanently fixed. The number of burnings vary according to circumstances.

STYLES.

Early Pointed,		ending	about	1280
Decorated,	1280	"	"	1380
Perpendicular,	1380	"	"	1530
Cinque Cento,	1500	"	"	1550

Intermediate to present day.

(1) *Early Pointed Style.* The oldest painted windows known to exist are those of the Abbey of St. Denys, which it seems certain were executed by the Abbé Suger in the 12th century. There are none of quite so early a date as these in England. Early English painted windows are in general almost entirely composed of coloured or white glass. The white glass is covered with patterns, while the coloured is given up to figures, and there is generally a wide coloured border. The colours are very vivid

and intense. There are three classes of coloured windows in this style—

a. Medallion or panel, containing small pictures representing some historical event or some theological doctrine. This design is probably confined to this period, but as a rule mere general arrangement affords scarcely any criterion of date.

β. Figure or canopy windows. Windows, strictly speaking, come under this head which have one large figure under a low-crowned canopy occupying the whole window within a border, or where two or more such figures are placed one above another. The canopy is of a simple and rude design, and the figure is executed in rich colours on a coloured ground.

γ. Jesse windows, which are illuminated charts of the genealogy of Christ. The main stem is almost hidden by figures, and branches spring from it at intervals on which are placed a series of oval panels, one above the other, in which the principal figures are placed. Smaller attendant figures are represented outside the panels upon lateral scrolls of foliage.

The foliage in this style is very conventional and unnatural. The figures are tall and badly proportioned, but are often grandly conceived, and the faces full of expression and character. The glass used is thick and substantial.

(2) *Decorated*, 1280–1380. In this style a more natural form of foliage is used, and the colouring is rich but not gay. The yellow stain is employed for the first time, and its lemon coloured tint alters very much the appearance of the windows of this period. Abrupt alternation of masses of variegated colouring with masses of nearly white glass seems to have been a favourite practice at this time. The arrangements of both individual windows and of their general dispositions were very various. The chancel of Merton Chapel, Oxford, York Chapter House, Lincoln and Hereford Cathedrals, &c., present good examples of this glass, remains of which are more numerous than of that of any other period. The figures are more severe in drawing than in the previous style, but more refined, the draperies ampler and more flowing, and the attitudes forced and extravagant. White glass is often used for the naked parts of the bodies, and the hair not unfrequently stained yellow. The canopies of this period have almost invariably flat fronts, and straight-sided gables over the main archways, with high spires and pinnacles. The colouring of the architectural details is capricious. Borders are placed round all the lights with a pattern of conventional foliage, or an heraldic design, e.g. Stanford Church, Northamptonshire. The letters found on these windows are Lombardic capitals.

(3) *Perpendicular.* This style terminated with the use of Gothic ornamental details. An especial peculiarity of the style is the substitution of flat delicate and conventional ornaments for the more decided and naturally shaped leaves of which so much of the detail of *decorated* glass painting is composed. The Stipple method of shading seems to have been introduced about the beginning of the 15th century, and a taste for broader and softer colour is apparent. Hence Perpendicular windows appear paler and less rich than those of the former period, but gain in general effect. The canopies of this style have projecting fronts large in proportion to the figures, and they also differ from the previous style in the principal architectural parts being left white, while the details are stained yellow, and thus the picture has the effect of being framed in white and yellow glass. The figures of this period are better drawn and less fantastic than in the earlier periods, and heraldic decoration was much in fashion. The choir of York Cathedral, Nettlestead Church, Kent, Canterbury Cathedral, and Fairford Church, Gloucestershire, possess good examples of this style. The borders resemble those of the later Decorated. The lettering is black-letter, and the beautiful round glass shown in John van Eyck's pictures began to be used now.

(4) *Cinque Cento Style* lasted about fifty years, i.e. from 1500–1550, thus overlapping the Perpendicular Period, which it resembles, differing principally from it in ornamental detail. The Italian architecture of the 16th century is represented in the windows of this date, hence the name of the style. Friezes, arabesques, &c., take the place of the Gothic ornament. The figures are often in the dress of the 16th century, and the whole character of the style is more ornamental and less severe than that of the Perpendicular. Canopies appear generally to be confined to the lower lights. There is usually one large canopy, covering, e.g., a group of benefactors. The choir of Brussels Cathedral and Auch Cathedral abroad, and King's College, Cambridge, at home, contain beautiful windows of this date. The profuse employment of yellow stain is noticeable, and the discontinuation of borders. An architectural screen or elevation of great and small arches forms a frequent background, and sometimes festoons are hung across the front of the principal arch. Roman and black-letter characters are used indiscriminately until 1530, and Arabic numerals.

(5) *Intermediate.* This style divides into periods. i.e. (*a*) from 1550 to about 1820, and

(*β*), since that date. The first period exhibits the gradual decline of the art, and is distinguished by the use of enamel colours discovered in the 16th century. This process is easy, but results in the diminished transparency and brilliancy of the picture. The architectural details are copied from the Palladian style of architecture. The contrasts of light and shade are not kept up, and the designs become less effective. After the commencement of the 18th century, the architectural framework is dispensed with. In England, glass painting, much retarded by the ecclesiastical struggles in the reign of Elizabeth, made considerable progress during the reigns of James I. and Charles I. There are many windows of this date at Oxford which are distinguished by their landscape background. With the Revolution the art came to a standstill, and the windows after this period, as at Arundel Castle, or in the west end of New College Chapel, show how terribly the art had declined. The revival of the Mosaic system in England and the disuse of enamels is characterised by much strength and vividness of colour, but a want of originality marred the improvement, the artists while copying the imperfect drawing of earlier styles, often failing to reproduce the spirit and character which give them their beauty. Glass painting, however, has since this revival been making rapid strides, and the windows of the more famous firms of glass stainers of the present day almost vie in spirit, vividness of colour and general effect, with the most boasted specimens of the Middle Ages (See *Ancient Glass Paintings by an Amateur*, &c.). [F. H.]

A few years ago a style of painted glass came partially into fashion here, which goes by the name of Munich glass, and of which the characteristics are, the use of stronger and darker colours and a more pictorial style, especially in introducing shade and perspective, which were completely absent from the early painted windows. Theoretically such a style sounds as if it ought to be superior to the other; but theory turns out to be as much opposed to experience in this as it is in many other things. Such windows have the fatal defect of shutting out far more light than the early ones ever did; and in themselves they have a narrow escape of looking more like coloured linen blinds than glass: and for some reason or other the shading which is necessary to produce pictorial effects gives the whole an opaque and too often a vulgar look of being only a very second-rate picture. In short, painted glass is something *sui generis*, and must not be considered or treated as a picture. The Cinque Cento style above mentioned approximated to this Munich style, and is quite unsuitable for Gothic buildings; at any rate, many churches are spoilt by first building windows which are only large enough to light the place properly with "white" or plain glass, and then filling them with painted glass, and very often too dark besides. Clearstories especially ought to be kept clear of it, except those filled with large perpendicular windows designed on purpose for it, such as those at Bath Abbey, for example, which have nevertheless lost their painted glass long ago. The effect of a painted window, after all, depends far more on the character of the glass and the general colouring of the window than on what are called the subjects; and consequently a paper picture of it is by no means sufficient alone to enable one to judge what the effect of the window will be, except negatively, or to condemn an obviously bad one. [G.]

WINE, EUCHARISTIC. Wine has always been held to be an essential element in the Holy Communion. Endeavours have been made at different times to substitute water (See *Aquarii; Ebionites*), but this has never been allowed by the Church. It was always the custom, however, to mingle water with the wine: the Jews did this in the Paschal cup—the "Cup of Blessing"—and it seems almost certain that our Lord used the mixture at the institution of the Eucharist (Maimonides, lib. *de Solemn. Pasch.* c. 7, sect. 5; St. Cyprian, *Ep.* 63, c. 7). There is no doubt that it was the custom from the earliest ages of the Church to mingle water with the wine, Justin Martyr (*Apol.* i.), Irenæus (lib. v. c. 2), St. Cyprian, and other early writers bearing witness to the fact (See *Mixed Chalice*). The Greeks use hot water with the wine, following the liturgy of St. Chrysostom, according to which boiling water (*τὸ ζέον*) is to be poured into the chalice (*Lit. St. Chrysost.* c. 34). The wine used has generally been red; as such St. Cyprian refers to it (*Ep.* 63), and St. Augustine speaks of the tongue being empurpled with it in the Eucharist (*Hom.* 82, *in Matt.* xxvi. 34, 35). Later provincial councils ordered that the wine should always be red; but in the Roman Church at the present day white wine is used. In the seventeenth century claret; in the eighteenth sack was employed at the Holy Communion in England. At the present time "Tent," a sweet, red, Spanish wine, or some similar wine, not used for ordinary consumption, is generally adopted. [H.]

WISDOM, BOOK OF. An apocryphal book of Scripture; so called on account of the wise maxims and useful instructions contained therein.

The Book of Wisdom is commonly ascribed to King Solomon, either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. But it is certain Solomon was not the author of it; for it was not written in Hebrew, nor was it inserted in the Jewish canon, nor is the style like Solomon's: and therefore St. Jerome observes justly, that it smells strongly of the Grecian eloquence; that it is composed with art and method, after the manner of the Greek philosophers, very different from that noble simplicity, so full of life and energy, to be found in the Hebrew books. It has been attributed by many of the ancients to Philo, a Jew, but more ancient than he whose works are now extant. But it is commonly ascribed to an Hellenistic Jew, who lived since Ezra, and about the time of the Maccabees (See Dr. Wace, *Apocrypha;* Smith, *Dict. Bible*).

WORD, THE (ὁ Λόγος). The only begotten Son of the Father, the uncreated Wisdom, the second person of the most Holy Trinity, equal and consubstantial with the Father, the Living Word, never separated from the Father (Origen, *in Joann.* tom. i.). St. John the Evangelist, more expressly than any other, has opened to us the mystery of the Word of God, when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." The Chaldee paraphrasts, the most ancient Jewish writers, generally use the name (ממרא), Memra, or Word, where in other places is used the name Jehovah: as for example Ps. cx. 1. The Lord said מימרה "unto *His Word*," i.e. to Christ. In effect, according to them, it was Memra who created the world; who appeared to Abraham in the plain of Mamre; and to Jacob at Bethel. It was Memra to whom Jacob appealed to witness the covenant between him and Laban. The same Word appeared to Moses at Sinai; gave the law to the Israelites; spoke face to face with that lawgiver; marched at the head of that people; enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrast uses the word Memra, clearly denote Almighty God. This Word therefore was God, and the Hebrews were of this opinion at the time that the Targum was composed (See Bishop Bull *on the Nicene Creed*, i., i. 19; Pearson *on the Creed*, Art. ii.).

WORKS. The doctrine of the Church of England on the subject of works is to be found in the "Articles of Religion," in the Prayer Book, Nos. xi., xii., xiii. (See *Good Works; Justification; Sanctification*).

WORSHIP (O. E. weorth-scype, *worth* and *ship*, the latter being a common termination as in lordship. Probably it is derived from Sax. *scyppan*, to form or build). I. An offering of praise to God. In this sense worship and praise are almost synonymous, as used in many passages in Holy Scripture, such as "O worship the Lord in the beauty of Holiness" (See Ps. xxix. 2: xlvi. 2; 1 Chron. xvi. 20; St. Matt. iv. 10, &c.). The ceremonial worship was not given to the Jews merely as a means of spiritual education, but it is throughout regarded as having reference to Him in Whose service it was used, looking to the object of worship, and not to the worshippers. So when the Jewish nation attained its highest pitch of prosperity, and probably of intellectual as well as spiritual progress, in the reigns of David and Solomon, the elaborate system of ceremonial worship was developed instead of being narrowed. We have but to refer to the books of the Kings and Chronicles to see what importance was given at that time to ceremonial worship. The captives "by the waters of Babylon" sat down and wept when they remembered the songs of Sion. And when restored, the service of the Temple was attuned to the worship of God. Our Blessed Lord when He visited the Temple, and both at the commencement and end of His ministry cast out those who made traffic in the holy place, said no word against the ritual of worship that was held therein, but Himself went to the Temple and joined with the worshippers. No act or word of His is recorded which tends in the least towards a depreciation of the Temple service, which was above all else a service of worship. This service of worship we find referred to by all the Fathers of the Church (Justin. *Apol.* ii. 98; Chrys. *de Sacerdot.* vi. c. 4, &c.), and we of the English Church join in the chorus of saints when we sing, "We praise Thee, we worship Thee," after we have participated in the highest act of worship.

II. The word is used in a lower sense. Besides the usual application of this term to the supreme homage and devotion due only to the Divine Being, it is occasionally used in the Bible and Prayer Book to denote honour, respect, and reverence given to men. Thus, in the 84th Psalm, it is said that "the Lord will give grace and *worship* (favour and dignity) to them that live a godly life." In the Order of Matrimony in the English Prayer Book, the husband promises to *worship* his wife, that is, to render to her all that respect and honour to which she is entitled by the command of God, and the station she holds.

Hooker explains this from the fact, that in heathen times men had two wives, the one called the primary or lawful wife, the other the half wife, or concubine (*Eccles. Pol.* v., lxxii. 8). By the old Roman law, this was the difference between a wife and a concubine: that the husband before marriage promised that he designed to promote the woman he was married to, to the honour of *materfamilias*, or mistress of the family.

"The first right accruing to the wife by marriage, is honour; and, therefore, the man says, 'with my body I thee worship;' that is, 'with my body I thee honour:' for so the word signifies in this place; and so Mr. Selden, and before him Martin Bucer, who lived at the time when our liturgy was compiled, have translated it. The design of it is to express that the woman, by virtue of this marriage, has a share in all the titles and honours which are due, or belong to, the person of her husband. It is true the modern sense of the word is somewhat different: for which reason, I find, that at the review of our liturgy, after the restoration of King Charles II., 'worship' was promised to be changed for 'honour.' How the alteration came to be omitted I cannot discover; but so long as the old word is explained in the sense that I have given of it, one would think no objection could be urged against using it."—*Wheatly.*

X.

XEROPHAGIA (Ξηροφαγία), from *ξηρός*, dry, and *φαγεῖν*, to eat. Fast days in the early Christian Church. They are defined by Epiphanius to be days when bread and salt only were used, and water only allowed in the evening (*Compend. Doctr. Cath.*). Tertullian refers to this fast, connecting "lavacri abstinentiam" with the Xerophagia (*Adv. Psych.* i. 14, 15). This fast was kept during the six days of the Holy Week for devotion, but was not obligatory (See *Fasting*). The 50th canon of the Council of Laodicea forbids the remission of fasting on the fifth day of the Holy Week, "fasting being continued throughout Lent, *ξηροφαγοῦντες*;" on which Balsamon remarks, "not however on the Sabbaths and Sundays in Lent, for on these days we are not compelled to *ξηροφαγεῖν*, as we are on the other days of the fast" (*Can. Ap.* 69). Fish at first was only permissible, but others added fowl to the food allowed (Soc. *H. E.* v. 22).

Y.

YEAR, ECCLESIASTICAL (See *Advent*, *Calendar*, and *Feasts*).

YORK, Use of (See *Use*).

YULE. An Old English word signifying probably "noise"; hence loud sound of mirth and so on. Compare the Old English gylan, to make merry, and the German "jolen," "jodeln," to sing in a high-pitched voice. The *yule* of *August* anciently signified Lammas; but the word is now used to denote the festival of Christmas only. The yule log in Yorkshire corresponding to the ashen faggot in Devonshire is still in many places burnt on Christmas-eve, or Yule Time. See Johnson *in voc.*, and Skeat's *Etymol. Dict.*

Z.

ZEALOTS. A sect of the Jews, so called from their pretended great zeal for God's law, and the honour of religion. Simon the Apostle, from his surname Zelotes (St. Luke vi. 15), which is equivalent to the Chaldaic *καναναῖος* of SS. Matt. and Mark, is supposed to have originally belonged to this sect. They were a branch of the Pharisees, though some account them a distinct sect (See *Pharisees*).

The Zealots were a most violent and ungovernable set of fanatics, who on pretence of asserting the honour of God's laws, and the strictness and purity of religion, assumed a liberty of questioning notorious offenders, without staying for the ordinary formalities of law: and even when they thought fit, they executed capital punishments upon them with their own hands.

The fall of Jerusalem was accelerated by these fanatics, as may be seen in Josephus' history.—B. Jud. iv. c. iii. 9, 13, 14; vii. viii. c. 1 (See Jost, *Geschichte des Judenthums und seiner Sekten*).

ZWINGLIANS. The disciples of the Reformer Ulric Zwingli, a Canon of Zurich A.D. 1516–1531. It was long and vehemently disputed between the followers of Luther and Zwingli which of the two masters was entitled to the honour of having led the way to the Reformation. The fact appears to be that Zwingli was the first to detect the corruption of the Roman Church, but the circumstances in which he was placed did not so soon involve him in open conflict with the hierarchy; and although he diverged from the Roman Church in his views upon doctrine farther than Luther, he did not act with so much daring, nor in so wide a sphere. Moreover he died young, and hence, although he was a man of more learning and judgment than Luther, he never acquired such a wide reputation. His disagreement with Luther on the Real Presence made a complete separation between them. Luther held that, together with the bread and wine, the body and blood of Christ were really present in the Eucharist. Zwingli held, that the bread and wine were only *signs* and *symbols* of the *absent* body and blood of Christ; so that the Eucharist was merely a pious and solemn ceremony, to bring it to the remembrance of the faithful. The opinions of Zwingli were adopted in Switzerland, and several neighbouring countries. They gave rise to the most violent animosities between their favourers and the disciples of Luther. Frequent advances to peace were made by the Zwinglians; Luther uniformly rejected them with sternness. He declared an union to be impossible; he called the Zwinglians "ministers of Satan." When they entreated him to consider them as brothers, "What fraternity," he exclaimed, "do you ask with me, if you persist in your belief?" On one occasion, the ingenuity of Bucer enabled him to frame a creed, which each party, construing the words in his own sense, might sign. This effected a temporary truce; but the division soon broke out with fresh animosity. "Happy," exclaimed Luther, "is the man who has not been of the counsel of the Sacramentarians; who has not walked in the ways of the Zwinglians" (Schroeckh's *Kirchengesch.* i. 103; Stubbs' Mosheim, ii. 394, 402–406).

APPENDIX.

(*See Mark's, St., Gospel.*)

A note in the Revised Version of the New Testament at the last twelve verses of this gospel, which record the Ascension, did all it could to expel them short of actual omission, and so revived an old controversy with the effect of producing some new and very striking evidence in favour of the received text and Authorised Version. The note is this:

"The two oldest Greek MSS. and some other authorities omit from v. 9 to the end. Some others have a different ending to the gospel"; and the Revisers put a wide break in their text before v. 9. A considerable book in vindication of the verses had been published some years before by Dean Burgon, to which he says in his later book, "The Revision Revised," that no answer has ever been attempted. Dr. Scrivener, the greatest of modern textual critics by general consent, also defends them in all the editions of his "Introduction to the Criticism of the New Testament," both before and since the publication of the Revised Version and Dr. Hort's "Introduction to the Greek Testament," which contains 28 close pages against the verses. Canon Cook, the editor of the "Speaker's Commentary," in his book on "the Revised Version of the first three Gospels," has produced some new historical reasons of overwhelming weight, as his facts are not disputed, against the "two oldest MSS." on which Dr. Hort founds most of his expulsions of received texts, and sometimes on one of them against the other. A summary of the latest arguments was given in the "Quarterly Review," vol. 154, by a writer whose own name would have added weight to it, and who added a further discovery of his own which strongly confirms Canon Cook's conclusion about the independent value of the two MSS.

They are the Vatican (B) and the Sinaitic, which is denoted by א, A having been long appropriated to the rather later Alexandrian MS., which was more than any other the basis of the *textus receptus*, the parent of the A. V. All parties agree that א and B were written between 330 and 340 A.D.; and of course they were copied from either one or more then existing copies. Consequently, though they are now the oldest surviving MSS. of the whole or most of the N. T., the quotation of any passage as genuine by an earlier writer of authority, or the general use of it in lectionaries not much later, is both earlier and better evidence than its omission in these two MSS. and its mere non-quotation by any writer who was not wanting a Scriptural authority for (in this case) the Ascension is nothing against it. Dr. Hort admits that Irenæus used this passage in the 2nd century, "and possibly Justin" also; and it was actually one of the lessons for Ascension-day in the early Greek lectionaries. All that however goes for nothing with Dr. Hort against what he calls "the unique criterion supplied by the independent attestations of א and B," and he is quite sure that they represent independent streams of still earlier testimony. But no reply worth notice, and none by Dr. Hort himself or any of his colleagues, has been made to the conclusion of the four writers we have mentioned, that there is nothing worthy to be called evidence of any such independent representation, even if there were none the other way; nor a single scrap of history or allusion by anybody to that imaginary "Syrian recension" or revised version by some imperfectly informed conclave at some later period, to which Dr. Hort attributes the manufacture of the received Greek text. Canon Cook introduces us more fully than any one before to the real nature of the undoubted recension by Eusebius under the order of Constantine, of which there can henceforth be no reasonable doubt that א and B are only different copies made by two scribes, and as to this passage by one, at the same time and place, from such previous MS. or MSS. as were set before them. The story as made out by Canon Cook and his reviewer is a very striking case of circumstantial evidence—not theory from what Dr. Hort calls internal evidence, which resolves itself into his own opinion at every point.

Eusebius himself records that Constantine had desired him to get fifty copies of the Bible transcribed as quickly as possible for the public use of the great number of people who had then joined the Church. They were to be written by expert scribes, and the emperor ordered the treasurer of the province to supply all the materials, and Eusebius was authorised to employ two public carriages. He adds that "the work followed immediately on the emperor's word;" and gives a particular description of what we may call the typography of the books when done, i.e. that they were written **τρισσὰ καὶ τετρασσὰ**: which might mean several things, but unquestionably agrees with the fact that ℵ and B are written throughout in pages of four and three columns respectively. Facsimiles are given by both Burgon and Scrivener. Eusebius also says that the parchment or vellum was of the very best; which is against the case with those two MSS. It seems to have been the skin of antelopes. Both of them are remarkable for the beauty of the writing. But they appear to correspond no less to what might be expected from the emperor's order for the greatest expedition. For, besides the multitude of questionable omissions, it now turns out, though the early editors of the Vatican had naturally corrected that transparent error, that B abounds in careless repetitions of words and clauses; and also the less manifest one of dropping whole lines or clauses, so as to make nonsense, from the writer's eye having taken a bad shot—a risk to which all copiers are liable; and it is fortunate when their mistake makes nonsense, because it then reveals itself. ℵ also appears to have been done so carelessly that the scribe of B was employed to rewrite several sheets of it—and this one for another reason. Dr. Hort admits that the scribe whom we may call B wrote six leaves of ℵ; and from certain indications they were what printers call "cancels" or substitutes for others taken out; and it is admitted that the sheet containing the last chapter of St. Mark is one of them. So there is an end of the theory of independence of ℵ and B as to this passage, and of their representing different streams of tradition or transmission, for which there is not a word of evidence. And for all we know, ℵ was at first written with these very verses, as we shall see presently. Tischendorf speaks of the *magna vitiositas* of both ℵ and B, though he was himself the discoverer of ℵ in one of the monasteries of Sinai; and they are specially remarkable for their great multitude of omissions compared with all other MSS. and versions, except one or two which manifestly followed them, especially the one called L. Dr. Hort, whose ingenuity in defending his own multitude of omissions is equal to nearly every difficulty, invented a theory of what he called "conflation," which always acts in favour of omission, and is almost *ipso facto* condemned thereby. It is too complicated to explain here, and is logically blown to pieces by Burgon, Cook, and Scrivener, though some much smaller critics think it very convincing, and the majority of the Revisers did so too; or, more probably, could not answer him from want of knowledge, and voted down Dr. Scrivener, who was very likely a less nimble advocate though an older and a far more cautious judge. Now let us see how the B scribe dealt with these final verses of St. Mark in the "two independent MSS." which his sole hand has left us. And first of B itself.

In no other place in the whole volume of both Testaments is there an entire blank column left between one book and the next. But between St. Mark and St. Luke there is, and not only a whole column, but nearly twelve lines over; more than enough to leave a wide break to mark the end of the book, and an ornamental finial besides. The columns of B have forty-two lines of sixteen to eighteen letters, while ℵ has forty-eight of generally twelve. Until the *Q. Reviewer* pointed out what comes next, it was a further puzzle that ℵ has not a whole blank column in the same place, but has just seven words at the top of it; and various solutions were guessed at. But he found a very simple one in the fact that the scribe, apparently not having given satisfaction by his feat in B, spread his last full column out wider, in re-writing ℵ, giving it considerably fewer letters and words than the average in that neighbourhood, and so managed to make a pretence of occupying another column. If one such abnormally vacant column could be explained away as an accident, it is quite impossible that two can be accidental in the very same place, and no other in the two MSS.; and now this proved contrivance to prevent the appearance of a second vacancy makes the whole transaction a most suspicious combination instead of two independent testimonies.

What then was it done for, and what does it prove? First it proves that the scribe knew very well that St. Mark's gospel as generally received did not end with ἐφοβοῦντο γάρ, and evidently expected to have to write in the other twelve verses afterwards. Indeed Dr. Hort himself admits that there must have been some other ending beyond that, and also that another entirely different "short conclusion," as he calls it, which appears in the aforesaid MS. L, is manifestly spurious. Whether the twelve verses were erased, or absent from some other cause, in the copy which Eusebius had given to the scribe, the omission was much too large to escape his notice, as a few letters or words here and there might. It is very suspicious that he is said, and not denied, to have been the first person who advocated it, whether it first came from design or from a casual loss of one leaf in some older MS. Dr. Hort admits there must have been a loss of something: in other words, that both his favourite MSS. are wrong. Then why was not the omission of these verses? And then comes in the awkward fact that Eusebius was suspected and accused of Arianism, and that the Arians had been received into favour by Constantine about the very time that this edition of the fifty copies was ordered and made. It may well be called providential that two of them have survived to tell this tale of Eusebian contrivance for excluding one of the two gospel records of the Ascension. And the other by an equally suspicious coincidence, is dropped by ℵ out of St. Luke xxii. 51, though B is innocent of that; and there Dr. Hort throws his most favourite MS. over, and persuaded the Revisers to depreciate that text also by a note.

It must not be supposed however that ℵ and B do not often differ: which proves either great carelessness and *vitiositas*, or else, what is known otherwise, that MSS. had begun to diverge considerably, and therefore to abound in errors, long before the 4th century. And therefore it by no means follows that copies made in that age are more accurate than later ones, which may have been derived from better originals, or more carefully collated. This does not even profess to be a summary of all that has been written on this large omission from the gospel; but as the case for it now avowedly depends on these two MSS., against which the latest discoveries seem decisive in this place at any rate, and as to their independence, everywhere, we have not thought it necessary to discuss the case as it stood before. The wonder is that, with all the influence of Constantine and the advantage of his fifty magnificent copies, Eusebius could get practically no concurrence from later editors in his omissions; for there is an enormous preponderance against them. They evidently knew the "*magna scripturæ vitiositas*" of these two, and probably of all those fifty copies. See Burgon's *Last Twelve Verses of St. Mark, and The Revision Revised*, and Scrivener's *Introduction to the Criticism of the N. T.*, 3rd edition, and Salmon's *Introduction to the N. T.*, 2nd ed. [G.]

THE END

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